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THE CHRISTIAN

AMBASSADOR:

A Quarterly Review,

AND

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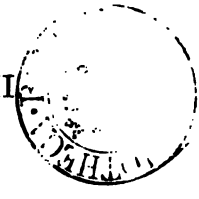
VOL. III.



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THE

CHRISTIAN AMBASSADOR

ART. I.—COUNSELS TO YOUNG MINISTERS.*

MY DEAR BRETHREN,—We congratulate you on the attainment of the lofty, but responsible, position which you now occupy. As advanced conditions are attained, it is well to remember that responsibility increases as privilege increases. Where much is given much is required.

As regards the arrangements of the Christian denomination with which you have resolved to spend your lives and employ your energies, your ministerial probation is terminated; but you need scarcely be reminded that probation never terminates with any child of man so long as he sojourns upon earth.

We, now assembled with you, prayerfully and anxiously hope that a long career of usefulness may await you; but no matter how useful soever God may condescend to make you, the future will unfold many difficulties; you will have fiery conflicts; there will be weakness, fears, buffetings, temptations. Ye wrestle not with flesh and blood, but with principalities and powers. We would exhort you: Fight the good fight of faith. Endure hardness as good soldiers. Forget not that your sufficiency is of God. The great Saviour, whose ambassadors you are, says, "Lo, I am with you alway."

You have cause for thankfulness and joy. Doubts concerning your ministerial probation and examination are now dispelled; for a season you may give your fears to the winds.

Joyfully, with thanksgiving to the Father of mercies, we give you the right hand of fellowship. Devoutly and importunately we implore for you the anointing which God alone can bestow. May you be endowed with power from on high! Your probation is ended. "Better," says an infallible testimony, "is the end of a thing than the beginning thereof." Of course it is understood that the thing begun is fitting and good; and the

* The substance of an address delivered in the Hebbron Memorial Chapel, Hexham, on Sabbath day, May 1st, 1864, to eight young ministers after being recommended by the Sunderland District Meeting to the ensuing Conference for reception into the Annual List.

means used for its accomplishment legitimate and laudable; and the design anticipated is realised. Yet now, in this life, one end acquired must be regarded as the point at which to commence another course of action, or, rather, the natural and necessary continuance, with enlarged facilities, of action and preparation unceasing, till death, perfectly and perpetually terminates probationary existence. We see to-day but one of the many landmarks on the receding shores of time, the haven is far away. As travellers over some wide domain, you now step on higher ground, where the horizon widens to your view; the end is not yet, the home to which you aspire is beyond.

As soldiers pledged for a long campaign, you enter the borders of the wide-spread realms which you have to subjugate, and the advantage now won is to arouse your energies, to fire your souls, to nerve you for the coming struggles. You fight for an immortal crown. "Let not him that putteth on his harness boast." Rejoice with trembling. Stand to your arms, the foe is nigh. Stand fast —quit yourselves like men. The victor in the past, if overcome in the future, falls with greater fall than if victory had never crowned his brow.

You will be expected to do more successful battle than before with the powers of darkness, in rescuing immortal souls from the grasp of the destroyer. By all means seek to save some. Rest not without being triumphant in the name and cause of him who endured the cross, despising the shame, and is now set down at the right hand of the Majesty on high; and who now, as ye gird yourselves for the conflict, says, "To him that overcometh will I give to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Your militant life passes not away with the admonitions and gratulations of this day. Probation and conflict are continuous and cumulative till death. Each wondrous spirit, living in a house of clay, ranking amongst the thirteen hundred millions of the human race, now living amid the busy scenes of this ruined world, is responsible and probationary, so long as he remains a sojourner on earth; responsible to himself, responsible to his fellows, responsible to the creation and to God.

My dear brethren, yours, as ministers of the gospel of Christ, is the highest condition of responsibility which man can possibly occupy. Your own conscience, vows, resolutions, desires, aspirations, devotions, all hold you in the indestructible bonds of accountableness. Individually, ever be able to say, My own conscience bears me testimony that with all possible earnestness and humility I have diligently and devoutly sought to keep my vows, and if I have failed, the blame is not attachable to unfaithfulness, but to inability to scale the lofty eminence of wisdom, dignity, power, and

success, which, in the name of Christ, for the glory of God, and the salvation of men, I attempted. But rest assured that there is little fear of any man seriously failing, in any consistent ministerial work, when God has called and consecrated him to the work. In the strength of that one great and only Master, who once perished on the cross, but who now, enthroned in heaven, crowned with glory and honour, is made head over all things for his church, resolutely and thoroughly be faithful to your own conscience, convictions, and determinations, and he will cause you to triumph. Always be able to give a good account of yourselves to yourselves.

You are responsible to your fellows, to surrounding men. It is not proclaimed in your ears that you are responsible to some short-sighted, conceited, simple individual, who dares arrogantly to assume that his opinion is the high decision of humanity. No! But society will hold you responsible. Men will expect you to be thoroughly what this day so distinctly and well you declare yourselves to be. No man can possibly attain a position in which he can consistently assume that the high decisions of the race are things of nought to him; his fellows will weigh him in the balances. Especially will they attempt to weigh you in your position. It is not assumed that of necessity their pronouncings will be infallible. It is not here to be proclaimed that "the voice of the people is the voice of God;" yet men expect, aye, demand that you should be faithful. Be unfaithful, and in the issue the malediction of your fellows will fall on your dishonoured heads; it will wither your stricken and agonized hearts. You are not expected to seek to please men; you serve the Lord Christ; but rest assured that humanity execrates an unfaithful minister of Christ; even wicked men loathe him. It is not desirable you should think that if you do well all men will applaud you. A prudent man will not covet human applause. Some, who think themselves something, will censure you—will censure the best of men. At times, the wise the prudent, the perfect, may censure you, or altogether misunderstand and condemn you, but be faithful to God amongst men, and he will bring it to pass that ultimately men will honour and reward you.

As recognized ministers, you are responsible to the Primitive Methodist connexion, amongst whose societies, congregations, schools, and families, you are to discharge the high and solemn duties of your vocation. Your probation is very far from terminated after the Conference sanctions the recommendation of the district meeting for your reception into the annual list.

In the high and resolute exercise of your individual willinghood, you have avowed full and faithful allegiance to our connexional constitution and procedure. Assuredly, if you behave with the consistency befitting your position throughout every subsequent period

of your career, till your redeemed and triumphant spirits enter the abodes of the spirits of the just made perfect, you will hold yourselves responsible to the arrangements and decisions of the church to which this day, in the vigour of your manhood, you have avowed yourselves for life the willing and delighted servants. Deliberately and prayerfully you accept your present position; ardently you have desired this public recognition; carefully, laboriously, you have struggled to the solid rock on which you now stand. You are a spectacle to the Christian church which has taken you by the hand, through whose instrumentalities, under the Divine blessing, you have been brought to Jesus, gathered into the family of God, led on from step to step, till, with your fathers and brethren, you stand fellow-helpers to the truth. You can have no wider sphere of usefulness; our field is the world. You can have no loftier position on which to stand; we are ambassadors for Christ. If you can see light in God's light, you will say the ends of the world are come on us. Each will feel and say, I am in my proper place; this people shall be my people. One thing I do,—I will delight in and be faithful to my trust.

You are accountable to God. You are his servant, minister, ambassador, messenger, steward. A faithful ambassador is health. It is required of a steward that a man be found faithful. To God you will have to render an account. You have declared your solemn conviction that God has called you to this great work. "Woe is me if I preach not the Gospel." "To me is this grace given that I should preach the unsearchable riches of Christ, that I may present every man perfect in Christ Jesus." Look forward to that last solemn decisive day, when, in the midst of a congregated universe, before the great white throne, your account must be rendered to him before whose face the heavens shall flee away. Resolve by the grace of God so to perform the wondrous and gracious duties assigned to you, that at last you may hear the Judge of all say, "Well done, ye good and faithful servants, enter ye into the joy of your Lord." "Be faithful," and when the Chief Shepherd appears he will bestow on you "a crown of glory that fadeth not away."

Now you are esteemed by your brethren as fellow-labourers in the vineyard of the Lord. But it is not expected that you fully comprehend your position. It is only proper to assume that only one mind has comprehended your work in all the immense entirety of its grand and everlasting range and tendency; God only knows it to perfection. It is without limits. There is not any fear that you will ever have nothing to do. You need never be without work.

You are to be continuous students of the Book—the Bible. Therein is more than a life's work. The contents of that Book

are your life and the length of your days. It contains your written instructions from the seat of universal empire. A fragmentary knowledge of its contents is easily and quickly obtainable; to master its detail and grasp its limitless import, so as to deal with it in harmony with the high claims of your position as ambassadors from God to your fellow-men, will engage more than the labours of the few years you have to live. To study it simply to acquire the requisite material for your ordinary ministrations would task all your powers, but that were an unworthy procedure. It is the message of life and peace to yourself, a guilty sinner and rebel; and, experiencing its redeeming power and reconciling grace, prayerfully and industriously study it; the word of truth and peace given to you by your reconciled Sovereign and loving Father to tell to your former associates in prodigality and ruin, so that they also may be redeemed. Let your aim be high and your industry constant. Use all human aid that may come within the range of your opportunities. I will not attempt detailed instructions, but say, shrink not from attempting the mastery of the literature and history of the Bible; you may not attain perfection, but the issue will be accumulated wisdom and power. At very least resolve to understand the import of each book, chapter, and verse; you may never perfectly achieve that which you dare to assay, but you will become scribes well instructed in the words of God. Depend on the aid of the Holy Spirit in all your studies and in all your labours; allow the might and majesty of the Word of God to master and assimilate you, and you will become mighty in the Scriptures. The life of the living and indestructible oracles will quicken you, and you will be made instrumental in quickening men dead in trespasses and in sins. Seek to be filled with the Spirit which inspired the Book, and you will become more and more like him whose words you study and love; you will become wise, true, merciful, holy; you will make men wise. Being the children of the truth, valiant for the truth in the earth, you will instrumentally sanctify men through the truth of God; you will be the light of the world; you will shine as brightness; you will win souls, turn many to righteousness, convert sinners, save souls from death, build up the church, feed the church; you will become workmen that need not to be ashamed. Do pay prayerful and laborious attention to the study of the Bible; master the grand theological doctrines of the Bible; an elementary system is soon acquired, but do not forget that the reality is illimitable. The system expands wide as the measureless realities of infinity. Shrink not from the task because of its vastness; a child may lay hold of its primal distinctions, a novice may detail its first principles, but the loftiest intellect may never reach its perfection. Give attention to doctrine; master well your text book, the Rev. R. Watson's

"Institutes," and the mastery thereof will urge you on in the limitless career that is before you.

You are to be indefatigable preachers of the glorious Gospel of the blessed God—proclaimers of the glad tidings. You are to preach Christ and him crucified. We preach Christ. You are to determine to know nothing among men, save Christ and him crucified. There is no higher theme. You cannot move in a wider sphere. There is no other position lofty as yours. The Gospel which we preach was the burden of prophecy. It abrogates yet perfects the ancient ritualisms; it was the hope of the patriarchs; it is the centre of the ages. Around it the life and dignity of humanity revolve. It is the wisdom of God—his manifold wisdom; it is the power of God—the exceeding greatness of his strength; it is the righteousness of God—his righteousness made manifest; it is the truth of God—his truth, in perfect and unassailable majesty, exercised to guilty man through the redeeming intervention of him who is the truth, the true God and eternal life; it is the glory of God—the grand demonstration to heaven and earth, and all creation, that God is love; it never grows old, it is always young; it never grows weak, it is always strong; it never exhausts, it is always full; it proclaims salvation to every man.

You are preachers of the Gospel of Christ; not philosophical savans. Ye are ministers of Christ. Such position is highly compatible with the loftiest philosophical tendencies and position, for the Gospel is the divine philosophy—the manifold wisdom of God; and the more wisdom you possess the better; the more you love all wisdom the better will you be adapted for the high and prudent discharge of your pre-eminent duties.

You are preachers of the Gospel; not abstract intellectual cultivators. You are not sent forth to herald the cry, "The schoolmaster is abroad." The story you tell is to assail, penetrate, subdue, captivate, renovate the heart of man. Your message is the grand product of the one infinite intellect—God. He devised it. When it accomplishes his purposes of mercy in the human heart, it illuminates, invigorates, sanctifies the intellect. It is perfectly adapted to the perpetual and universal progression of intellectual culture. It is far, far in advance of the widest phases of intellectual development; it has opened out the pathways through which mind is making its proud and pre-eminent advances; it aroused and animated the cry, "The schoolmaster is abroad." Under the influences of Christianity, the world is casting aside ignorance and superstition, and aspiring to the lofty eminences of knowledge and righteousness, which the Gospel of God reveals. You must possess and produce intellectual culture. Life must be one unbroken career of thought and accumulation. You may meddle with all wisdom; but your highest and only wisdom is to

preach Christ and him crucified. This is the tree of life; its leaves heal the nations; its fruit heals the soul.

You are preachers of the Gospel; not political progressionists. You are not sent forth with the burden of national and social grievances on your tongue. You are to tell the story of redeeming love, the placability of the great King to rebellious man, liberty to the captives, deliverance from the power of darkness, the great jubilee for souls. But as this Gospel wins its way, it also sets the political and social captives free. It is slowly but certainly breaking every human fetter; it is mouldering the bulwarks of every despotic throne; it is breaking the iron handle of every tyrannic sceptre. Its history is one long, resolute triumphant struggle with cruelty and woe; it is unremittingly producing, slowly but surely, the civil and social regeneration of the world.

By the preaching of the everlasting Gospel you are to seek to save men—to save souls from death. This you are to do for the glory of God and the sake of Jesus Christ. Men are in a lost condition. They are lost on earth; lost in the darkness of sin; lost in the guilt of sin; lost in the corruptions of sin; lost in the degradations and miseries of sin. Lost on earth; lost in death: if not saved, they must be lost for ever. Seek to save them. Deliver them from going down to the pit, snatch them as brands from the burning. They are very precious; none can tell their value. Gold, all the gold of earth, is a trifle to one soul; precious stones are mere baubles to souls; wide-spread domains are as dust and ashes, compared to souls; gem-built mansions, resplendent palaces, diadems and thrones, are as dung and dross to souls. The wide-spread realms of material nature, were they composed of sapphires and diamonds, would be as vanity of vanities to souls. Souls are perishing. Myriads of souls are perishing; millions are passing on into the retributive and eternal state. Brethren, your work is to strive, in dependence on the aid of the Holy Ghost, to save them, to bring them to Jesus, to deliver them from going down to the pit, to give them the light of the knowledge of God, to point them to the Lamb of God, to quench the brands in Jesus' blood, to save them from death, to gather them to the Shepherd and Bishop of souls: then to watch them when in the fold, to keep that flock, to feed the church of God, to keep the house of God. But time would fail to tell all your work in the church, in the congregation, in families, in the open air, in villages, in hamlets, in towns, in cities, in this country, or in any other part of the world whither God and his people may send you.

First. To do your work, strong and increasing faith, faith in our Lord Jesus Christ as your own Saviour and the Saviour of the world, will be essentially requisite. Never look from him as your hope and strength, as the hope and strength of men. Let him

increasingly fill the vision of your soul. Seek to see him more clearly every hour as your Brother and your God; your instructor and your example; your strength and your Redeemer; your Priest and your Mediator; your final Judge and great reward: and as sustaining all these high relationships in such plenitude that he can become to every man what he is increasingly to you. Look to him; rely on him; shelter in him; build on him; strive to bring all men to him. In his name assail every stronghold of evil; in his name attempt to save all men. His name is above every name; he is always with you: you cannot fail in reliance on his name. Be strong in the faith of him. In the pulpit look to him; in your missionary operations, in the open air, stand stedfast in him; in your disciplinary operations in the church, keep sheltered in him; in your ministerial family visitations, remember that he is always with you. As often as convenient, from house to house, testify repentance towards God and faith in our Lord Jesus Christ. One grand source of success is constant dependence on him. The history of Primitive Methodism and of every successful evangelical denomination substantiates this.

SECOND.—Prayerfully and confidently rely on the aid of the Holy Spirit. Rest not without the assurance and demonstration that you preach the Gospel with the Holy Ghost sent down from heaven. Live in the Spirit; bring forth the fruits of the Spirit. Believe God will give the Holy Ghost to glorify the name of Jesus, whom ye preach. You are ministers of the dispensation of the Spirit. Be filled with the Spirit; be importunate in prayer for the descent of the Holy Ghost. The promise is to you. Take hold of the strength of God. God has given the Spirit to his church. The Pentecostal baptism was not an ultimate, but a pattern transaction. The Spirit shall be poured out from on high; there shall be showers of blessing. Many a humble, prayerful, believing man has been endowed with power from on high; the weak have been made strong. You are called of God. He sends you not a warfare in your own strength. Be ye strong in the Lord and in the power of his might. Ask and receive that your joy may be full. Be clothed with power. God bestows the power. Rest not without it. You have nearness of access to God. He is able to do for you far more exceeding abundantly than ye can either ask or think. Whatsoever ye ask in the name of Jesus, God will give. Believe that he will give you the Holy Spirit. Dare to be resolute in his presence; tell the Almighty that you will not let him go except he bless you. Be anxious about results. Rest not at ease, saying, I have done my duty, and results must be left with God. Give God no rest till Jerusalem is made a praise in the earth.

THIRDLY. Dishonour not God, weaken not your own souls, frustrate not the high purposes of your ministry, by doubting, in

any measure, the inspiration of the sacred volume. "All Scripture is given by inspiration of God." "Holy men of old spake as they were moved by the Holy Ghost." "God, who at sundry times, and in divers manners, spake in time past to the fathers by the prophets, hath in these last days spoken to us by his Son." Distinctly and emphatically is it declared that God inspired the writers of the Bible. Let no sophistry pervert your faith in this doctrine. Honour God by believing his avowals. Any lurking scepticism respecting this will weaken your ministerial energies, and prevent you growing up to the full stature of the measure of a man, as preachers of the Gospel of God.

FOURTHLY. Cultivate increasing affection to the Saviour of the world, to the immortal souls which he has redeemed, to the Church which he has purchased with his own blood, and to your work in the Church of your choice. Ever be able to address the Redeemer, and say, O Lord, Thou knowest all things, Thou knowest that I love Thee. Keep yourselves in the love of God. Let the love of Christ constrain you. This affection must increasingly absorb, captivate, transform you. It must be the master passion of your soul; it must inspire your thoughts, subordinate your will, control your imagination, sit enthroned in your heart. Its renovating force must more and more hold you in the indestructible bonds of willing captivity. "We love him because he first loved us." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." Love the souls for whom your Saviour, by the grace of God, tasted death. He taketh away the sin of the world. If you love Jesus, you will learn to love and live for souls as he did. He gave himself for us, not because we pleased him; nay, we grieved him, but he loved us. Not because we served him; nay, we dishonoured him, but he loved us. Not because we besought his affection and interposition; nay, we departed from and forgat God, but he loved us. Not because of our subordination to his claims and acquiescence with his purposes; nay, we were haters of God, but he loved us. And his love to us must be the rule of our love to souls whom he loved and redeemed. Brethren, let the love of Christ constrain you, till you can continually say,—

> "I would the precious time redeem,
> And longer live for this alone,—
> To spend and to be spent for them
> Who have not yet my Saviour known."

Travail in birth for them, till Christ be formed in them.

Love the Church of Christ. Say respecting it as Jehovah says, "This is my rest for ever, here will I dwell, for I have desired it." You belong to the whole Church; the Church belongs to you.

But especially, by your own confession and high decision, you consecrate yourselves to the Primitive Methodist denomination of the Church of Christ.

It may not be out of the range of propriety in the midst of this solemn service, distinctly and emphatically to avow a deep sense of increasing affection for the Church of my youthful election, growing and supreme preference to its arrangements and operations, and a fixed and holy resolve to exert all my energies in renewed diligence to the accomplishment of its purposes.

We believe that the God of all grace has wisely left the detail of Church discipline very greatly a matter of choice and adaptation. This opinion is growing; we doubt not that ultimately it will gain the general assent of Christians. Christ is the head, the only supreme president of the Church. All Christians are brethren. The ascendant, binding, assimilative principle of the Church in heaven and in earth is love. There are diversities of gifts and of operations. The Bible is the creed and statute book of the Church. It reveals the great principle, and intimates the great practice, of Church discipline, brotherhood, and work, viz., love. It leaves no place for lordship. It gives ample scope for adaptation and work. Primitive Methodist arrangements, organization, and rules, we believe, generally harmonise with this our avowed faith. The more the Church of your choice is known, the more will it receive the approval, not to say the reception, of the thoughtful and pious amongst men.

FIFTHLY. Let your aim be single. I do not say be exclusive. Primitive Methodism is denominational, but not exclusive. We arrogate no superior pretensions; we seek to do the work of Christ in the name of Christ. Various other denominations of Christians are labouring to do the same work in the same great name, according to their own denominational course of procedure. We are, brethren, in the midst of them; joyfully fraternize with them. Fraternity, equality, liberty, in these things may most appropriately be your motto. But like the apostle say, "This one thing I do," and let that be your own Primitive Methodist ministerial work. Attempt not to ape the peculiarities of some other ministry. Let your eye be single. Never think of any other sphere of work. Pursue a straightforward, manly, Christian course.

SIXTHLY. Never attempt the completion of your work, or the discharge of your duties by fits and starts. You will be beset with numerous and potent temptations to irregularity in your modes of procedure. But resolve to do successful battle with the huge difficulties of your calling. Regularly and constantly, so far as practicable, toil on in all the departments of your laborious and perplexing sphere. In humble dependence on God, cultivate and develope the principles of order and harmony. Do not be tempted

sometimes to aspire to the eagle's majestic flight and at other times to imitate the whining sloth. "Be stedfast, unmovable, always abounding in the work of the Lord."

SEVENTHLY. Be zealous in your work. Arduously pursue your course. You must either keep progressing in harmony with the essential laws of your nature and the ordinances of your elevated position, or recede into listlessness, confusion, ruin. Were the ocean to become stagnant it would become a reservoir of death; were the planets to cease to roll they would be hurled from their spheres; were creation to recoil from its multitudinous activities, it would rush back to primeval chaos. Similar laws and principles are in perpetual and universal operation, in every department of material and intellectual existence. Would you fulfil your commission, and attain to the peerless and triumphant destination of faithful ministers of Jesus Christ, you must be ardent, resolute, fiery, well-regulated spirits.

The most zealous being that ever tabernacled in a house of clay in this life was the meek, the humble, the loving, the resolute Jesus of Nazareth. Be ye conformed to his image; cultivate his mind; walk in his footsteps. Work the work of him that sent you. The zeal of his Father's house did eat him up. There was no bluster in his zeal; his zeal manifested no spasmodic effort; his zeal evinced no petulant impatience; his zeal broke out in no wailings of unmanly complaint; his zeal was not erratically periodic, like the tornado, but calm, majestic, constant, like the deep perennial river. He never ceased to toil; he went about doing good; he was always about his Father's business. He was straitened till the work was done, the battle fought, the victory won. Ye are to be like him; ye are his servants, followers, brethren.

There is plenty to humble you in your condition. Your facilities for the demanded acquirements of your position are very limited; huge obstructions assail your career; illimitable issues attend your transactions. Who is sufficient for these things? Yet there is abundance to console, animate, strengthen, ennoble you. He that is for you is more than all that can be against you. The great Captain of your salvation has successfully battled with all the fiery forces of evil in this region of rebellion and death. He overcame for you; hear you his animating voice and follow him. He says, "My grace is sufficient for you. My strength shall be made perfect in your weakness. To him that overcometh will I give to sit with me on my throne." He is not a hard taskmaster. He loved me and gave himself for me. He can cause you to triumph. You shall be more than conquerors. If ye suffer with him ye shall also reign together with him. When he shall appear in glory, then shall ye also appear in glory with him. Ye shall be like him, for ye shall see him as he is. T. S.

Art. II.—THE TWO WITNESSES TRIUMPHANT.

An Exposition.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."—Rev. xi. 8—12.

IN our last exposition we followed these two ideal champions of the truth through their witnessing work to its tragic close, when a beastly power overcame them by rude force, and put a period to their testimony, which, however, was not effected till the expiration of the time specified. Their time was in the Father's hand; and so were their lives. And none could harm them till their hour was come, and the forty-two months were run out. There is a grand sequel to their death, which may cheer and comfort us in the prospect of our dissolution. Death is not the goal of our being, but just a hiatus or temporary check till we recover breath again. It is but a slumber, rather longer and deeper than comes on us ordinarily when the curtains of darkness are drawn round us. Considering how brief the period was of their suspended animation it will be lawful to say that they were not dead but slept, as Jesus said of Jairus' daughter. They had a glorious triumph. Let us proceed, and overtake the passage by careful illustration. We propose four divisions.

I. The Place where their bodies were exposed. "In the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." The name of the city is not given, but every one readily apprehends it by the superadded clause, "where also our Lord was crucified." There is no room left for conjecture: Jerusalem was the goal of martyrdom. It had a name for killing prophets and stoning ambassadors. "It cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." Luke xiii. 33, 34. It is fit that these two public advocates should be represented as killed at Jerusalem, because their Master was killed there. The servant should be as his Lord. Throughout this mystic narrative, conformity to Christ is an idea preserved and pushed into notice. So we find these ideal men are after the model of Christ, in his life, and death, and resurrection,

and ascension. For this reason it is that their death is laid at the door of this persecuting city. The "also" in this clause intimates this much. And if we adopted the reading of some ancient copies, the idea would strike us still more forcibly. The said reading is, "where also *their* Lord was crucified." And their martyrdom being consummated in that city sets them in the way of his steps. There is a little inexactness in the copy, inasmuch as the Master "suffered without the gate," whereas the servants suffer in the street. The exact critical reader must either admit the propriety of calling the outside or the suburbs of the city the *street*, or allow John the liberty of dropping out some of the small particulars of his model. All we affirm is that he aims at shaping his men after their Master.

Why does he call Jerusalem Sodom and Egypt? Because it had imported the vices and copied the character of Sodomites and Egyptians. It was spiritually so called, and very properly, since it had imbibed the spirit of these peoples, the idolatrous worship of the one and the degenerate morals of the other. The holy people learnt idolatry in Egypt, and took the model of their corrupt vices from Sodom. Some prefer to say, "Egypt on account of the oppression which it exercised on the people of God, but Sodom on account of the universal corruption that prevailed in it." It is just to call a people by the names of those whose crimes they repeat, and whose character they imitate. A murderer is Cain, a traitor is Judas, a cruel man is Herod, a seducer or tempter is Satan himself, as Christ donominated Peter, Mark viii. 33, and so of others who commit the particular sins that certain persons were distinguished for. It is as if these proper persons of historical note for the said sins re-appeared on earth, and performed their disgraceful parts afresh on the open stage of the world. It is an allowable custom for censors of public manners to fix these disgraceful names of persons and places on other persons and places chargeable with similar or identical conduct. It is caustic and severe to do this, but perfectly just; and we find it is ancient and scriptural. Heathen names were fixed upon the sacred seed when they degenerated and departed from their own proper character, and that too by their own inspired writers, who honestly and faithfully reproved their sins. Moses says, "For their vine is the vine of Sodom (marg., worse than the vine of Sodom), and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter." Deut. xxxii. 32. Isaiah in the same strain says, "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." Isaiah i. 10. And this was an address to the inhabitants and rulers of the holy city! Jeremiah renews the charge, "They are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah." Jer. xxiii. 14. Ezekiel is,

if possible, still more severe, and upbraids his people as not only having taken lessons from their heathen neighbours, but as having gone beyond them. "Your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister that dwelleth at thy right hand is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters." Ezek. xvi. 45—48. Without quoting more illustrations, these show that the writer of the Apocalypse follows in the wake of the leading writers of the Old Testament, and repeats after them, when he gives these opprobrious names to the holy city, whose proper name he delicately forbears to mention. Its borrowed vices fix its moral pedigree, and entitle it to be called Sodom and Egypt. What shall be said of modern churches? Are they so pure, all of them, or any of them, as to repel the application of unholy by-names? Are there none "which say they are Jews and are not, but are the synagogue of Satan?" Rev. ii. 9. How many reputed saints are only sinners in a saint's dress! How many of our Christians are only worldlings in disguise, and hardly in disguise, but only misnamed. Church-membership sometimes covers up vices with which a non-professing world would disdain to be charged. Let us who bear the name of Christ be careful to have his spirit, mind, and manners. We are really what we are "spiritually." The Sodomitish heart and Egyptian disposition are decisive of our character, despite the name and garb of Christian. Though we are called Christians, if we lack the virtues of Christianity, and cherish the spirit of the world, the pride, and envy, and earthly-mindedness that work openly in others, our name is a mere mock. While we claim to belong to Jerusalem, our true residence is Sodom or Egypt. The seat of holiness was the head-quarters of persecution where our two brethen suffered, as their Master had suffered.

Let us look next at—

II. The Indignity offered to the witnesses after death. "And their dead bodies *shall lie* in the street of the great city. . . . . And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves."

The careful reader will observe that the verb "*shall lie*" is supplied in the text, as its appearance in italics indicates. The translators are responsible for all such supplies. An intelligent reader may disregard and ignore them if he please; or he may substitute better supply-words for himself. A renowned commentator suggests

another supply, "their dead bodies *shall be suspended*," which has the advantage of bringing them into conformity with Christ, who in his death was lifted up from the earth. We pass from this trifle to the chief thought, which is, that they were denied burial. In this they fared worse than their Lord, who was honoured with a new sepulchre. The last offices of the dead were neglected, worse than neglected, disallowed and forbidden. No Joseph of Arimathea was at hand to beg the liberty of bearing away the bodies to a place of interment. There they must be, exposed in the open street, for the number of days specified. Much as we should feel such an indignity, the Jews were still more sensitive about it than we are. Not to have a grave, or cave, or funeral vault to lie in when dead, was deprecated among them as a worse calamity than not to have a house to live in when alive. The rites of sepulture were valued at a high rate, and the want of them was deplored as a supreme evil. To be a neglected outcast when dead was looked on as worse than to be an outcast in life; sufficient to stain and spoil the prosperity of a long lifetime. "If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and *also that he have no burial*, I say that an untimely birth is better than he." Eccles. vi. 3. It was a heavy doom predicted for one of the kings of Judah, "They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxii. 18, 19. How dear the rites of sepulture were to a Jew may be seen from the fact that Nehemiah speaks of Jerusalem, not as the metropolis of Judea, or the city of his birth, or even as the seat of holiness, but the city of his fathers' sepulchres, as if the funeral vaults were the most honourable things in the city or most to be desired.—Neh. ii. 3, 5. To kill these witnesses was bad; but to refuse them interment was the very overflow of malice. Of a piece with this was the joy and festivity of their persecutors over their death. This is graphically expressed in the 10th verse, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth."

The death-day of these troublesome prophets was the jubilee of the wicked. They made it a holiday and enlivened it with feast and song. Their joy prompted them even to deeds of benevolence. They sent gifts one to another; that is, the rich families sent presents to the poor, which was a laudable deed, and worthy of our imitation. Good deeds sometimes proceed from bad motives. We may do the same kind of action from a purer feeling. The world loves its own, and upon occasion shows its love, even at some cost and self-denial. It is not to the credit of the church to be second

to them in deeds of kindness, and in plans of eleemosynary benevolence. In private charity, and in public and united efforts for doing good, the church must not allow the world to surpass it. In the day of the gladness of our hearts, when our cup is full and our bosoms brim over with buoyant joy through prosperity, let us not be forgetful of those who are under the pinch of poverty, and would be thankful for the aid we could render without putting a sensible strain on ourselves. Christians may learn of pagans sometimes, and be spurred to emulation, if indeed they were pagans who did this good deed. We almost think they were wicked Jews, who dwelt upon the earth, or *land* of Judea. This deed of theirs has a show of religion in it. It points to Hebrew law or custom, a custom which originated in Israel though it spread to other lands. We follow the marginal lights. "Then he said unto them, Go your way, eat the fat, and drink the sweet, and *send portions* unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, *and to send portions*, and to make great mirth, because they had understood the words that were declared unto them." Neh. viii. 10—12. The privilege of sound religious instruction, after it had been intercepted for a considerable period, was a proper occasion and reason for the exercise of charity to the needy. The next quotation grounds the same charitable practice upon a grand national deliverance from a plot that was laid for the extinction of the holy seed. "Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, *and of sending portions* one to another. And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the King Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly. As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, *and of sending portions* one to another, *and gifts to the poor*." Esth. ix. 19—22. The fundamental passage for the practice of charity on joyful occasions is Deut. xvi. 13, 14. "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine; and thou shalt rejoice in thy feast, thou and thy son, and thy daugher, and thy man-servant, and thy maid-servant, and the Levite, the *stranger* and the *fatherless*, and the *widow* that are within thy gates." The fruits of the earth being safely housed, generosity was to have scope and stream

forth towards necessitous persons. The persecutors of the two witnesses shew themselves cognisant of the law and piously observe it. They are as happy over the dead martyrs as if the earth had poured forth the treasures of a plentiful harvest into their lap. Now will they show themselves capable of gratitude and benevolence. With religious scrupulosity they send relief to their needy neighbours. Shall not Christians learn to be bountiful? With our sins pardoned, our dispositions sanctified, our relationships to God altered, and a lively hope of heaven, should we not find in our hearts to be charitable? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 10. It is said of the two prophets that they "tormented them that dwelt on the earth." How did they torment them? It might be *by inflicting judgments on them.* They were dowered with miraculous power to speak killing words to consume those who offered to silence them or interrupt them in the discharge of their public testimony. The elements were subject to them, so that they could command drought or plague at their will. This punitive power would be a torment to their enemies. There is, however, another way by which they would torment them, namely, by *reproving their sins*, by *shewing them a holy example*, and by *preaching the truth.* In a corrupt state of society faithful reprovers and exemplary characters are always objects of dislike. The world and the church living in close neighbourhood cannot fail to torment each other from diverse causes. The church vexes the world by its pure conduct, and by speaking out the truth, which is offensive to vicious minds. Then by way of reprisals the world vexes the church by persecution and petty annoyances. As long as the church and the world occupy the same stage of action together this cannot be avoided, unless the church were to prove false to its convictions and obligations, in which case it ceases to be a church. These two witnesses are witnesses no longer than they torment the world. And a church is a church no longer than its conduct proves a reflection on a vile world, whose manners it condemns by purity of conduct. The two martyrs are representatives of a witnessing community. All Christians in office or otherwise are witnesses for God, and in proportion to their conformity to Christ, torment the world. And it is for good that they do so. The physician or the surgeon torments the patient by manipulating his wounds and probing his sores; but it is done out of love, that he may bottom the evil and cure it. If the evil is not searched it will reign on. Truthful dealing is the best, and the kindest, and the most effective. Witnessing is painful work. It is sure to trouble both the witness and the parties on whom it operates. To be faithful he has to give up the pleasure of saying smooth things that will win him smiles and favour, and utter painful truth that

will bring on him frowns and displeasure. Public men who do not vex and torment somebody with the truth which they preach never do much good. It it quite to the credit of these two public mouth-pieces of the church that they tormented them that dwelt in the land. May the churches of Christ never lack intelligible and fearless expositors of the truth, whose word will be understood and felt.

The next thing to notice is,—

III. The Resurrection of the witnesses. Ver. 11, "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." The triumphing of the wicked is short; so is the apparent defeat of truth and rectitude. The one is commensurate with the other. The friends of truth should never despair. The sun may be eclipsed; but it shines forth again with its wonted brightness. Wickedness may be strong, and victorious for a time, but it cannot have a lasting triumph. "This is your hour and the power of darkness." The hour passes away, and right and truth come forth victorious, and appear more illustrious for the temporary defeat. Or suppose it be three days and an half instead of an hour, the import is still the same—a brief space. This borders hard on what befel Christ our Lord, who rose from the dead on the third day. The additional half day grows out of the peculiar use of numerals in this book of Revelation, the three and a half being a division of the perfect number seven. Or it may be considered that three days and an half was the extreme period that could be allowed to dead bodies above ground in an eastern climate. On the fourth day at noon their enemies were stricken with fear to see them spring to life again, just as the sun crossed the meridian point. At the time when John wrote this book, the idea of resurrection had been realised in facts, in several facts, both in the Old Testament and in the New. The idea was not an invention, or a theory, or a hope: it was a realised notion, realised in several instances, but most gloriously in the resurrection of Christ, which is here alluded to as the model. Fear fell on them which saw them, just as fear fell on many when the resurrection of Christ became known in Jerusalem and Judea. Saints may die, and preachers be killed; but Christ lives, and his cause survives all opposition. If we take this as an ideal scene, with an occult meaning in it, its import is that infidelity may boast a short victory and truth be in the shades for a space, but that the good cause will ultimately prevail and have a long reign. Christianity does not depend on the lives of its ministers. The preachers die, but the truth lives and flourishes. Rather than Christ shall want witnesses, the very stones shall find a tongue and become vocal. The church goes into mourning over her dead preachers, and is sad

at having to part with them; but they are scarcely interred till they rise again. On the third or fourth day they are back again. The veritable identical men do not reappear, but their pulpits are filled by others of like character. For all practical purposes they live again in their successors. And when men are raised up in their places of the same talents, and energy, and industry, and zeal, we are bold to say that the witnesses are risen from the dead. Elijah is perpetuated in Elisha, who falls heir to his prophetic mantle. Moses is renewed in Joshua, who becomes Israel's leader. John Wesley expires, but he revives again in hundreds of itinerant truth-bearers, who tread in his steps and carry the banners of the cross through the land. They are smaller men perhaps than he, but there are more of them. And when the times require them, giants shall arise in the land. Suppose Hugh Bourne and William Clowes have succumbed to the stroke of death, and sleep their long sleep! What then? Cannot the Head of the Church repair the loss to us? Do we not see the ministerial staff every year on the increase among us? And suppose it be conceded that the gifts of the new supply are inferior to those of the retired veterans, which we are not in haste to acknowledge, the greater number comes in as a compensation. Let the Church be grateful, and trust in God, who raises the dead. And if the said individuals should be indispensable to the progress of the connexion, they will be amongst us again when such necessity shall be. A good succession is every way as valuable as an actual resurrection. It reconciles many a dying minister to his unharnessing, when he sees young vigorous men coming forward and waiting to be set apart to the work. This, too, is the Church's comfort when her efficient servants expire, whether by martyrdom or ordinary death, or when they are enfeebled and disabled by age and long labours.

It is an ingenious conceit which some have, that the witnesses experience a resurrection in the honours done to their memory by posterity. The worship of heroes is after sundown. There is a resurrection of names as well as of bodies. It has been the lot of some never to be well understood or duly appreciated in their lifetime. They were seen to disadvantage by those quite near to them; seen through the medium of false construction, or of evil passions working in their compeers, emulation and envy, detracting from their real merits. The world knew them not; even a half-blind church misapprehended and undervalued them. The next generation knows them better. After three days and a half it comes to be understood that they were true men, and their names bear a bloom on them which they retain for generations.

We complete our remarks by considering,—

IV. The Ascension of the Witnesses. Ver. 12, "And they heard a great voice from heaven, saying unto them, Come up

hither. And they ascended up to heaven in a cloud: and their enemies beheld them." Their ascension is another point of conformity to Christ. Like him they bore testimony three years and a half; like him they suffered a vile death at Jerusalem, where also their Lord was crucified; like him they rose from the dead after a short time; and like him they ascended up to heaven, and in a cloud too, for such was the manner of his ascent. Acts i. 9, which is the only place where the cloud is named as his chariot, says distinctly, "a cloud received him out of their sight." The only ascension we have any account of in the Old Testament was in all probability in the same style; only the cloud is there described in more animated language in the bold license of Hebrew poetry. "And it came to pass, as they still went on, and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings ii. 11. Strip this of its imagery and flourish, and you have a cloud which in the language of poetry is easily turned into a chariot. "Who maketh the clouds his chariot, who walketh upon the wings of the wind." Ps. civ. 3. The historical application of this part we leave to those who believe in that theory of interpretation. We seize on the ideal meaning as more reliable. So far from the violence done to the public advocates of the gospel in those early times being fatal to it and crushing it, it survived and took a more exalted position. It was exalted to heaven, and was taken under Divine protection. The same idea is repeated in the opening of the twelfth chapter, where Christianity is represented as a new-born babe, imperilled by a dragon seeking to devour it, whose malignity was defeated by Divine interference. "And she brought forth a man-child who was to rule all nations with a rod of iron; and her child was caught up to God, and to his throne." It will be seen that we do not take our text in literal earnest. Two men suffered death for prophesying or preaching; their dead bodies were left without burial on the street of Jerusalem; on the fourth day they rose from the dead, and rode up to heaven on a cloud. This is the picture or the enigma. The moral and the meaning have to be sought out. Our solution is, that during the invasion of the Holy Land, the advocates of the Christian cause were persecuted, many of them even unto death, their enemies rejoicing as if the cause they defended had died with them; when lo! a host of apologists and propagandists rose out of their ashes, and the truth displayed itself in new vigour, and gained a foothold from which its foes could no more remove it than they could follow the ascended witnesses to heaven. The truth is safe, as safe as what is in heaven, and out of the reach of human malice. And what is more, all its lovers and adherents shall share its triumphs. Why were these two men raised from the dead? Because Christ rose from the dead before

them and for them. And why did they ascend to heaven? Because Christ had forerun them thither by a glorious ascension. And where the Master is there must the servant be also. His ascension and theirs are one; they are identified with him. So are all that love him and espouse his cause. His ascension is ours, the type, security, and pledge of ours. Let us but be witnesses for him, and the martyr's reward awaits us. Even now already we are ascended, and have sympathy with, and relation to, the exalted Saviour. We are in companionship with the glorified martyrs. "Our conversation (citizenship) is in heaven." In privilege and by representation we are in heaven already. Let us do our witnessing work till the twelve hundred and sixty days shall have run their circle, then the same celestial voice that invited them to ascend, will fall upon our ears with the welcome summons, "Come up hither." T. G.

Art. I II.—COMMON SENSE *VERSUS* THE ASSUMPTIONS OF GEOLOGISTS.

Advanced Text Book of Geology. By David Page, F. G. S. Blackwood and Sons, Edinburgh and London.

The Geological Evidences of the Antiquity of Man, &c., &c. By Sir C. Lyell, F.R.S., &c., &c. Second Edition, John Murray, Albemarle street, London, 1868.

IMPERTINENCE is a stain upon human character, amongst whatever class of society it may be found; but surely impertinence must have reached its highest point of development when a writer in the "Christian Ambassador" *dare* assume that a philosopher *may* assume anything; for the principle of induction, by which all philosophers, geologists included, profess to be guided, allows of no assumptions whatever, therefore for us to assume that a disciple of Bacon may assume, or take anything for granted, is certainly bold if not impertinent; but though this position is bold, yet the responsibilities incurred, we trust, we duly feel, and can bear without serious risk.

We acknowledge our obligations to science, and if our homage is of any value we give it in the loyal spirit of "hero worship" to all true philosophers. But science may err, yea, has erred, and has frequently had to be rectified by the unsophisticated power of mind, and the experience of the non-scientific portion of human society: and it is because of the past errors of philosophers, and the possibility of their present errors, that we make free to give our opinions on their present teachings.

We are aware that our diploma of capability will be demanded, especially by geologists; for geological *savans* are rather imperious in their demands of credentials; a knowledge of chemistry, mineralogy, botany, and zoology, are amongst the qualifications deemed essential even in a novice in this science, and if these demands are made of the student, how much more will they be made of the critic? Well, we are free to confess that these qualifications we possess not; the only department in geology of which we claim any positive knowledge is the lithological, or that gained from the experience of a working miner. But as in all other science, so in geology, there are facts and phenomena which come within the sphere of common experience and observation; so it is to the facts and phenomena which are within the ken of all who will be at pains to observe, that we wish to direct the attention of the reader in this article. However we may fail in the execution of it, our desire is to give honour to whom honour is due. We admit that in reference to the subject in hand we have our prejudices, which perhaps arise from a rather extra development of the conservative element, which the experience and observations of many years tends to strengthen and protrude in our character. Other men as well as Socrates have their attendant demons, though all perhaps not equally good, as we believe that there are both good and bad demons in the domains of spiritual ministration; but as our good angels seldom if ever assist us in coming to generous and catholic conclusions, we respectfully pass them by, and only refer to those demons that bother and trouble us, viz., "The man of progress," "The door spiritualist brothers," and the "geological developist." These demons do sometimes haunt, yea, actually vex us, and as one of them is personally connected with the subject of this article, if we are not so genial and polite in our remarks and criticisms as we should be, let the reader exercise due forbearance in consideration of our difficulties and prejudices.

However we may abhor the theoretical geologist, this does not destroy our respect for the practical geologist. The reason why we have named Mr. Page's work at the head of this article is that we may testify our approbation of his book, for it contains much of fact, little of theory, much of the sure, little of the doubtful. It is pre-eminently rich in facts and known principles. It is the *multum in parvo* of geological science as far as yet developed, and its practical application is, Work, observe. To all geological students we recommend Mr. Page's book as the best we know of for its size and price. We are sorry we cannot pay the same tribute of respect to the "Antiquity of Man," Sir C. Lyell's last work. Perhaps to no one man is geology more indebted than to Lyell, who has not only written much, but who has travelled extensively, and been an observer as well as recorder of facts. Lyell's works are

valued especially for the great number of facts they record. But it does not necessarily follow that the observer is the generalizer proper or the true father of science in the highest sense. There were many astronomical observers and recorders prior to Newton, but it was the genius of Newton which alone could perceive the silken threads of truth issuing from all the facts of astronomy, and his mind alone which could take these threads and by them bind all the facts in true scientific unity. As an observer and recorder of facts we honour Sir C. Lyell; as a *true* scientific generalizer we repudiate him. And why? Because the dubious he has classified as the sure; the unknown as the known; the indefinite as the definite; or rather, from facts the causes of which he acknowledges to be dubious and indefinite, he tries to infer the sure and the definite. The logician who should predicate the characteristics of the infinite from the known of the finite would be now laughed to scorn: so will the logic displayed in "The Antiquity of Man" be held in derision by all men of strict and legitimate habits of thought. The writing and publishing of this book at the present time is proof that Sir C. Lyell has forfeited the dignity of the philosopher. The book is written for what?—to prove that man possesses an antiquity unvouched in the records of ancient history, and never yet dreamt of by philosophers. What are the facts upon which this assumption is founded, and from which this inference is inferred? They are flints and bronze instruments, pottery, shells, canoes, &c., found in peat begs, deltas, and lakes. Now all these monuments of antiquity are nothing except the exact period can be determined during which they have been entombed. But even Sir C. Lyell acknowledges that this cannot be done; he only approximately calculates, and his approximations vary from tens to thousands of years; thus he attempts to set aside the settled periods of history, by those that are less sure and less definite. Are these reasonings in harmony with the deductions of a true philosopher and the principle of inductive science? Surely not; the true philosopher will never remove the accepted until he has something more sure to put in its place. Are the stone hatchets and bronze implements of Mr. Lyell more sure historians than those in whom we have hitherto confided? Is Mr. Lyell sure that the stone and bronze instruments were not contemporaries, instead of *pre and post?* Has Mr. Lyell by his geological chronometers ascertained the exact historical era of the globe in which his historians lived, and the exact date when their works were deposited in the natural museums where now found? Can Mr. Lyell tell us the exact age of a peat bog, and the time required to deposit a stratum of gravel, sand, mud, and peat, or rather can he prove that these beds, which we think he improperly calls strata, could not be deposited by one single deluge, and that to continue for a very limited period? Until Mr. Lyell has

answered these and many other questions of a similar nature in a more satisfactory manner than he has done in his last work we intend still to confide in Moses and Herodotus, and hold Mr. Lyell's book one of the most unphilosophical books ever published. That Mr. Lyell has a right to his own peculiar views on any subject in science and to publish those views we admit; but has not truth, science, and society equal claims upon him? This much we think must be allowed, that for a man of Mr. Lyell's position to publish a book that invades and despoils the eras of sacred and profane history, and that work based upon facts with no *definite historical date*, is an act to be condemned by the principles of true science and the moral demands made by truth and justice upon public teachers. If truth and science can accept the *indefinite* instead of the *acknowledged, accepted, and definite*, and if they believe that such teachings are in accordance with the well-being of rational and moral beings, then Mr. Lyell is justified—but if not, truth and science must condemn the teaching contained in "The Antiquity of Man." When Lord Palmerston yields to his natural propensity for drollery and banter he detracts so much from the dignity of the statesman; just so, Mr. Lyell by attempting to invade the definite epochs of history by the indefinite epochs of geology has lost the dignity of the philosopher. Though lovers of geological studies and more so of geological rambles, yet we give it as our opinion that the science of geology, if science it may yet be called, is only in its embryo state; it cannot yet be called infancy proper; a great number of facts have been accumulated and brought together, and, as far as outward characteristics go, have in some measure been classified: yet of the inward principles of life and power how little is known! When we gaze on the facts of geology we see the indications of life and power, and also recognize similarity in different parts of the outward organism; but what the exact form of that organism or science will be when fully developed who can tell? That geology will become an established science we doubt not, but if we understand the term science aright it is not one yet. Science implies a collection of facts which point to a certain power and law as their cause and antecedent, which antecedent explains the facts, and the facts harmonize with the cause or antecedent; but where is the power, principle, or law that explains and harmonizes the facts of geology, that is, *the* power, law, or principle? We are aware that nearly all the physical powers operating in nature have been pointed unto as causes and antecedents, and perhaps properly so, but in reference to a definite phenomenon, which be they? for a phenomenon said by one geologist to be produced by chemical influence, is said by another to be produced by simple pressure. The parallel road of Glen Ray, said by the majority of geologists to be produced by glacier action, is said by one professor to have been

produced by a deluge from the western ocean. Now these differences are not in mere secondary points, but in many, which, in our opinion, are vital in theoretical geology, and when the true cause is ascertained may perhaps revolutionize the whole science as it regards its fundamental principles and laws. Phrenology has been pronounced as non-scientific from the highest chairs and confederations of which science can boast, and we think justly; but the doctrine that the brain is the organ of the mind, to us explains and harmonizes more phenomena in human nature than any geological theory we have yet seen does in relation to the phenomena of the stratification of the globe: so even in the year 1864, we think that even the high priests of geology need not be conceited above measure, for Dr. Burnet No. I, with his sacred theory of the earth, may yet find a successor in Dr. Burnet No. 2, with his profane theory.

As our title indicates, we think that geologists assume too much, and in their assumptions violate even the dictates of common sense, and the results of common observation. The first instance that we note in which we think this is done is, *that all present theories of stratification are only formative and not accumulative.* We might have added not *creative*, but as this point enters the domains of Theism, and touches the great mystery of the origin of being, we keep it in abeyance; but perhaps both professor and critic will agree that stratification does not increase the quantity of matter in the universe; therefore whether matter was created or eternal, does not alter the point in hand.

Now geological theory, as to the source from whence matter to be stratified was obtained, may be thus stated:—

1. All traps, basalts, &c., have, by volcanic action, been brought from the interior of the globe or below the stratified rocks.

2. All limestones are of marine origin, and have been formed from the ocean by organic power and chemical influence.

3. Coal, and all strata of a similar nature have been formed from vegetable organisms.

4. All sandstones, shales, and nearly all the conglomerate strata, are neither of volcanic, marine, nor vegetable origin, therefore the matter that enters into their composition must have been derived either directly or indirectly by the denuding influence of heat, cold, wind, rain, &c., operating on the granitic cones existing in mountain masses or elevated above the first sedimentary strata.

Now all persons who know anything at all about geology know that sandstones and shales form by far the greatest bulk of stratified rocks, and by the above theory it is evident, First, That as they are neither of volcanic, marine, nor vegetable origin, the only source assigned is the granite and the means of obtaining denudation. Secondly, That it is only that part of the granitic

cone that is elevated above the first sedimentary deposits upon which the denuding elements could operate, for as soon as ever the first sedimentary rocks were laid on the granitic floor, the only part of the cone on which the denuding influence could operate was that above, and our present object is to prove that all known granitic cones in the world could not produce one tithe of the matter found in the sandstone and shales of the globe. The problem, as it appears to us, may be thus stated. The matter contained in the granitic cone above the first sedimentary strata given on the one side, —given on the other side the matter contained in the sandstone, shales, and conglomerates deposited by sedimentary influence:— required, the difference between these two quantities. The very statement of the problem appears to us to be its solution, for the granitic cone when compared with the sedimentary strata to be accounted for is so insignificant, that one wonders that ever the theory could gain an existence. Let any geologist or any clod-hopper compare dispassionately the sandstone and shales of the United Kingdom with the granitic cones found in the Welsh, Cumberland, and Scottish mountains, and see if he can be so credulous as to believe that the former have been derived from the latter. The thickness of the different rocks in the carboniferous series has perhaps, from natural development and mining operations, been more accurately ascertained than any other series of rocks in the stratification of the globe; and as *we* are more intimately connected with the carboniferous rocks by a life residence, it is to these that we first and more particularly refer. In the carboniferous series alone there are no less than 1,230 yards, or 3,690 feet, thick of sandstones and shales, and when we consider the vast area which they overlay, in addition to their thickness, need we go further to prove that the matter contained in these strata could never have been derived either by denudation or any other influence or agency from the granitic cones of our island? The fact seems to us to be that in the sandstone and shales of the carboniferous series alone there is more matter contained than in the whole bulk of the granite hills themselves; and when in addition to the sandstones and shales of the carboniferous system we add those of the Silurian "old red," "new red," permian, lias, oolite, wealden, &c., &c., right up to the latest formations, we gain a knowledge of such a mass of matter as shows the impossibility of its having been derived from the source assigned to it by geological theory. Should the objector to these views refer us to the other granitic cones of Europe, Asia, America, &c., from which this matter might possibly be obtained, we refer him to the large extent of sedimentary strata found at their base and on the plains surrounding them; in fact, the proportion of granite to the sedimentary strata of these regions is perhaps less than in the British islands.

But it is not to the known and visible hills that the geological theorist refers when working out his problems, but to imaginary cones and mountains of any height, to oceans and estuaries of any extent, and floods and deluges (Noah's excepted) in any number. To these we have often been referred. Whether science will admit their existence or no we stay not to inquire. We know that common sense, even if admitting the possibility of their existence, will not admit their existence as evidence in the case under consideration. In addition to the hills, plains, valleys known to geography, we know only of valleys filled with water, or our present lakes and oceans, but whether ever these valleys were mountains we know not, or whether they are granitic we know not, no more does the geologist, and because unknown we object to them as evidence to disprove the known. This is the logic taught us by common sense, and if false and non-scientific, we should like to know in what particular part.

In the preceding remarks there is one fact which must be kept in view, viz., that it was from that part of the granitic cone elevated above the first sedimentary deposit, and from that alone, the denuding agencies could bring the material of deposit; and as the present angle of elevation proves that these cones could never have contained much more matter than they now contain above the first deposit, the inference forced upon us is, that all the succeeding agencies could do after the deposition of the first sedimentary strata, was to take up the material of one series for the formation of another, or thus to take up the denuded matter of the Silurian and deposit in the Devonian, to retake it again to the carboniferous, and so on to the end of the series; so according to the current geological theory, the creation of one series is equivalent to the destruction of the one that preceded it, for some of the later series actually contain a greater thickness of matter than the one preceding.

This difficulty has sometimes been encountered in trying to account for the extra abundance of one particular substance in a particular series, as, for instance, in trying to account for the abundance of magnesia in the magnesian limestone. Professor Sedgwick says, "All the magnesian beds in the carboniferous limestone would be quite insufficient for the purpose;" but the difficulty of accounting on the same principle for all the sedimentary strata as being derived from the granite seems never to have entered the mind of the professor.

Our space forbids us entering more fully into a statement of evidence as to the relative proportions of granitic to sedimentary matter, but if we state the available granitic as 10, and the sedimentary as 100, we are sure that we are vastly within the limits of their true proportions, and any theory that professes to derive

100 from 10, the integers in both sums being of equal value, if not false in a scientific point of view it is so in the light of common sense.

It may be asked, what is lost or gained to geological science even if the above reasonings are true? We answer, first, that the geologist loses a theory. The stratification of the globe proves that from and above the granitic floor the operations of nature have been accumulative, and that wherever the extra matter has come from, it has not come from the granite hill. Secondly, That geologists also lose a part at least of their infallibility, and this is something gained in favour of common sense. We have often wondered that the influence of this principle never led the geologist to look either above or below the granite, or both ways, for that common store-house whence material has been brought to supply at least the greatest portion of the matter in all the geological series. If suitable matter can be found in the granite for the formation of all the succeeding strata, whence, it may with equal reason be asked, was the granite itself derived?

The second instance in which we think that geological theory violates the dictates of common sense is that it teaches that the present powers, order, and conditions of nature are sufficient to account for all the phenomena of past stratification.

In the statement of this, our second position, we add two remarks, the first in relation to geologists, for we wish it to be understood that the above theory is not held by all geologists, though it is held by Sir C. Lyell and a great many others; in fact, the tendency among geologists generally is to account for all the phenomena of past stratification by the present order and condition of things. Our second remark is in relation to ourselves. We believe that the present powers of nature are sufficient to account for the above-named phenomena in *certain conditions* but not in their present conditions.

In reading geological works nothing is more frequent than to meet with passages similar to the following. "As in lakes, so also in estuaries and seas; and as by the agency of rivers, so in like manner by the action of waves, tides, and ocean currents which are ceaselessly abrading the sea coast in one district, and transporting the *débris* to another, where it is spread out in layers all less or more horizontal. In process of time, according to the matter of which they are composed, the degree of pressure to which they are subjected, and the amount of chemical change their particles may undergo, these layers become hard and stony, sand being consolidated into sandstone, gravel into conglomerate, mud into shale, and so on of other ingredients. As at present, so in all time past, similar deposits in water must have taken place," &c., &c. "Advanced Text Book," p. 41.

From the above teaching it is to be understood that strata are

now being formed in the bottoms of lakes and oceans just as they have ever been from the beginning. But the absurdity of this position will be, we trust, as apparent as the one already examined.

That accumulations are being spread out on the floors of our present lakes and oceans we admit, but that their nature, order, and extent are anything like the depositions of the ancient strata we deny. The sedimentary depositions of all denuded material imply, 1, the elevated eminence of denudation; 2, streams, rivers, &c., or the agents of conveyance; 3, lakes or oceans of deposit. The conditions of deposition are, 1, gravity; 2, currents of water; 3, water in a state of comparative stillness. Now, should the first and last conditions alone have been in operation the deposition would have been in this order, 1, gravel or conglomerate; 2, sand or sandstone; 3, mud or shale; 4, coal or organic strata, and one layer would be found deposited above another; but in all depositions of the present time we know that the second condition, the current of water or conveying agent, is in invariable operation, and therefore the deposition cannot possibly be so much one strata above another as one beyond another. For gravel will be deposited at the entrance of the lake or estuary, sand beyond, and mud beyond again; therefore to all depositions now being formed the terms near and distant are far more appropriate than above and below, for we know of a surety that at the entrance of all lakes and oceans no river can possibly deposit mud on the gravel or first deposit, neither can the conglomerate gravel be spread over the whole floor of deposit, or much beyond the influence of the current of conveyance, and whether the second deposit, sand, can be so or not is very questionable. Thus we attain to a certain order of deposition, and also one that nature in her present conditions cannot reverse. She cannot deposit the conglomerate on the sandstone, or the sandstone on the mud or shale, nor the shale on the vegetable organism, but has not this been done in the deposition of the ancient sedimentary rocks, and without any apparent change in the conditions of the depositing agents? Does not the sandstone rest on the shale or mud, and the shale on the limestone, sandstone, &c., and do not all these overlay the deposits of the remains of organised matter? Thus the depositions of sandstone and shale, and their alternations with each other and the other stratified rocks, as exhibited in the older depositions, we unhesitatingly affirm cannot be accounted for or satisfactorily explained by the known agencies of nature operating in their present conditions. No mechanical theory can account for the position, &c., of the former sedimentary rocks. The facts of the case demand more, not only heat but chemical action in all its diversity of operation, and this diversity of action beginning to operate not merely after that, by mechanical action, the matter

of deposition has been arranged on the floor of the ocean as it is alleged is now being done, but operating at the period of disintegration. Could mechanical power alone have selected the right elements at the right time, or laid aside the argillaceous and calcareous elements when the arrenaceous or sand was being deposited, or the arrenaceous and calcareous when the argillaceous or shale was being deposited, or the arrenaceous and argillaceous when the limestone was being deposited? To talk of mechanical agency alone accounting for the origin and arrangement of the matter deposited in the older strata is mere child's play, and to point to the deposition of mineral springs, the Geysers of Iceland, the coral beds of the Pacific, as being at all comparable to the deposits of the Silurian, Devonian, carboniferous, and other series is equally so. Even Mr. Page, from whom we quoted to prove that geologists teach that stratification is now going on at the present time, confirms our views by contradicting himself, for he says that "we know almost nothing of what is now taking place at the bottom of the ocean;" and when speaking in reference to present deposits, or the deposits of the Nile, Niger, Ganges, Mississippi, &c., he says, "We have here a complex set of agents—rivers, tides, waves, the drift from inland, the drift from the sea, and the growth of plants and animals *in situ*—all these conjoined render estuary deposits extremely perplexing and irregular in their compositions, and though in general terms they may be said to consist of mud, clay, sand, gravel, and vegetable *debris*, intermingled with organisms of terrestrial, fresh water, and marine origin, yet scarcely two of them present one feature in common."—"Advanced Text Book," par. 312, page 243, Now what can be more convincing of the unsatisfactory teachings of geologists than such passages as the above? The one telling us that sedimentary strata are now being formed at the bottoms of our lakes and oceans as of old, the next telling us that "we know almost nothing of what is now taking place at the bottom of the ocean," and what we do know of the deposits of the present time shows them to be chaotic and confused, and therefore cannot properly represent the stratification of the past, except disorder be the proper symbol of order. So much for the agencies of the present being sufficient to account for the facts of the past.

Another point to which we refer in proof of the position that we have taken, that the assumptions of geologists violate the dictates of common sense is the results given by the chronometers used by geologists in the measurement of geological epochs and periods. Mr. Lyell stands out rather conspicuous and noted as a time measurer, and even "Sam Slick" himself never dealt in or used more wonderful clocks than Mr. Lyell. Whether Mr. Lyell's clocks have been manufactured by the veritable "clockmaker" of "Slicksville,"

we leave for our readers to find out; but one of the most remarkable clocks used by him he found in America, near Niagara, and if mis-measurement be a characteristic of "American clocks," this one is decidedly American, though we believe our old and respected friend "Slick" would decidedly object to its having come from his establishment.

We do not object to geological chronometers, or their use, providing they be properly and modestly used. One of the simplest of these and most easy to be understood and to apply, is the deposition of sediment in lakes by the streams that flow into them. The rule given for practical application is this—"Divide the mass of deposited material by the rate of annual accumulation, and an (approximate) answer in years is given to the question, How long is it since these streams began to flow in their present course?" By this argument De Luc arrived at the conclusion that the present condition or state of things on the globe has only been in existence a few thousand years. This argument of De Luc, says Professor Sedgewick, "when kept within proper limits is unanswered and unanswerable." But De Luc is not to be compared with Mr. Lyell as a time measurer, that is, if amount of time or years has to be the standard of eminence.

From the Delta of the Nile Mr. Lyell proves that a brick found therein was 12,000 years old, that is, he proves it by accepting the quasi-evidence of another, and in the same way he proves that part of a brick found below the level of the Mediterranean was 30,000 years old ("Antiquity of Man," pp. 37, 38); and by his renowned American clock he proves that the falls of Niagara have existed at Niagara, and the present drainage of the American continent continued, for a period equally long. In the "Antiquity of Man," he tells of a skeleton found in the Delta of the Mississippi, which a certain Dr. Dowler calculated had been deposited 50,000 years (p. 44). But Mr. Lyell is most amusing, and perhaps the most scientific, when he uses the "peat moss" chronometer. Speaking of a peat bog in Denmark, he says that Steenstrup and other good authorities estimate that the time required for its formation would amount at least to 4,000 years; and there is nothing in the observed rate of the growth of peat opposed to the conclusion that the number of centuries may not have been four times as great (p. 17). Now this is amusing enough—one should think that the findings of a chronometer which can be augmented at pleasure by the square of the number given, cannot be of much value, and we do think that the man who can deal in such data as we have given from his book (and we aver that in the reading of it we did not find anything much more substantial in the shape of evidence), if he stand high in the circles of science, he would be repudiated in the circles of common sense. The "peat bog" chronometers,

however, do not keep time alike. The Danish one is new to Mr. Lyell, and so of course more perfect than an old one formerly used by him. For instead of 16,000 as the age of a peat bog, the old one gave only about threescore years and ten, for Mr. Lyell in one of his former works tells of a hurricane which overthrew a plantation, and by this the ground on which it was levelled became a bog, and in that bog peat moss grew, and the generation that saw the plantation overthrown saw or digged peat from the same bog. Thus we have not the modest De Luc *versus* the self-confident Sir C. Lyell; but Charles Lyell *versus* Sir Charles in the celebrated case of 70 against 16,000. We should like to be polite, but our reason seems insulted when such nonsense and twaddle is esteemed philosophy, and such men as Sir C. Lyell are held up as authorities in science. As to geological chronometers, we say, if in the hands of one man they indicate 6,000, in the hands of another 40 or 50,000, and in the hands of the same individual 70 or 16,000, we ask not in the name of science, but in the name of common sense, why use them at all?

We intended to have called attention to another point, viz., the giving or ascribing to law all the wisdom, foresight, and power of adaptation assigned by reason as well as common sense only to a personality; but our space forbids, though this is one of the most interesting points in the whole line of argument pursued by us in the discussion of this question. For if one fact be more clear than another in the science of geology, it is this, that all the preceding ages and conditions of the globe have been preparatory to as well as anticipatory of the present; that God, not law, was preparing a habitation and residence for man, a residence in which we see a manifestation of goodness, wisdom, and power, such as we cannot find in mere law, but which common sense as well as all true science have found in the infinite, personal, and holy God.

In conclusion we beg of our Christian reader not to be alarmed even if Sir C. Lyell prove by the *modus operandi* referred to, that our old father Adam had ten thousand grandfathers. We say, Wait. God is preparing the coming man, at least he has elected him, and in the order of Providence he will come, the right man at the right time. Whether his work will be both destructive and constructive we cannot say, but if by the exercise of our common sense we can prepare his way, let us do a little in the demolishing line. As to the constructive we think little as yet can be done, but much, very much, in the other, and even by common sense men. We must say that we were rather amused at Dr. Davidson, and especially at Dr. Vaughan, the Editor of the *British Quarterly*, to find that they were already beginning to square their chronology to meet the measurements of the peat bog chronometer. We think they had better wait a little for fear that they have to alter again. Let Mr.

Lyell, Professor Huxley, Carter, Blake, and Co., get the peat bog chronometer timed by the hatchet. the brick, the Delta, the old canvas, &c., then Dr. Vaughan may begin to adapt his chronology. As for ourselves, we will not give up a single dogma or tithe of a dogma; and as to our chronology, perhaps it will serve us our time without much alteration. G. R.

Art. IV.—THE CHRISTIAN MINISTER IN RELATION TO POLITICS.*

THE political relations of the Christian minister are separable into two groups—the one connected with his citizenship, the other with his ministry. In becoming a minister of religion he does not rupture his connections with civil society, as some people foolishly imagine. He is as much as ever a member of the body politic, a citizen of the world, having rights to maintain and duties to perform in his political connections, which cannot be neglected without inflicting injury upon himself and others. Moreover, the ministerial functions which he has assumed not only allow his previous political relations to remain intact, they give birth to new ones. It is true the main business of the minister is to educate men for eternity, to mould and fashion, to discipline and culture, their spiritual nature, so that when their term of earthly existence expires, they may be qualified to realise those sublime destinies for which they are intended and capacitated; and if he lose sight of this end, whatever else is aimed at, he falls infinitely beneath the dignity of his office. But men can only be trained for eternity through the medium of their relations to time; they become prepared for the society of heaven by being taught to sustain aright their relations to the society of earth. And it seems impossible for the Christian minister to fulfil his functions faithfully in the great work of educating men for eternity without frequently impinging upon matters of a political nature, obliged, as he is, to give instructions as to how Christian men ought to act in relation to the political organizations with which they are connected.

To what extent and in what ways the Christian minister ought to concern himself with politics, cannot, I fear, be fully determined by an appeal to Scripture. In the sphere of politics, as in many other spheres of action, the Scriptures supply general principles which require judicious application to particular instances of conduct, rather than specific rules to be literally copied. It is, however, confessedly singular that the New Testament Scriptures are almost wholly silent respecting the relation of the Christian minister to politics, unless we regard as an exception the instruc-

* Substance of a paper read before the Preachers' Association at Sunderland. Ed.

tions given by Christ to his disciples as to how they had to conduct themselves when arraigned as criminals before the tribunals of earth. Even in Paul's pastoral epistles, in which the duties of the Christian bishop are mapped out with great fulness and precision, not a word is said of a political complexion, further than requiring that Christians should be counselled to pray for and render obedience to the civil magistrate. This reticence is to be explained, in part, by the condition of the Christian church in that early age. Insignificant, feeble, isolated, having no recognised position in civil society; branded with infamy, persecuted, downtrodden by the powers of the world, there was little left for it in its political relations but meek submission and passive suffering, which duties are frequently inculcated. Further explanation is also furnished by the principle I have already hinted at—namely, that in many spheres of human action the Scriptures do not supply specific rules, but general principles, thus allowing scope for the exercise of an enlightened discretion, the operation of a judicious expediency, The abstract furnished to us of Paul's life, as well as the fragmentary notices given of the other disciples, suggests some useful hints as to how the Christian minister ought to act in his political relations, and were he placed in exactly the same circumstances as Paul, he could not do better than copy his example in many points. But Paul's mission was peculiar, his relations to the governments of earth were peculiar, and the instances now are very rare when Christian ministers are so circumstanced as to be required to act towards civil government as he did. As far as his example should affect us in political matters, the question is not so much how he acted in the peculiar circumstances of his eventful life, but rather how he would have acted had he been placed in such circumstances as Christian ministers usually occupy in this age and country. To determine how far, and in what way, the minister of the Gospel should concern himself with politics, due attention and importance should be given in the first place to the manner in which the question is treated in several passages of the New Testament, particularly in the discourses of Christ and in the life of Paul; but as the question presents itself now-a-days, there is little hope of settling it satisfactorily, unless we exercise a free judgment upon it, restrained only by considerations of what is prudent, becoming, and congruous.

The few observations now to be made on this subject will be confined to the three following points: Political Research—Political Opinion—Political Action: the two first points being merely preliminary to the last.

First, POLITICAL RESEARCH.—To what extent the Christian minister should pursue studies of a political nature must, we presume, in some measure, be left to his constitutional proclivities,

his mental aptitudes, and to the position he occupies; but I would venture to lay it down as a sort of axiom in thought and safeguard in conduct, that in no case and on no account ought political studies to take precedence of theological studies. It is of importance, however, that the Christian minister should acquire a competent knowledge of politics; and (that our observations here may have something like logical sequence), it is desirable that he should, in the first place, obtain some acquaintance with Political Science. Politics is a science as much as ethics or mathematics; indeed, properly speaking, it is itself one main branch of ethics, involving in its manifold ramifications questions of the highest moral import, and, in its practical outgoings, testing, in a thousand different ways, the moral principles by which men are governed. At the very threshold of political science, questions will have to be examined, and, if possible, resolved, such as these:—Does civil government originate in the nature of man, or in a factitious compact? Whence does it derive its authority? from the will of the prince, acting as God's vice-gerent; or from the suffrages of the people? What is the end of civil government, the benefit of the governing or the governed? Is it within the province of government to meddle with the religion of its subjects: if so, how far? Is the education of the people the work of government? Which is the best form of government—the monarchical, the aristocratic, or the republican? In other words, should the governing power be centred in one individual, or confined to one class, or distributed amongst the whole community? What are the mutual duties of the governing and the governed? I do not say that the Christian minister ought to go deeply into these and cognate questions, so that he should seek, by logical thought, to elaborate them into a system of political science; but it is desirable that he should comprehend their scope and bearing, and have a general knowledge of what may be and what has been said on their different issues. Unless he have some intimacy with the principles of political science his knowledge of politics acquired from other sources will be shallow, confused, and contradictory. Of all the books that have been written on political science, there is, perhaps, no one more deserving to be carefully studied by the Christian minister than "Hooker's Ecclesiastical Polity:" for, although that work is principally designed to develope and elucidate the laws of church government, it discusses with philosophical profundity and scientific exactness, the fundamental principles on which all government is based; and, moreover, its discussions are conducted with such warmth and beauty of religious sentiment as at once to delight the imagination, to purify the heart, and to fan the flame of devout feeling.

Historical Politics is the second branch of political study on

which the Christian minister would do well to bestow some attention. The political history of nations is their true history, far more deserving of research and study than the military achievements and dynastic revolutions to which historians have hitherto devoted an exorbitant share of attention. To understand historical politics completely, the history of all nations would have to be studied; for, although the principles of political science are the same and unalterable in all times and places, it is found that there are no two nations whose systems of political government are exactly alike. It is not to be expected that the Christian minister, whose thoughts must be chiefly directed to other subjects, should give himself to the thorough study of historical politics, but it will be of service to him in many ways to acquire, as time and opportunity admit, a general knowledge of the political history of the leading nations of the ancient and modern world. If he can do no more, it is, one may say, imperative that he become acquainted with the political history of England (he being an Englishman, we presume), a more marvellous history, one more highly fraught with lessons of practical wisdom than any other. The Christian minister, whose happiness it is to be a citizen of the British commonwealth, and whose lot it is to exercise his ministerial functions amongst the British people, cannot, without incurring disgrace and suffering disadvantage in many ways, remain ignorant of the political history of his country, the more so as the means of information are numerous and easy of access. All the histories of England develope to some degree the growth of her political system; but this is done in the most comprehensive and philosophic manner in "Hallam's Constitutional History," a work of whose merits it is difficult to speak too highly.

Contemporary Politics is the third branch of political study requiring the attention of the Christian minister. It is reported of the pious John Newton that, when asked why he spent any of his time in reading the newspapers, he answered, half in jest, half in earnest, that his principal reason was to find out how his heavenly Father governed the world. Flippant as the answer of the pious divine may at first glance appear, it is nevertheless fraught with deep significance. The hand of God is to be seen in the events of the present times, as well as of the past. The heavings of the nations, the revolutions which are transpiring, some by convulsive throes and the terrible carnage of war, others by progressive and peaceable processes, are all ruled by the Almighty in subordination and subservience to the establishment and universal prevalence of the reign of righteousness. The advantage which the Christian minister (if he be a man of clear vision), may and will derive from the study of contemporary politics, is so obvious that nothing more need be said of it.

Second, POLITICAL OPINION.—We give ourselves to research and study, not merely to acquire information, but to exercise judgment, to form opinion. It is well when opinion in reference to practical matters takes the shape of unwavering conviction, of fixed principle, for then we are free from the irresolution of doubt, and prepared for vigorous action; but, in many cases, so much that is plausible can be said on both sides of a question that, do what we will, we can get no further than mere opinion. This, perhaps, holds truer of politics than of any other subject of human inquiry. With regard to a few political questions, we may be said to have attained to certainty. We should look with surprise on the man who thought there could be two opinions of them; but this can only be said of our own country, or at most of the Anglo-Saxon race. Pass to other countries, amongst other people, and you find some of what we call our fixed political principles denied or reversed, while others are held in the solution of doubt.

One of our fixed principles in politics is that the good of the people is the great end of government; that though the governing classes ought to be highly honoured and liberally compensated, they are to be recognized as nothing more than the servants of the public, called into official existence for the good of society; and that when they cease to minister to the prosperity of the commonwealth, and make their own interest the end of government, they forfeit their place by proving unfaithful to their functions. Clearly as all this appears to us, we cannot read the political history of nations without perceiving that, with scarcely any exception, the interest of the governing class has been made the end of government, that the millions have had to toil, and suffer, and die, in order that the few who, by force or fraud, gained political supremacy, might revel in luxury, and realise their boundless ambition.

Another of our fixed political principles is that civil government ought not to trespass on the domain of conscience, that in all affairs between man and God, whether in reference to opinion or practice, the greatest freedom should be enjoyed; that, in fact, the state ought never to exert its coercive power in religious matters, unless when they degenerate into social irregularities, producing disturbance and injury. Hundreds of years and oceans of blood have been required to evoke and secure this great principle of religious liberty; and yet, even now, in almost all countries of the world, except where the Anglo-Saxons are supreme, it seems to be one great aim of governments to get the souls as well as the bodies of men under control, as it is justly concluded by political despots that if you leave their souls free, other kinds of freedom are sure to follow.

It would be an endless task to mention in detail all the political matters with regard to which there is difference of opinion among

men. I shall therefore barely touch upon one or two other point of dispute and pass on. Whether government should be a mo narchy, an aristocracy, or a democracy, or whether it should b a mixture of the three, as is the case with the British Governmen is by no means a settled question; and as much may be said i favour of each of these theories, it would savour of reprehensibl dogmatism to pronounce absolutely in favour of or against any on of them. Were the absolute monarch always a man of hig wisdom and goodness, there is much in the simplicity and unit of a monarchical government to command approval; and, perhap among certain races of men, and in certain critical junctures o national development, a pure monarchy is most suitable. Muc may be said in favour of the ideal form of aristocratic governmen and in certain nations of the earth it is held in highest preference but in its actual workings it is prone to, and has generally issue in, the grossest corruption and abuse. In theory, democracy is form of government having the greatest charm for the imaginatior and the greatest command of the reason; and amongst an intelli gent and virtuous people there can be no doubt that it is bes adapted to promote public happiness and the development of tru manhood. However, taking men as they are, with all their fault and tendencies to go the wrong way; willing to accept the substanc of political well-being, though not produced by the form of govern ment harmonizing with our ideal of things, we shall, probably, b led to conclude that the British Constitution, though it be a gro tesque and inseparable compound of monarchy, aristocracy, an democracy, is one of the very best political systems which have ye been created.

Another matter on which there is divided opinion is as t whether, under such a political constitution as ours, and with th population no better educated than it is at present, manhoo suffrage, or indeed any very great extension of the franchise woul be safe and expedient. This question, like many others in politics is involved in such difficulty, and so much that is plausible may b said on both sides, that we need not wonder if there be wide dif ference of opinion as to how it should be settled.

Now, in the selection of his political opinions, in the formation o his political creed, the Christian minister ought ever to remembe that politics and religion are closely allied; that there is a vita connection between political and religious principles, and that ulti mately political institutions and political measures must be judge of and approved or condemned by their favourable or unfavourabl bearing upon the religious interests of society. I do not mean tha in the adoption or rejection of political opinions the Christia minister ought to ignore or be careless of the temporal condition o the material interests of society. His sympathy ought to be all

embracing, comprehending the bodies as well as the souls, the present as well as the future interests of his fellow-men. But as he is specially devoted to the work of ministering to the spiritual well-being of man, as it is his peculiar vocation to promote by all and every means the education of man's higher nature for the destinies of eternity, and as the political conditions of society are sure to influence man's religious interests for good or evil, the Christian minister would be unfaithful to his most sacred convictions, and to his high vocation, were he, in the formation of his political opinions, not to assign primary importance to the bearing of politics on religion; nor will he be less likely to embrace those views best calculated to serve the material interests of society, by giving supreme importance to that which is supreme.

In the formation of his political creed the Christian minister will have to guard not only against the prepossessions and prejudices common to other men, but also against those which are generated by his ecclesiastical associations. If he be a clergyman of the Church of England, nursed under its wing, educated in its halls of learning, and supported by its revenues, it will be difficult, if not impossible for him to view its connection with, its dependence on, and its subjection to the State, in the same light as if he belonged to one of the Nonconformist communities. It does not, however, follow that the view taken by the Nonconformist minister of the connection between Church and State, and of the politico-ecclesiastical doings of government, is the true one; for it is by no means unlikely that the disabilities under which he is laid, and which must, of necessity be galling to his spirit, will have the effect of distorting his vision to some degree. I mention this as an instance of how the Christian minister may, in forming political opinions, have his mind warped by ecclesiastical prepossessions.

Third, POLITICAL ACTION.—We can readily conceive of circumstances in which it would be both proper and expedient for the Christian minister to engage in political action. Take, for instance, the case of a missionary to the heathen. He goes amongst barbarous tribes, such as the aborigines of South Africa, or those of the South Sea Islands, who are not only in the most deplorable condition, morally and religiously considered, but who are also destitute of political institutions and even of political ideas. Well, by patient, continuous labour, he succeeds eventually in raising them from their state of semi-animalism to a sense of morality and religion, awakening in their degraded minds a wish to live as men ought to live. Hitherto they have been held together by the blind force of instinct, and, in a feebler way, by the influene of obscure traditions. Now they are desirous of reaching a state of social existence approximating in some degree to that of civilised communities. But how have they to reach it? Would it be wrong

for the Christian missionary, by whom their spiritual nature has been quickened, who is immeasurably ahead of them in all knowledge, and to whom, moreover, they look with absolute confidence for the guidance they need, would it be wrong, or in any way unbecoming in him to employ his superior intellectual resources in framing for them political institutions suitable to their condition, and which would prepare them for and lead them to something still better? We would not risk much in saying that were he not to aid them in this way from the unfounded apprehension of stepping beyond his proper line of action, he would evince a narrow and feeble understanding, and incur the disapprobation of all wise men. It is certainly worthy of remark that some of those Christian missionaries whose education and creed render them decidedly opposed to the improper mingling of politics with religion, have rendered most important service in the way I have indicated.

It may well be questioned here whether the position occupied by the bishops of the Church of England in the House of Lords, and the part they take in the government of the country, be in harmony with their spiritual functions as Christian ministers; but, accordingly as I look at the case, the ground of objection is to be found not so much in those prelates taking part in the deliberations of Parliament, and thereby contributing to promote the efficient government of the country, as in the secularization of their character in the enormous emoluments they possess, in the invidious pre-eminence to which they are raised, in their being altogether of one class, the representatives exclusively of one section of the Christian community. Without infringing on the principles of spiritual religion, or fettering the free action of the church of Christ, or agglomerating without distinction things sacred and secular, we can conceive of the Christian minister assisting in the deliberations of statesmen, and contributing by his advice to carry on the government of his country, without damaging himself or compromising the spiritual purity of his office; and we are more than half convinced that it would be all the better for the people at large, were the foremost men of the different religious communities taken into the confidence and councils of government. Never was this country governed with greater vigour at home or fame abroad, never did it fulfil so well the functions of a great Christian nation, as when Cromwell, himself a thoroughly religious man frequently consulted with and took the advice of the most wise and godly ministers of the land.

If I now go so far as to affirm that the Christian minister will sometimes feel under obligation to preach what are called political sermons, I am driven to it by the fact that his text-book requires him in several places to instruct his people in political duties. It would be difficult for him to preach upon such a text as, "Render

therefore unto Cæsar the things that are Cæsar's, and unto God the things which are God's;" or upon this one, "Let every soul be subject unto the higher powers," without giving to his sermon a decidedly political complexion. Now while there is danger of the preacher missing his great aim and degrading his functions by becoming too much of a political declaimer, I cannot help thinking that many ministers manifest too much scrupulosity in touching upon the political bearings of religious truth, and upon the political duties of religious people. While it is far from right or becoming for the minister to be continually harping upon political matters, times and seasons do occur when it is to the advantage of the church and the nation that he clearly and fully enunciate his sentiments on political matters. Nor do I see why politics, in their connection with religion, may not be treated in a deeply religious spirit, promoting the growth of true religious manhood, and tending to impart greater robustness to the character of pious men.

Whether Christian ministers ought to mix personally with popular political agitations may be doubted. As a rule, I am of opinion it would be better for them to abstain. Nevertheless occasions will arise when both justice and expediency require them to take an open and decided part in such movements. I am aware that the laws of our own Connexion require the preachers to abstain from making speeches at political meetings; and I hope I shall not set the bad example of advising or approving what our laws prohibit. I am also reminded that the fundamental regulations of this Association pledge us to abstain from interfering with the constituted organization of the Connexion, a pledge which we must all try to keep inviolate, whatever temptations there might be to break it. But I presume the Connexional law to which reference is now made, was enacted, like many others, to prevent the recurrence of certain extreme and exceptional political indiscretions into which some two or three of our preachers had been betrayed, and not to rob us of one of the dearest rights of Englishmen, the right of free speech on political subjects. I cannot insult the Conference by supposing, for one moment, that in making that law it designed to put a political gag in the mouth of its preachers, so as to prevent six or seven hundred men from ever doing right in political speechifying, because some two or three men chanced once or twice to do wrong. I am quite sure that occasions might occur when, if a preacher were to speechify at a political meeting, the authorities of the Connexion would be disposed to approve rather than to condemn him, if he only took the side they take, and conducted himself with moderation. Would the Conference think it wrong, or a violation of its laws, for a preacher to speechify against any attempted infringement on the civil or political liberties of the people? against such a bill, for instance, as Sir James Graham

introduced on the subject of popular education, or against such infamous laws as those which taxed the poor man's bread? Clearly it must be seen by every body that occasion will arise when it is the duty of the minister to leave his ordinary line of action, and throw the whole weight of his influence into popular movements for the attainment of important political objects. It is necessary, however, for him to be reminded that if he be ever dabbling in politics, or mixing with political agitation, he will receive injury in his own religious character, and inflict injury upon the cause of religion. Let him also be reminded that when constrained by a sense of duty to enter the arena of political agitation, he should beware of getting involved in the meshes of political partisanship. A minister ought never to be a party man, either in ecclesiastical or political matters. Above all things, let him remember that he is a servant of the Lord Jesus Christ, that his great business is to promote the religious culture of men, and that everything else must be kept in subordination to religion.

Art. V.—SIR HARRY VANE.

IN the small parish of Hadlow, in the county of Kent, England, and on some unnoted day of the year 1612, Harry Vane was born. It was two hundred and fifty years ago; yet so eventful was the age he lived in, and so did he identify himself with those principles which never die, that even now his birth has almost its first freshness. He was born to be the statesman of a cause. In his own language, often repeated, in the language of Milton and of Algernon Sydney likewise, in the familiar converse of that whole company who struck for the English Commonwealth, it was called The Cause,—The good Cause,—The glorious Cause.

Born to be the statesman of that cause, he must be trained for it. It is well for him to begin his training early. But well or ill, it will begin. He is born in no mummy age. If there are any seeds of great actions within those swaddling bands they will not lie there long. The boy will soon be out in a sun, and air, and soil, where, if he is a statesman, he must grow into one fast. Politics is the air, and sun, and soil of the age, and of his father's life. Sir Henry Vane, the elder, had been knighted the year before, and was elected to Parliament two years after his son's birth. The family, in both branches, inherited rank, wealth, and public life. We may be sure that in such a household, the great events, which were passing, would not pass in silence.

Even in this time of our civil war, we can afford to print the successive volumes of the most beautiful edition of the life and

works of Bacon. But when Harry Vane was a boy of six years, Bacon was rising into his greatest fame; three years after he had fallen into his disgrace. The guilty love and ruin of Somerset, and the rapid rise of Buckingham at Court, were filling all men's ears. Sir Walter Raleigh also, after a career which even now reads like a romance, had been, by James's command, beheaded. James himself was doing his worst—and this execution of Raleigh was a part of his worst—to get the Spanish Infanta as the wife of the Prince Charles. For this, to the grief and shame of his subjects, he was neglecting the Protestant interests on the continent. That Anglican saint, William Laud, was fast climbing into influence; busy just now at Oxford, ferreting out the Puritans, and reporting their delinquencies at high quarters. The Puritans, in the increasing vigour of church conformity, and in the increasing light, doubtless, of the Bible of King James, were organizing in conventicles, as Separatists, and Baptists, and Independents; were emigrating to Holland. When Vane was in his eighth year, that little company of them were sailing in the Mayflower to their December home on Plymouth bay. By the time that he was ready to be sent to a public school, the lines had begun to be distinctly drawn between the court and the country parties of England. If we can reason from the experiences of American boys of to-day to those of English boys of two centuries ago, it is not unlikely that young Vane had chosen, ere he entered his teens, his party. Was it the party of the king and his father, or the party of the English people? It is too early to ask. We shall need to advance to the second stage of his training before we can find an answer.

He was under court influences at home, we have seen; he could hardly have been under them at school. His memoirs tell us little definitely, of his school or college life. He was placed in one of those schools, of which we have all read in Tom Brown, as boiling with gay life, we should hope then, as now. It was at Westminster. The master's name could not have been improved if Dickens had christened it—it was Lambert Osbaldeston. He was a famous teacher. Whether he was a Puritan at the time we do not know. But for a letter which he wrote to Lord Keeper Williams, about eight years afterwards, he got himself, and the Lord Keeper, too, into trouble. The letter shows that the old master would not have been likely to make his scholars honour Laud too much. For he refers to him as "the little vermin," "the urchin," the "hocus pocus." The punishment inflicted in this case, because of this private letter found in Williams' house, will show the "iron rule." Williams, being already in the tower, was fined £8,000 for receiving the letter, and Osbaldeston, for writing it, was fined £5,000, deprived of his office; and sentenced to have his ears tacked to the pillory in the presence of his scholars. Vane's preparation for

statesmanship in the cause did not lose anything, we may safely warrant, under his first master. We know also that among Vane's own mates at this school were Thomas Scott and Arthur Hazlerig, both of them ardent Republicans, and one of them a regicide judge.

But whatever the influence of his master may have been; however, up to this time, his natural or acquired sympathies may have swayed him, one event in his life settled the matter decisively. He became a Puritan Christian. "God," he says, "was pleased to lay the foundation of repentance, for the bringing me home to himself, revealing His Son in me." In minds which suppose that politics means place-hunting, and that a religious man is somebody who is suspended, like Mohammed's coffin, between heaven and earth, not touching either, it may seem singular to say that Harry Vane's conversion determined him to his political career. But there are minds which, despite all that is seen in California or at Washington, can still define politics to be the noble science and art of government. And among the first things a Puritan learns to pray for are liberty and country. Vane received that religion which regenerates and spiritualizes life, if ever a man received it. But the loadstone that drew his soul to God, did not spirit his body away from the earth. Nay, he believed that the God who was drawing all his affections, was Himself, just now, at least, especially in England. If he would find him whom his soul loved, he must find him there. For politics in England then had to do with the question whether there should be Liberty or Laudism in Church and State. On which side of such a contest a true statesman ought to be, on which side the Moral Governor himself was, could not be a matter of doubt to Vane. Up to this time he had been fond of good fellowship, and lived the life of a gentleman's jolly son. Henceforth life became a serious and responsible work. The events that were passing, the problems which the roused heart of England was bent on solving, were to be more than a gentleman's pastime.

Sir Henry Vane, utterly out of sympathy with this change in his son, and thinking, perhaps, that it was only a boy's conversion, which could be turned about again at Oxford—a famous place for perversions—had him entered as a gentleman commoner at Magdalen College. Laud's power was very great at Oxford then. During Vane's residence there, three members of the University, one of them from his own college, were tried before the king, and expelled, for attacking the Laudian Arminianism then becoming prevalent in the English church, and two masters of colleges were severely reprimanded. Vane never liked persecution for opinion's sake, and we may be certain that these transactions had no tendency to dispose the young Puritan toward the court. Besides, the

sympathies of collegians are always against authority in favour of freedom. The German universities of 1848 were the hot beds of revolution. The colleges of New England and of New England's foster states of the West have furnished some of the hottest blood yet registered in this warm civil season which is on us. So Harry Vane came forth from Oxford unpurged of his pestilent Puritanism. He had even declined to take the oath of allegiance and supremacy. Milton, though four years older, had already twice taken the same oath at Cambridge without scruples. But this son of a Privy Councillor could not say *ex animo*, that the king was the supreme governor of the realm, that the Book of Common Prayer contained nothing contrary to the Word of God, and that the book of Articles was agreeable to that word. He had not learned oath-taking in the school of the seven "Essays and Reviews."

Departing from his scholastic retreat without his degrees, he visits the continent, passes through France, and spends some time at Genoa. Travel on the continent was then, as it is to-day, the fashionable method of completing education. The fast young gentlemen especially loved the dissolute morals and art of Papal Italy. But Genoa drew Vane's heart. The home of Calvin determined the steps of his pilgrimage. The republican government at Leyden challenged his admiration. The young traveller returned, says his enemy Clarendon, full of prejudice and bitterness against the church, both against the form of government and the Liturgy. His father, comptroller of the king's household, and full of ambitious views for himself and family, was as bitterly disappointed. The youth was left alone with Charles; he was closeted with his old master's "little vermin," Laud; but it was useless. The boy's conversion had not worn off.

What was before him now? He had had the usual training. He is to have an unusual one before he enters upon his great career for the cause. Hs is allowed to go to America. At the early age of twenty-three he arrived in Boston. He had not a little to learn yet, and the Massachusetts colony was a wonderful school. It was indeed a small affair in 1635. After seven years could more than 3,000 people have been living in its log cabins? One of our modern gold colonies in a single year would surpass it many times in population and in wealth. But not in virtue, not in that constructive power which creates institutions, not in its ultimate influence upon human progress. It is easy at our advance of general information to criticise sharply certain narrow notions of our fathers. But that colony can teach the America of to-day as much as the America of to-day can teach it. The germ of the only thorough Republicanism that can live long in the world, a Republicanism founded on a pure religion and an enforced universal education, was there. Vane found, what the earth nowhere else

could show, a community, in which the votes of the majority of the whole people decided, under the Lord Christ, all questions, both in Church and State. In the coming increase of the Independent churches and the Independent party in England, during the civil war, the churches of this colony were to furnish the models, and their ministers were to furnish the weapons of argument. We are familiar with the reactionary influence of America upon Europe on politics in later days. But it has been fitly remarked, in a foot-note of Palfrey's worthy volumes, that the story has never been told us of the part which the Massachusetts colony played in favour of English liberty within the first twenty years of its settlement. It was a select Providence which brought our young statesman to these shores to take his novitiate.

But no young man of his rank, manners, nobleness of carriage, and, shall we say it, of his long hair, could expect to enter that colony without learning that it is difficult for any zealous and persecuted body of men to be thoroughly liberal, when they have become comparatively strong. Those men had not come to be liberal to others, but to be free themselves.

Vane was sincerely a Puritan, and theologically a Calvinist like themselves. He joined at once the church at Boston. He entered with relish into the signal privileges of hearing the pure gospel which he loved. He was honoured with the election of governor of the colony in a year after his arrival. But he belonged to one of the marked types of thinking men: he loved the mystical element; he had real, though no formal affinities with those who, a few years later, under the name of Quakers, were exalting the Spirit of God within us above that dry logical use of the letter which killeth. It fell to his first experience as a practical statesman to have to deal with the first brisk controversy of New England theology. This region has had many a hard one since. But the one which Mrs. Anne Hutchinson kindled convulsed the little canoe of state. The young governor, with one of his pastors, took the woman's side.

The prime point disputed was this—Is a man Christ's man because he exhibits the outward doings of a disciple, or because Christ's Spirit gives him direct witness in his feelings? The Biblical doctrine blends both reasons in one. Anne Hutchinson pushed the inward witness into contempt of the outward. Doubtless, the ministers who opposed her, seemed, in the ardour of argument, to push the outward into contempt of the inward. The result, however, proved that the ministers were really sounder than the woman, or at least than her disciples. The only two ministers of the colony who supported her, both afterwards confessed themselves wrong. But for the time they worked with her, and so did Vane. Having the power the majority abused it. They failed to

carry out in the matter a generous and civil toleration. At the next yearly election Vane was superseded by Winthrop, and the Hutchinson party were banished the colony. The family affairs of Vane soon called him home, and his American experiment in statesmanship ended.

In the conduct of all civil questions he had shown himself competent, sagacious. Against his private life no word was ever whispered; and in regard to his action in this Antinomian contest, although his theological position was rather on the unsafer side, yet as the advocate of the weak against the strong, and of toleration against persecution for opinion's sake, the sympathies of all advancing ages will be with him. He left Boston in 1637. A concourse of friends attended him to the water's edge; a parting salute was fired from the town. He left behind him his first printed publication, being an answer to Governor Winthrop, denying the power of any church to reject from its communion, for any difference in mere opinion, any whom Christ does not reject (a position which our Congregational churches seem more than ever ready now to adopt); denying the alleged power of Massachusetts to expel heretics from its bounds; compressing his argument into one allusion of characteristic force, "Ishmael shall dwell in the presence of his brethren." His education is finished. Henceforth he is the consistent statesman for a cause; for a government of the people by the people themselves, the working of which he had seen in America; for the universal freedom of religious conscience, to which the colony of Massachusetts Bay had not yet attained.

Meanwhile, England was on the eve of an explosion. The political gunpowder plot had been long forming—Charles had been eight years without a parliament, and was to be three years more without one. At the instigation of Wentworth and Laud, he had gone to the length of prerogative, in illegally levying ship-money for his army. Hampden had resisted payment before the courts. Wentworth had goaded the Irish almost to rebellion. Laud was putting his scheme of Episcopacy through Scotland, where nothing but Presbyterianism, pure and simple, ever had or has had any considerable hold. The Scotch impetuously flew to arms. They invaded England, occupied Northumberland and Durham. Charles must have an army, and an army must have money. He can get no more money without a Parliament. So, early in 1640, his first Parliament meets. Vane has been remaining quiet in Lincolnshire for these two years. He is accustomed to gather his friends and neighbours on Sundays and exercise the gift of lay preaching. He has married and taken to his home, Frances Wray, whom, in a celebrated letter long after he is to address as "My dear heart." During the settlement of some matters connected with her estate, he, by accident, discovers among his father's

papers a document, which he felt bound to communicate to his friend Pym, and which was soon to be used in the impeachment of his father's and his country's enemy, Lord Strafford. His election to the First and the Second, or Long Parliament, in 1640, brings us to his active career. By the influence of his father, or else for the sake of seducing him from the people's cause, as Charles had successfully done in the case of Strafford, Vane receives a lucrative office, as joint treasurer of the navy, and is allowed to call himself "Sir Harry Vane, of Raby Castle, Knight." But these honours, though apparently neither sought nor declined, do not seem to have any influence upon his course. That course begins and continues to be straightforward.

The course of this statesmanship follows the course of the changing periods of the approaching contest. We can only sketch them rapidly in their succession.

The first period is from the opening of the Long Parliament to the breaking out of the secession of King Charles from his Parliament, 1640-1642. Like other secessionists, King Charles and the house of Stuart were perfectly willing to remain in the union, provided they could have the power. But the people of England had been gradually but surely coming to the conclusion that it was not safe for their king to have the supreme power. During the rule of both James and Charles, they had reason to fear that a papal or worse than papal slavery would be fastened upon the whole nation. Accordingly, when the Long Parliament came together, it determined to circumscribe the power of the king and of the Church within safe limits. They began not with the intention of destroying the king or eliminating him from the system, but with the purpose of marking off certain limits, to which he would come, and no further. He had been marked off in Magna Charta long ago. They wished to hold him at his proper bounds. Their later experience with Charles had taught them, as certain later experiences have taught the people of the United States, that monarchy and oligarchy do by their native drift encroach upon liberty, and if any government has the misfortune to have either of these elements in it, there is no safety but in shearing the Samson of his hair.

The shearing at once commenced. The Roundheads did credit to their name. The measures of Parliament were numerous, decisive, and mercilessly thorough. Strafford's impeachment was pressed to his execution. The "little urchin," Laud, was impeached and shut up. The courts of high commission and Star chamber, by which Strafford's and Laud's scheme of *Thorough* had been largely carried out, were abolished. The control of the militia was taken from the king. In every step of this "uprising of a great people," Vane's heart, and speech, and vote were with the popular cause.

The second stage brings out more prominently Vane's qualities as a diplomatist and parliamentary leader. It will not close for seven years, and then only with the death of the king. The early months of the war are chequered with frequent reverses. The Royal troops prove themselves spirited, gallant, and brave. They are of the first families and affect contempt for the Parliamentary yeomen. Worse than all, there is no policy adequate to the great emergency.

The Parliament appointed the Assembly of Divines, which met at Westminster, to model the church. But in both the Parliament and Assembly, the Presbyterian party was greatly ascendant in numbers. The Assembly numbered eighty in attendance—only eight or ten were Independents. But Vane was one of them. They are supposed to have had but one member in the House of Lords; in the Commons they were greatly in the minority. Pym and Hampden, their great leaders, died early; but there still remained Vane, Cromwell, Marten, and St. John. These men had embarked in a cause and had a policy. During this whole period their statemanship is—to make the most of their small means. The cause of the Parliament is growing weak in England. They must win the co-operation of Scotland. But Scotland is Presbyterian, and will insist that Episcopacy shall give place to Presbytery over the whole Commonwealth. The Presbyterian leaders are for half-measures also with the king, and if they could get him to establish or favour Presbyterianism in England, they would be content to lay down their arms. The small, but masterly band of Independents, with Vane at their head, gird themselves to their work. Vane is sent to treat with the Scots. He treats with them. They insist on the English nation signing her solemn covenant. Vane induces them to permit it to be called *League* and Covenant. The League engages the English Parliament to endeavour the establishment of religion in both kingdoms, "according to the manner of the reformed churches." Vane succeeds in prefixing the saving and latitudinary clause, "according to the Word of God."

The Scots are on the side of the Parliament. Their army crosses the Tweed. Vane returns to devise means of advancing the influence of his cause against the now increased force of the majority. In the Westminster Assembly of Divines, he pleads for universal toleration. No other member of that famous body, nor even but few of his own party, were able to go to this extent. They wished for a good deal of freedom; they would not be so foolhardy as to claim an absolute freedom. The majority reduce the whole nation under the catechisms and the Directory and Rouse's version of Psalms. Presbyterian persecution takes the place of prelatical. It is the glory of Sir Harry Vane, himself called a zealot in religion, to have been the only one in that venerable

body who spoke and acted in the light of perfect toleration. The Confession of Faith is still a thing for whole denominations to swear by, and on the rack of its theological definitions such men as Lyman Beecher and Albert Barnes have even in our day been stretched. Much as we honour the noble symbol and the body of men who framed it, we uncover our heads in the presence of that solitary young knight, whose voice was raised for the freedom which has at last become the Anglo-Saxon heritage.

While Vane is pleading the cause in the Assembly, Cromwell is organizing it in the army. His Ironsides regiment is made up on the model of an armed and drilled Fulton-street prayer meeting. Ardent Independents of the middle classes fill its companies. It proves itself the one invincible battalion, which is never known to quail. Before its serried lines the cavaliers are uniformly broken. The people feel that the whole army must be after this pattern or all will be lost. The other divisions of the army are inefficient. Their Presbyterian officers are men of rank, experience, and character, but they are half-hearted in the cause. On several recent occasions they have let go amazing opportunities of success. The bill of Vane is proposed in Parliament. By a fortunate dexterity, it provides that no member of Parliament shall have a command in the army. The bill gently puts out of office the moderate officers. Cromwell is by an equally dexterous fortune retained on plea of pressing necessity. The army is reduced to the Cromwellian model. Henceforth it is the Republican strong arm.

At the right time, also, Vane introduces provision for filling vacancies in Parliament. The result is an increase, though not ever a majority, of independent members. But it is a comfort to this little band to receive such men to its numbers as Fairfax, Blake, Ludlow, Ireton, and Algernon Sydney. For now that the new modelled army has justified its leaders on the field of Naseby, and Charles is in the hands—now of Scots, then of Parliament, and last of the army—the struggle against the compromising majority begins afresh and continues long. Vane, a commissioner to treat with the king, never shows any signs of compromise; he believes that secession is to be annihilated, not coaxed and tried again. But the Peace Party is too strong for him. On the final decision for settling the kingdom with the king, the vote stood one hundred and forty to one hundred and two. Vane had used all his resources of eloquence and of management, but the deed was done. He was prepared to submit to the Parliament; but not so the new modelled army, not so that unconquerable man of destiny, Cromwell. The victorious majority were destined to a mortifying reaction the next morning, when Colonel Pride entered the hall and took fifty-two gentlemen out, sent them to lodgings, and excluded one hundred and sixty more. The fifty or sixty Independents who remained, were a Rump indeed.

Vane was there, but his spirit bore not well arbitrary power. Much as he loved the cause, he deemed it not fit that it should have such defenders. He returned to his home and family. He remained there and stood aloof and in doubt, as the High Court of Justice proceeded to that startling scene, at which history itself seems to stand still, the trial and execution of the rebel king. A new great seal is struck—on which is written, "The first year of Freedom, by God's blessing restored." (1648). King and Lords are no more, and the cause for which Vane had for nine years planned seems now successful.

The Commonwealth was fairly begun. Vane enters upon the third stage of his statesmanship. After a short retirement, he received such assurances of Cromwell's fidelity to the cause, that he returned to Parliament and was made a member of the Council of State. There were joined with him two congenial and immortal men, the Secretary of State, John Milton, and the Admiral, Robert Blake. The Commonwealth commenced its career of foreign renown in the Dutch war. The masses of people will always be more dazzled by the deeds of the general who leads the armies, or the admiral who manages the fleet in deadly conflict. But they that stop to reflect, apportion no minor share of all successes to those more quiet men who manage the different departments of civil administration. The glory which belongs, in the history of English supremacy on the seas, to Robert Blake, no man taketh from him; he has the higher glory even of remaining a true, untempted Republican. But it was Vane who supplied—in that hour, when the Dutch Admiral was sailing the channel with brooms at his masthead—the sinews of war by which Blake was to turn the taunt and sweep the seas.

During these four years Vane showed himself as able to shine in Administration and Finance, as on the floor of Parliament. And yet it was in this period that his Parliamentary talents were put to their hardest work. He was busy with plans for Representative Reform, plans which have ever since been pressed by the Liberal party in England. He desired to have the Rump Parliament really represent the people. But he was opposed by Cromwell. The army, which he had hoped would prove a friend of a free Parliament, was alienated by Oliver's omnipotent influence. Vane hurried down, one morning in 1653, to the House of Commons, to press through his Reforming Amendments to the Bill for dissolving the Parliament. The Bill was at its final stage. Vane arose to urge that it must be passed at once. So earnest, even impassioned was he that the creatures of Cromwell in the House sent word to their chief that if he was to do anything, he must do it at once. Cromwell was soon at hand in a towering passion and with a military force. After listening to Vane for a while, just as the question

was being put, to dispense with engrossment, he arose. He berated the members like a very scold. Vane, attempting to speak, was denounced as a juggler. The armed men were called. They were ordered to pull the Speaker from his seat. Oliver bade them all begone. As the members passed by him, he singled them out by opprobrious names. Vane said aloud, "This is not honest." Cromwell stopped a moment, as if to think of some epithet against him also. None came. All he could do was to break out in the memorable words, "Sir Harry Vane, Sir Harry Vane, the Lord deliver me from Sir Harry Vane!"

He was not to be delivered from him. Oliver and twelve others were soon named a Council of State. Vane was invited to participate in this reign of the saints. He is reported as making answer that he was "willing to defer his share till he got to heaven." During the Lord Protectorship, 1653-58, he was for the most part in the quiet of his congenial studies in politics and theology. He published several treatises written in an admirable spirit of Christian Philosophy. One bears the title, "Retired Man's Meditations." Another is in the quietest vein, upon the "Love of God and Union with God." But once, though not desirous of factious opposition to the existing government, he felt himself invited to speak a word for the "Old Cause." Kingly prerogative, under the name of Protectorate, was not a whit more fragrant to him. Cromwell had appointed a fast "for applying to the Lord to discover the Achan, who had so long obstructed the settlement of these distracted kingdoms." Vane wrote what he called "A Healing Question," full of love to the same *good cause.* Hear him say of it: "It hath the same goodness in it as ever; and is, or ought to be, as much in the hearts of all good people that have adhered to it; it is not less to be valued now, than when neither blood nor treasure were thought too dear to carry it out and hold it up from sinking; and hath the same Omnipotent God, whose great name is concerned in it as well as his people's outward safety and welfare." The young school boy's conversion has not worn away yet! He gently intimates that the Achan is now in power! He proceeds to propose that a Convention be called to form a *Fundamental Constitution.* He thus heralded the day when a more successful statesman than he, George Washington, should secure what Cromwell did not—a Constitutional Republic. For publishing this "Healing Question," he was arraigned before Cromwell's Council of State, ordered to give bonds in £8,000 to do nothing to the prejudice of the present government. He declined to give such bonds and was committed to prison in Carisbrook Castle, on the Isle of Wight, in the very prison where Charles I. had been confined when Vane was a commissioner to treat with him. He was released in about three months. Cromwell meanwhile, it is said, was encouraging vexa-

tious suits against his estates. He was told the proceedings should be stopped, if he would support the government. He would not. He had given himself to the cause; he would not betray it.

Oliver the Great died in 1658, and the crowded events of the two following years are included in another period of Vane's statesmanship. In Richard's Parliament, though in two places where he was elected he was refused confirmation, he finally took his seat. The Parliament was packed with creatures in the Cromwell interest. The number of Republicans was only forty in a house of three hundred and ten members. Vane was the head of this minority. He had been the head of one before. He managed his old cause with more than the old vigour. His frequent speeches are wonderfully unanswerable. From first to last he resisted the recognition of the "single person" and his House of Lords. Nobody could meet him. Even in this packed Parliament Richard had no adequate support against Vane's influence. Richard left. The divisions in the army rendered its influence no longer safe for the Republican cause. The Republican army which Vane had so adroitly brought into power had been corrupted by the house of Cromwell. Little could now be done. That little, during these months of faction, Vane tried to do in the old interest. Among the very last of his acts in Legislative Committee was the draft of a bill for the settlement of government. The first provision is for a Fundamental Constitution. The two articles which he would have imbedded in that constitution are, first, "That it is destructive to admit any earthly king to the legislative and executive power over this nation:" second, "that the supreme power is not entrusted to the people's trustees to erect matters of faith and worship, so as to exercise compulsion therein." The Puritan boy, New England governor, and statesman of the Commonwealth, has proved faithful yet. Two years more are coming of new trial. Will he endure the fresh tests? He will.

On the 29th of May, 1660, Charles II. was restored by General Monk, of the army. He promised indemnity. He excepted, however, all those who had taken part in the death of the king. Vane had taken no part in that death. But he had taken no part in the Restoration either. The House of Lords moved to except Vane. The Commons opposed. On mutual conference they agreed to except him, with the proposal that the two houses should petition the king to spare his life. The king received the petition and granted the request. But Vane was kept imprisoned. On one of the Scilly islands, thirty miles from the mainland, separated from family and friends, was the prisoner's home. He wrote here of "government," "religion," "life," "death," "friends," "enemies." There are grand, and beautiful, and sustaining thoughts on every page of these writings. It must have buoyed up his spirit to think

them and to write them. There have been those who have spoken and written nobler things for liberty. In active career they had nobility. But they could not suffer well. Their prison was only a dungeon. Their sickness or death make us blush for human frailty. But Vane was greater now than ever. His lonely place of confinement supplies him with images with which to express noblest thoughts. Do storms beat about it? he consoles himself that "though the storm that comes will be terrible, yet some are safest in storms." Does he look about upon his prison, and forward into the event which lies beyond? he thinks "death brings us out of a dark dungeon, through the crannies whereof our sight of light is but weak and small, and brings us into an open liberty, an estate of light and life unveiled and perpetual."

The king and his chancellor had, after two years, got their evidence together, and it was resolved to bring the statesman to his trial. The grand jury indicted him as a "false traitor." He was refused the benefit of counsel. Six eminent lawyers were engaged for the prosecution. He was asked to plead to the indictment. He states many convincing reasons why he could not, and closes his legal argument with a declaration of his Christian faith, and of his purity of conscience in the whole matter of his public life. The court promised him that if he would plead, he should have counsel. He reluctantly consents, and pleads guilty.

Four days later he was brought to court. He asked for his promised counsel, and the insolent judges told him they would be his counsel. The evidences of his public acts against the king were adduced. Vane was called upon for his defence. He commenced a long, elaborate, and eloquent argument of constitutional law. He explained that he had no evidence, because he had not been supplied with his indictment, and knew nothing of the charges upon which he was to be tried. Moreover, he had been a close prisoner. By law-suits brought maliciously during his imprisonment, his estates had come into heavy debt, so that his family could not furnish him any assistance. They retired to their room, and in half an hour brought him in guilty. He returned to his cell in the Tower with a lighter heart and a cheerful and thankful flow of spirits. He had been afraid he should not do justice to the good old cause; afraid lest he should seem to speak for himself rather than for it. His fears were over; he had defended himself only by defending it.

It was now Charles's duty to fulfil his pledge to the Houses, and remit the sentence that was to be pronounced. But Vane's advocacy of the cause at his trial was reported to Charles. Charles wrote to his Chancellor—"Certainly he is too dangerous a man to let live, if we can honestly put him out of the way."

On the 11th of June, Vane was in court to receive his sentence. Had he anything to say? The judges supposed not. They were mistaken. Vane was determined that these judges should be put

in their true light before the world. He claimed his right to have the indictment read in Latin (the custom of the courts), so that he could take advantage of verbal exceptions. A sharp debate followed; he prevailed. He next claimed counsel to make exceptions according to law. He made the court distinctly refuse it. He offered now a bill of exceptions, which he had prepared himself, and demanded that the judges should sign it. He showed that they were obliged by law to sign it. They refused. He insisted on their refusing, one by one, in so many words. He next requested the reading of the king's promise to the Parliament to save his life. They disputed about it, but his claim was allowed. Then he quietly remarked that there were certain questions which must be settled before sentence could be passed. He began to state them. The judges grew desperately impatient and excited. Vane, however, went on, closed, folded up his papers, and appealed from that tribunal to the highest and last. The sentence of death was passed, and his execution fixed to Saturday, June 14th, 1662. At the hour of midnight, June 13th, the sheriff brought the warrant for execution. Vane said there was no dismalness in it. He slept quietly four hours. Early in the morning, his wife, children, and friends, were assembled in his prison: he prayed a remarkable prayer for them. At the appointed hour he told the sheriff that he was ready. The sled was brought. "Any way," he said, "for I long to be at home, and to be dissolved and to be with Christ, which is best of all." The people thronging the windows and high places, blessed him. Why should they not, was it not for their cause? The prisoner ascended the scaffold and stood cheerfully and nobly before the people. He essayed a brief statement of his case, but the trumpeters drowned his voice. He knelt down in a prayer. At its close he added, "I bless the Lord that I have not deserted the righteous cause for which I suffer." He laid his head on the block, and in an instant was no more.

Harry Vane died in the glowing and prophetic expectation that his cause could not die. Nay, he even saw it as in the very morning of its triumph. "There have been," he says, "garments rolled in blood, in which Thou didst own Thy servants; though through the spirit of hypocrisy and apostasy these nations have been thought unworthy to enjoy the fruits of deliverance. Thou hast, therefore, *another day of decision yet to come.*"

It was coming: on the same year that he died, 2,000 ministers of his Puritan faith, renounced their livings for the same Cause. A few years later, William Russell and Algernon Sidney paid it the tribute of their lives. But a quarter of a century went by quickly and then came the Revolution of 1688, and the utter ruin of the House of Stuart. Since that epoch, the struggle for the more perfect toleration of religion, for the more complete and equitable

representation of the people, has gone on, winning slowly its triumphs. Where it has not won the field, it has at least shown more and more transparently that it is the one noble and righteous struggle of the nation, and all phases of the struggle show, as certainly the present phases of it do, that there can be no perfect ideal solution of it, until the church is severed from the State, and the State comes into the power of the people, and the people are leavened thoroughly with that Puritan religion which submits to the one Moral Governor and Redeemer of the world, and that Puritan education which makes all the people equal learners in this great school of God. Till this solution is reached, there will have to be many another "day of decision" on the same old battle field.

In one of those writings which now seem veritable prophecies, Vane had expressed his belief that America would be the last field the Good Cause was to be tried on. It was tried, by men, too, who had drunken deep at the fountains opened in that elder conflict. Our fathers of the Revolution drew their inspiration and their arguments from the wells of the English Commonwealth. The party of statesmen who sympathised with America in 1776, drew from the same sources. And to-day it will be found that the heart of England which has any true beating with our American heart, got its blood, physical or spiritual, from the Revolutionary men of 1640. It has been the ominous fortune of the leaders in our Rebellion to claim to represent the cavaliers of two centuries since. Their desperate coadjutors at the North have thought it good policy to abjure the New England States in their schemes of reconstruction on similar grounds. Must it be so? Is this old contest of Puritans and Cavaliers to have its "other day of decision" here? We trust not. But if so, welcome be the stigma of the Puritan name if we may be the heirs of its splendid history! Be ours the heir-looms of the statesmanship of Milton and Vane, and of the steady, pious, invincible courage of Cromwell and Blake; and ours the prestige of Marston Moor, Naseby, Dunbar, and Worcester.

And yet this sketch of Vane's career, as well as all careful reading of political history, may tone down empty exhilaration. For liberty is seen to be no easy, nor sudden, nor, alas! permanent attainment. It is not gained by any one night of watching or day of toil. It has never been won except at cost of most precious lives. And often, when it seemed just within reach, the hand of treachery or of ambition has stricken it down. But it remains, nevertheless, the Cause, the Good Cause. And it has ever been the instinct of men, even when themselves the most faithless and unworthy, to build the tombs of the martyrs and garnish the sepulchres of the righteous. Surely it will be our impulse, who have not forsworn the principles of Sir Harry Vane, to cherish, in these times of civil war, his saintly memory.—*The New Englander.*

Art. VI.—PERIODICAL LITERATURE.*

PERIODICAL Literature is a creation of modern times. Nothing of the kind was known in ancient Greece or Rome. During the continuance of what are usually called the Dark Ages, the literature of Europe was almost exclusively pent up within the recess of the cloister, and claimed as the exclusive property of a class of men separated from ordinary society, and devoted to the services of religion. The priesthood of religion was also the priesthood of letters—not so much owing to the jealousy of the priest, as is commonly supposed: the constitution and condition of society did not admit of a more liberal arrangement. At that period the priest was on the whole, the people's best friend. He was favourable to their enlightenment, as far as the inevitable prejudices of his education and his limited means permitted him to be. The printing press, that greatest of all illuminators, had not been invented. There were no other methods of disseminating intellectual light but by the living voice and manuscript writings. Much more might certainly have been accomplished by these means had their capabilities been fully developed; but every age must act according to its own ideas—it cannot exceed itself. Oral instruction had, to a great extent, sunk into desuetude. The pulpit was no longer looked upon as the grand fountain of knowledge, whence flowed living streams of Divine truth to refresh and save. And of what use, beyond the precincts of the cloister, were the most gorgeously finished MSS., when not one in a thousand of the people could decipher their mystic characters? Nor does it appear that there was any general wish or aspiration in the bosom of society to possess the key of knowledge. Intellectual death shed its torpid influence and stretched its gloomy pall over all classes. The belted baron who swayed absolute authority over broad domains, and who at times led forth thousands of bold retainers to the tented field, was little better than a titled brute incapable of writing his own name. Ignorant of the very alphabet of literature—knowing nothing of religion but what had been shed upon him through the *camera obscura* of superstition, his existence was consumed between bloody feuds and drunken revelry. You either find him tilting in the gay tournament, or rushing into the lists of death on the battle field, or carousing with lords and vassals in his baronial halls. His life was little better than a development of the forces and propensities of the animal. The fascinating charms which the pen of romance has shed around the old English baron, are to a very great extent utterly delusive, especially in connection with the period to which we now refer. The indubitable facts of history compel us to view him as a powerful but ignorant animal, inflated with pride

* Substance of a Lecture.—Ed.

and governed by lust; and if all this be true of the flower of society—of those men who formed the gilded apex of the social pyramid—what must have been the condition of the common people? The fact that they were for the most part deprived of personal freedom and reduced to positive serfdom, is demonstrative evidence of their intellectual prostration. They were looked upon as beasts of burden, upon whom the most cruel treatment might be inflicted with impunity, and as designed for nothing higher than to administer to the gratification of their superiors. Instructing them in the principles of general knowledge was out of the question; such an idea was not likely to enter the minds of their lords, and had it once entered it would have been instantly scouted as ridiculous. Had it not been for the kindly attention of the priests of religion, their condition would have been one of unmitigated wretchedness; for, corrupted as religion had become, and unfaithful as its ministers too generally were, the common people had no other quarter to which they could apply for instruction or consolation.

Since the beginning of time nothing has so completely changed the condition of society as the invention of printing. No sooner did the press begin its operations than sacred and profane literature became emancipated from the crypts of the monastery, placing its precious treasures within reach of the laity as well as the clerisy. Literature was no longer considered the exclusive birthright of the priest or the perpetual denizen of the cloister. When once exhumed from the murky tomb wherein it had been confined for ages and permitted to appear in the pure light of heaven, it was recognised as a boon designed for universal man, irrespective of social distinctions, and fitted to be spread over the entire breadth of God's green earth. The choicest productions of ancient genius—the philosophy, the poetry, the oratory of the Greek and Roman mind, multiplied to an extent which would have astonished their authors, courted the acquaintance of general society. The writings of the early fathers, some of which embodied much precious theology, though mixed with no little dross, were reproduced and circulated. The schoolmen, with their voluminous logomachies and intellectual subleties, once more appeared among living men. But what was of infinitely greater moment to the interests of the world, and to the cause of literature, the sacred writings were liberated from their unwholesome confinement. Much jealousy was manifested by the old custodiers of God's holy book, lest it should become public property; nor was this to be wondered at. A great change had already passed over the ideas of society. The opinion was rapidly gaining ground, as light increased, that the Church had grossly degenerated; that the priesthood was corrupt; that consequently a radical reformation was requisite. Nothing favoured this opinion

more than the free circulation of the Bible, and as the priests saw their craft to be endangered thereby they strenuously attempted to prevent it. But despite their efforts the holy volume was given to the world, dissipating the gloom which hung over the nations, arousing the souls of men to a higher condition of spiritual life, scattering broadcast the seeds of intellectual improvement, and leading to those wonderful changes in civil and religious society recorded in modern history.

The times immediately preceding and following the Reformation of the sixteenth century are surrounded with such a halo of splendour that there is danger of us being misled into a false judgment respecting them. During those periods and even down to a comparatively recent date, literature, though not confined to the sacerdotal caste, was possessed almost exclusively by the noble and the rich, while the masses of the people, the working classes, were cut off from touching the precious treasure. The press dealt only in works of ponderous size and costly price, putting it beyond the power of poor people to purchase or read them. In the days of Elizabeth and James something in the form of newspaper publications was attempted, but the jealousy of the sovereign on the one hand and the indifference of the people on the other, rendered the attempt comparatively abortive. During the civil wars between Charles and his people, the press was sedulously employed by the contending parties in working off innumerable pamphlets and sheets, conveying intelligence to their friends and arguing at large the questions that divided them. The establishment of the "Royal Philosophical Society," in the reign of Charles the Second, led to the publication of the first grand literary periodical, called "Philosophical Transactions," a periodical which has been continued to the present time. The influence which that learned serial exerted upon the intellectual condition of this nation and upon the progress of the human mind thoroughout Europe is incalculable. The first-rate scholars of the day contributed to it the ripest fruits of their genius. Sir Isaac Newton, the Hon. R. Boyle, and their illustrious compeers, enriched its pages with their choicest productions. But that periodical was intended for the intellectual *savans* of society—the literati of the age. It was far above the comprehension and the purse of ordinary men. However, there can be no doubt that apart from the other advantages resulting from its publication it exerted a potent influence in the creation of other periodicals, adapted to the condition of people who had not received a learned education. These miscellanies wisely combined amusement with instruction, addressing themselves to the imagination as well as the judgment, and communicating pleasure with profit. Addison, and the other essayists of his day, were eminently successful pioneers in the fields of periodical literature. Their papers were alternately "grave and gay, lively and severe," now pronouncing a religious

homily with cathedric tone; anon sparkling with the brilliant coruscations of wit and humour: on one page lashing the fopperies and vices of the age with merciless severity, on the next laughing folly out of countenance; at one time dealing in profound and subtle criticism, at another trimming the wings of butterfly fancies: "every thing by turn and nothing long." The "Spectator" will always stand in the front rank of English classics, so long at least as elegance of diction, refinement of taste and literary tact are held to be of importance. Dr. Johnson, whose colossal intellectual proportions strike us with awe, did not impair his dignity in the least by his rambles in the fields of periodical literature. He could descend from the high chair of state, in which he dictated to the literati of the English nation, to write short periodical papers for the illumination of the people, without losing anything of the intellectual pomp for which he was distinguished. His "Rambler" is wanting in the versatility, the sprightliness, the humour, the simplicity of the "Spectator," but it is nevertheless a work of the highest merit. Splendour of language sustained by splendour of thought; the grandest conceptions invested with the grandest drapery, characterize every page; putting us in mind of some stupendous Gothic structure with its fretted vaults, its beetling turrets, and its antique windows, or suggesting the recollection of some ancient forest walk, o'erhung with the sweeping branches of the giant oak, whose rich foliage, partly shutting out the light of heaven, impart a solemn magnificence to the scene.

In addition to the intrinsic excellences of those early periodicals, they were, for that time, remarkably cheap—not beyond the purchasing ability of poor people. While their literary character was so high that the best educated people of the land might read them with advantage, their price placed them within reach of the poorest, so that by their means the extremes of society were brought together to feast on equal terms at the banquet of knowledge. On this account those illustrious essayists are worthy of the highest praise. By opening the fountains of knowledge to the whole of the British people, by presenting the fruits of their genius in such a form that the poor as well as the rich might feast upon them, they conferred an incalculable good upon their own times, and made the way comparatively easy to their successors in the walks of periodical literature.

From that time periodical publications became so numerous that it is impossible to characterise them all without writing a volume. Since the opening of the present century they have multiplied with amazing rapidity, and the cry has continually been, "They come, they come;" one troop after another, until now they are being scattered over the land numerous as the flakes of snow, "thick as autumnal leaves in Valambrosia." It is not to be ex-

pected that I shall attempt in this paper a critical examination of each periodical now issued from the press. I shall be obliged to confine myself to general views, and only to particularize when it is necessary for illustration.

The influence of periodical literature upon the intellectual character of society is without doubt exceedingly great. Whether it be an unmixed good may be legitimately questioned. The unlimited variety, the novelty, the incompleteness, and in many cases the flippancy of the articles with which periodicals are furnished seem to be unfavourable to a healthy condition of mind, tend to produce mental dissipation, and to create a distaste for sober and consecutive habits of thought. Devotion to this sort of literature is judged to be incompatible with the love of those profounder works which the great spirits of the past have bequeathed to us. The Elizabethan and Puritan giants have to hide their heads among the dust of old-fashioned libraries, that the puny scribblers of the present day may strut their brief hour on the public stage, regaling our feelings and tickling our fancy with their flippant antics. The superficial, the showy, the fanciful—whatever tends to amuse and excite supersedes the solid and majestic.—Now it must be admitted that there is too much truth in these allegations; at the same time it will be found, if I mistake not, that these frivolous, dissipating tendencies, are evidenced chiefly, if not exclusively, among those persons who have the opportunity and are in the habit of reading a large number of periodical works. Go into the cottage of a working man—he who in olden times would have been of little more account than a beast of burden—and mark the influence of periodical literature upon the intellectual character of him and his family. His limited means prevent him in the most of cases having more than one serial publication, and he is therefore anxious that it be a good one—one that will fully compensate him for the money he lays out in its purchase. The return of that winged messenger is anticipated and hailed with almost as much joy as if it were an angelic visitor. How eagerly the table of contents is scanned; how carefully the leaves are cut open, and with what gusto do each and all of the family circle capable of reading become acquainted with its manifold treasures. When the healthful excitement of the first reading is over it is returned to again and again until the whole of it is mastered, and its mental nutriment becomes incorporated with the existence of that family. Nor is this all. Desires are enkindled after more elaborate productions. The short, pithy essay on geology or astronomy or natural philosophy, or on any of the other sciences, has opened a vista of intellectual glory before the eye of the mind, to explore which becomes a passion, leading to the husbanding of a little money with which to purchase some celebrated author, or

to procure admission into a public library, where the richest treasures of literature will be available. In such a case as this—and there are thousands of such cases—periodical literature so far from having a dissipating effect, tends to build up, to strengthen, to dignify the intellectual character.

Admitting that in some cases the serial publications of the day exert an unhappy influence upon the intellect, would you be prepared to have a veto put upon the periodical press altogether? It is unreasonable to expect an unmixed good in this world. You must be willing to rest satisfied with what is substantially good, although imperfect, and it would be the perfection of fatuity to deny that the intellectual influence of our periodicals is on the whole of a salutary nature. That they have diffused a large amount of information among the working classes of society, that they have aroused a vast number of minds from the slumbers of mental torpidity, cannot be disputed by any observing mind; but, indeed, it is impossible to estimate the good they have done in these respects. They have opened a channel for the streams of knowledge into many a desert spot; they have scattered the seeds of truth over large tracts of uncultured mind; they have breathed a magic influence over millions of torpid spirits, awakening them to new life; in a word they have acted as a most efficient auxiliary to accelerate the onward march of humanity.

Periodical literature has also exerted a potent influence upon the political condition of society. Nor can it be well doubted that its influence in this respect has been beneficial on the whole. This may be easily demonstrated by an appeal to facts. There are countries even in Europe where the press is not allowed to develope its capabilities freely, but is kept under the strict surveillance and restraining power of the reigning dynasties. Indeed, this is the case in nearly the whole of the nations on the continent. No book is permitted to be published for the instruction of the people until it has been examined by a staff of literary police, who must give it the sanction of their authority ere it be free to accomplish its mission. If it can be found that a literary performance advocate principles which are supposed to be inimical to existing political institutions, those principles must be ignored, the passages containing them expunged, otherwise the book is condemned and strangled. It matters not that the performance be the highest creation of genius, enriched with the profoundest treasures of thought, or adorned with the splendour of a sublime eloquence, its supposed political delinquencies are too flagrant to be pardoned, and it must therefore submit to pass through the fires of a literary purgatory, or be cast into perdition. Periodical literature is placed in the same state of tutelage and kept under the same restrictions. No sooner does a newspaper or magazine manifest liberal tendencies

than the iron paw of civil authority seizes it, and it is compelled either to change its tendencies or forfeit its existence. The spirit of free enquiry is suppressed; the unfettered action of human thought is prevented, the medium through which mind might communicate with mind—interchanging the deep anxious longings of the spirit after a higher condition of social existence—is choked up, and there is a constant revulsion and stagnation. In every country where periodical publications are thus restrained and crippled, the corresponding effect may be easily traced in the political condition of the people. In other respects there may be much to admire in the character and condition of society, but there are all the evidences of political degradation. The people are in reality a body of serfs; they are of no account in the state but as the servants of those who wield supreme power. They do not carry with them the dignified port of free-born men, but have the crouching attitude and downcast look of slaves. But permit the press in those countries to be unshackled, to pour forth its influences upon the public mind without let or hindrance, and an amazing change will soon be produced in the political condition of society. The great body of the people who now contentedly submit to the proud domination of an autocrat, would at the bidding of a free press, start into new life, and feel their coward hearts throbbing with the ardent pulsations of patriotism. They would soon discover their importance in the body politic, the dependence of the higher classes upon their industry, the utter nothingness of all the pageantry and mummery of mere statecraft. They would judge themselves to be men as well as the proudest grandees, made of as good material in body and soul, and equally entitled to a name and place in the political constitution of their respective countries. The free diffusion of periodical literature would necessarily produce this change of public sentiment, and ere long effect an entire political and social revolution.

It is clear as the light of noonday that England is vastly indebted for the political freedom she enjoys to the influence of periodical literature. Not, however, that this ought to be regarded as the primary cause; for to our view nothing can be more obvious than that our world-famed institutions are the offspring of those religious principles which have from an early period, found a genial soil in this island, and taken deep hold of the national mind. But while thus doing homage to the supremacy of religion, we also claim for periodical literature a high and honourable place among the causal forces which have produced and fostered the liberties which it is our happiness to enjoy. The first developments of this kind of literature were clearly intended, as far as they could go, to ameliorate the political condition of the English people. As previously remarked, its first germinations appeared in the reign of

Elizabeth, shaping themselves into the form of political intelligencers, conveying information respecting the Queen and the Court, detailing our diplomatic transactions with foreign nations, and dealing forth a measure of miscellaneous reading. The haughty Elizabeth, jealous of the absolute prerogatives always claimed by the Tudor dynasty, could not look with indifference upon such a movement, for her clear sagacity perceived that its tendency was to augment the power of the people. So long as the periodical press gratified her exorbitant vanity, by pouring out fulsome adulation upon her person and administration, she gave it her patronage, but to secure its allegiance it was placed under the strict surveillance of her own minions. The freedom of the periodical press was equally abhorrent to the Stuart dynasty, the most blindly infatuated race of monarchs that ever reigned. It is not so generally known as it ought to be that in the times of Charles II., the law inflicted death upon those who published opinions opposed to the arbitrary claims of that licentious prince. Nothing is so terrible in the eyes of despotism as those periodical sheets which unveil to the public eye the mal-administration, the corruption, the usurpations of the powers that be, and discuss with a fearless pen every question affecting the welfare of the body politic. The English spirit, always characterised by its aspirations after liberty, felt restive under the restraints imposed on its literary energies, struggled against them, and eventually succeeded in working out a complete emancipation.

Since the accession of the House of Brunswick to the British throne, periodical literature has had free scope for the development of its capabilities and the diffusion of its influences; promoting in its onward course the political improvement of the empire. To what else are we so much indebted for the timely reforms in our jurisprudence, the obtaining of which has protected the nation from those bloody convulsions which of late years have swept over continental Europe? The general amelioration of the laws, the extension of the franchise, the security of the person, and the thousand other advantages resulting from our political constitution are to be attributed, in a very high degree, to the services of periodical literature.

Passing over many points of secondary interest, I now invite serious attention to the influence of periodical literature upon religion.

Considerable discrimination is required to judge righteously of periodical literature in its relations to religion; and we would, therefore, proceed cautiously, not committing ourselves to ill-digested or dogmatic assertions. It will be found, I opine, that there is much to applaud and much to condemn, while there is not a little respecting which it is difficult to say whether it deserves

praise or censure. That periodical literature has, in many respects, and to a high degree, done good service to the cause of religion, it would be foolish to deny. It has diffused a vast amount of theological, biblical, and missionary intelligence throughout the land, making tens of thousands of the population much better acquainted with the truths and triumphs of religion than it was possible for them to become by any other means. By the information it has circulated respecting different religious communities, it has in no small degree smelted down the bigotry and sectarian exclusiveness which formerly kept the tribes of Israel asunder, and, by affording channels of intercommunion, it has induced them to associate more closely with each other. It has proved itself effectual, by the blessing of God, in arousing many slumbering souls to a sense of their lost sinful condition; leading them also to that Great Redeemer who is mighty to save, and who will save to the uttermost all that come to God through him. It has proved itself a messenger of mercy to many a wounded disconsolate spirit, bringing a balm for every wound, a cordial for every grief. In many cases it has nobly championed the divine claims of the Holy Volume against the onslaughts of infidelity, building invulnerable ramparts around the city of God, and hurling death and destruction upon the impious assailants. In these and other ways too numerous to mention periodical literature has rendered important service to the cause of religion.

But let it be understood that the commendatory remarks now made apply almost exclusively to that class of periodical literature denominated religious. Nor must it be thought that because of the praise bestowed on religious periodicals, we think them free from fault and incapable of improvement. We could indeed mention certain quarterlies and monthlies which are all that our hearts could desire, fully up to the mark, arrayed in the complete panoply of literary and religious excellence. There are others blemished and emasculated with serious defects. Generally speaking, our religious periodicals are greatly wanting in first-rate literary talent. Now and then papers appear in them bearing the unmistakeable evidence of powerful intellect and cultivated taste, but along with these there are usually large accumulations of what we would not exactly call trash, but rather the secretions of feeble watery brains. That our religious periodical literature does not enlist in its service a greater amount of first-rate mind, is most unquestionably the sin of the church; for were Christian professors to feel that deep interest in it which is their duty, were they duly impressed with the vast importance of placing our religious periodicals in the first rank of literary progress, the proper class of talent would speedily multiply. Shame upon us that the men of the world, whose aims do not go beyond this mundane sphere, should in their merely literary and

commercial and artistic periodicals evidence the possession of a much larger amount of first-rate talent than we do in those serials which are devoted to the sacred, the immortal cause of religion. If our hearts are loyal to Christ, we shall rise and wipe away this stain from our escutcheon. We do not so much want an addition to the number of religious periodicals, I fear there are too many already drawling out a feeble existence—the grand desideratum is to increase the efficiency and extend the circulation of those already existing. Now, especially, when infidelity is renewing her strength, and popery is unfurling her banners—when these two equally dangerous foes are putting forth all their powers for the subversion of the true religion—it is of unspeakable importance that the periodical exponents of our faith and the champions of our religious heritage should be perfectly equipped for the great struggle. Betrayed by their supposed friends, assailed at every point by their avowed enemies, never was it more necessary for the Nonconformists of this great country to secure the services of an efficient periodical press.

If we launch out upon the ocean of general periodical literature we shall discover much that is inimical to the interests of religion. I am told, and I fear there is too much truth in the report, that the greater number of those gentlemen who conduct the periodical press of this country are infidel at heart. The general tone of their writings gives too much countenance to this report. There may be few of our periodicals avowedly committed to the advocacy of infidel principles and the destruction of Christianity; but the same unholy designs may be quite as effectually accomplished under the plausible pretext of neutrality or even of friendship. It is no uncommon thing in these writings, to find the inseparable connection between virtue and religion denied; and Christianity, if spoken of at all, divorced from all the essential attributes belonging to it in the New Testament. There is no hesitation to give the lie to the positive averments of Holy Writ, and to affirm that to be right which God says is wrong. The Bible is of no more account, when it contravenes the judgment or wishes of the creature, than if it were an old wife's tale. Indeed, I have met with the rankest atheism in some of our popular periodicals, and yet in the same publications Christianity has been spoken of in the softest language of affection. A great number of our periodicals abound with principles utterly subversive of morality and religion. Now let it not be forgotten that millions of these sheets are scattered broadcast over the land every year, infecting the minds of the population with a spiritual miasma, and tending to plunge our nation into all the horrors of infidelity.

A new class of periodical literature has, of late years, started into existence under the auspices of certain celebrated writers; it may be called the periodical literature of fiction. As an illustra-

tion—some popular novelist plans a great work of fiction, and instead of giving it to the world at once, he divides it into parts, extending the process of publication over a couple of years, perhaps. The substance of these periodical issues is open to the same objections which might be urged against the great mass of novels. Take Charles Dickens as an example—and we mention him because of the dangerous influence he wields over the people of England. In his periodical works of fiction, and indeed in all his works, there is not only no recognition of the distinguishing truths of Christianity, but principles are advocated antagonistic to those truths. The capital fault of Dickens—a fault running through the whole of his writings—consists in making virtue appear to be something constitutional, something that grows spontaneously as from a genial soil, without effort or struggle on the part of the virtuous individual. There is no account given why a man happens to be virtuous rather than vicious—the man himself has obviously had nothing to do in the matter. There would seem to be no deeper philosophy in that fact than in the beautiful tints of the mountain daisy, or the voluptuous fragrance of the rose. Ah! there is a philosophy of human character which Dickens has never learned, and which can only be learned at the feet of the Divine Teacher. But it is not so much my design to criticise the substance and texture of these writings, as to protest against their periodical issue. If people will read works of fiction let them have the opportunity of swallowing such a quantity at once that the intellect will be surfeited and turn with pleasure to sober literature. By the new method of publishing novels, the excitement which ought never to last more than a few days at once, is kept up and perpetuated over a couple of years, the imagination is tantalized at the end of every monthly number with painful anxiety as to the future development of the plot, a feverish desire gnaws the mind as the day approaches for the next issue; and thus the reader is afflicted with a long continuance and repetition of mental agitation seriously detrimental to intellectual and spiritual health.

Art. VII.—COLENSO *versus* MOSES.*

SEVERAL years ago the religious sensibilities of the country were rudely shocked by the publication of a volume of "Essays and Reviews," in which a covert attack was made upon the authority and doctrines of the Holy Scriptures. All classes of the religious public regarded that book with mingled indignation and disgust, not because of its attacking their most precious and deeply cherished beliefs, for attacks of that kind are too common to produce unusual emotion; nor because the attack was conducted with

* Substance of an Address.—Ed.

more than ordinary ability, for undoubtedly much more talented works had previously appeared in the interest of infidelity without producing one-hundredth part of the excitement. The real and only cause is to be found in the fact, that the authors of the "Essays and Reviews" were clergymen of the Church of England; and that, though avowing opinions manifestly subversive of the religion they had sworn and were paid to defend, they remained in quiet possession of their clerical emoluments, and turned a deaf ear to the reproaches of inconsistency with which they were assailed by an indignant public. The excitement produced by that book, after subsiding for a while, was renewed and raised to a higher pitch by Bishop Colenso's work on the Pentateuch, the direct and avowed object of which is to prove that the writings of Moses have no historical value; that, in fact, they are for the most part a bundle of contradictions and absurdities, and that henceforth all men pretending to common sense must dismiss the idea of their divine authority, and class them with the mythologies of heathenism. But it is only of late, some four or five years since at most, that the bishop has been led to adopt this gross infidel theory. Some eleven years ago he was appointed to the missionary bishopric of Natal in South Africa, and went forth, as he himself informs us, strong in his attachment to the orthodox faith, and glowing with zeal to extend the empire of the cross on the African continent. He had not, however, been there long before displaying a perversity of mind which caused no small scandal at the time, and which has ultimately led him to take an unblushing stand among the avowed enemies of the Bible. Finding that the native Zulus were addicted to polygamy, and that the custom of having more wives than one was not to be easily broken, he addressed a letter to the Archbishop of Canterbury arguing in favour of polygamy, and pleading for its toleration among the native converts. That erratic and anti-Christian proposal met with the reprobation it deserved, and the bishop was obliged, in appearance at least, to discountenance the practice of polygamy. After a while he undertook what ought certainly to be regarded as the truly missionary work of translating the Scriptures into the Zulu tongue; but, alas! it would seem he had neither the mental nor moral qualifications requisite for such an undertaking; and the work which he commenced with the view of christianising the heathen, issued in the unchristianising of himself. To aid him in rendering the Scriptures into the Zulu speech he secured the services of an intelligent, sharp-witted, but withal sceptical native, who, as was meet, had the liberty of asking questions and starting doubts as the work of translation proceeded. Unfortunately the scepticism of the Zulu infected the bishop's own soul, his faith staggered under the sly thrusts of his dusky companion; some awkward questions respecting the dimensions of

Noah's ark posed him quite; doubts, difficulties, disbeliefs, multiplied at every step; in short, although he read up all the works he could lay hands on likely to bring relief, he could find no relief, and at length he succumbed to the enemy; his faith was vanquished, the writings of Moses were stripped of all historical value, the Zulu remained master of the field, and the bishop was an infidel. A new mission now opened before him. Christian England appeared to him in a much more woeful plight than heathen Africa. From time immemorial England had stupidly believed that the Pentateuch is the writing of Moses; that it is a veritable record of facts; that it is an inspired revelation of divine truth, and that it is the primary historical basis of the Christian religion. This belief as the bishop thought had wrought and was still working enormous evil. Could nothing be done for the emancipation of England from the delusion of centuries? Yes, he will undertake to grapple with the giant evil, he will beard the lion in his den, and so leaving the Zulus to take care of themselves he hurries over the seas to mission England with his new gospel. He has no thought however of abandoning his episcopal position, and relinquishing the emoluments accruing from it. On the contrary, before publicly avowing his infidel creed he is assured by Dr. Lushington's decision in the Court of Arches in the case of the Oxford essayists, that he may be an infidel, an avowed infidel, and an English bishop at the same time. Therefore in spite of the public indignation with which he has been overwhelmed, and in spite of all sorts of expostulation, rebuke, and protestation addressed to him by the authorities of the church with which he is connected, he is still, and is likely to continue, the Right Reverend John William Colenso, D.D., Bishop of Natal.

It is worthy of preliminary remark that in the book which Bishop Colenso has written there is no attempt made to invalidate the miracles of the Pentateuch. So far from doing this he avows a readiness to swallow any amount of the miraculous element. What he sets himself to battle against, and what has destroyed his faith in the historical credibility of the writings ascribed to Moses, is the incongruities, inconsistencies, contradictions, and absurdities inwrought with the texture of those writings. It is not to be thought that I can follow the track of destructive criticism pursued by the bishop, and examine one by one the list of discrepancies he has found or fancied. But as it is necessary you should know what sort of stuff his book is made of, I shall describe with as much explicitness as possible two cases which he prefers against the historic validity of the Pentateuch, and which may be taken as fair specimens of all the rest. In Leviticus viii. we read that the Lord commanded Moses to "gather all the congregation together unto the door of the tabernacle. And Moses did as the Lord commanded him, and the assembly was gathered together unto the door

of the tabernacle." But, says the bishop, in his criticism on the passage, "the whole width of the tabernacle was 10 cubits or 18 feet. Allowing two feet for each full grown man, nine men could just have stood in front of it." Now according to the bishop's reckoning there could not be less than 600,000 adult men in the Hebrew congregation; and therefore he reasons that if "all the congregation of adult males in the prime of life had given due heed to the divine summons, and had hastened to take their stand side by side, as closely as possible in front not merely of the door, but of the whole end of the tabernacle in which the door was, they would have reached nearly twenty miles." As the case according to the bishop's showing is absurd and impossible, the account of it must be pronounced false and unhistorical.

Now I scarcely know how to treat this specimen of criticism with even the appearance of gravity. Had I heard it from the lips of an itinerating infidel lecturer, or had I read it in the flimsy publications of an infidel press, I should have treated it as all irreligious pertnesses and puerilities should be treated—with contempt. But the author is a bishop, and we must show respect to his ermine if not to his brains. The congregation of Israel was very large, the tabernacle was very small; the whole of the congregation is ordered at a certain time to appear before the door of the tabernacle; to do so the assembled host would have had to stretch away to a distance of twenty miles; this could not be, therefore the account must be discredited. But in discrediting this we will in consistency have to discredit a good deal more of the same kind of writing both in the Bible and elsewhere. For instance, we read that all the congregation stoned the blasphemer; the language is just as unqualified in this case as in the one which the bishop speaks of, but as it would be preposterous to suppose that some two millions of people, each and every one, threw stones at the guilty wretch, the account of it is to be rejected as unhistorical. In the Gospel of Matthew we read that there went out to John the Baptist, "Jerusalem and all Judea, and all the country round about Jordan, and were baptised of him in Jordan, confessing their sins" and in John's Gospel it is stated of Christ that "the world had gone after him." Upon the bishop's principle of interpretation, these accounts respecting both Christ and the Baptist must be rejected as unhistorical, inasmuch as the absolutely literal sense of the passages is untenable. But are we obliged in reading history to adhere tenaciously and with inflexible rigour to the strictly literal signification of every word and of every form of speech? If so, then there is not a history in the world, nor indeed any other kind of book, including even the bishop's own book, which may not be made to appear replete with nonsense and absurdity. A man of candour and good sense in reading the

account of the gathering of the congregation to the door of the tabernacle, would, if he had made the subject a matter of reflection, conclude that Moses meant to say a large number of the congregation was gathered, or more properly that the heads of the principal families representing the congregation were gathered. The idea of there being anything incongruous or absurd in the language employed by the historian would be altogether inadmissible.

I shall mention one other case. In Leviticus iv. we read that "the skin of the bullock, and all his flesh, with his head and legs, and his inwards, and his dung, even the whole bullock, shall he (the priest) carry forth without the camp into a clean place." Now after calculating that the Israelitish camp must have been about twelve miles square, the tabernacle occupying the centre of it; the bishop goes on to draw a ludicrous picture of Aaron or one of his sons carrying on his back the mangled carcase of a slaughtered bullock six weary miles to the outside of the camp. Of course no man, unless he were a very giant, could do what is here required of the priest, and even a giant would have found it slavish work. Therefore as the thing is altogether improbable, if not quite impossible, the account must be false. Now I have just two simple considerations to offer upon the bishop's criticism. First, nothing whatever is said in the text of the priest carrying the slain bullock on his back, or of any particular mode of carrying it, and as mention is made in another part of the Pentateuch of "waggons" set apart for the service of the sanctuary, the probability is that these were used in the case before us. Second, although the priest is commanded to carry the slain bullock to the outside of the camp it does not by any means follow that he had to do it personally. He was to see that it was done; he was responsible for the doing of it, but deputies might be employed. In Exodus xxx. we read that the Lord spake unto Moses saying, "Thou shalt make an altar;" "Thou shalt overlay it with pure gold;" "Thou shalt make a laver of brass;" but it does not follow that Moses actually exercised the handicrafts of a carpenter, a goldsmith, and a brazier.

The whole of the bishop's reasonings against the historical validity of the writings of Moses, are of a piece with the specimens I have given, and serve to reveal three things:—1. His total incapacity for weighing moral evidence. In the mathematics he may be and undoubtedly is an adept. Numerous and competent judges testify to this; but within the sphere of moral truth, where the varying shades and degrees of probability require to be accurately noted and balanced, he flounders in helpless confusion. 2. He is grossly ignorant of those Eastern customs which reflect greatest light upon that part of the sacred volume, which he has had the temerity to make the subject of his destructive criticism,

and is continually violating the laws of congruity by judging customs peculiar to the East by a western standard. 3. His sceptical proclivities darken and pervert his understanding. In criticising the sacred book he is ever displaying a perverse faculty of magnifying molehills into mountains, or of creating difficulties where none exist, while on the other hand he is blind as a bat to the circumstances which soften and lessen, if they do not wholly remove the real difficulties to be met with.

But are we obliged to allow that there are real difficulties in the Pentateuch? Yes; as nothing good comes of shutting our eyes to fact, let us acknowledge that real difficulties exist. But, in the first place, those difficulties are of no great magnitude in themselves, and are gradually lessening by the application of an enlightened and candid criticism. In the second place, they are of no account, absolutely of no account, when contrasted with the amount of evidence adducible in confirmation of the historic authority and divine inspiration of the Pentateuch. First of all, there is the internal evidence incorporated with the text, arising from the simplicity, honesty, and singleness of purpose everywhere manifest, together with the innumerable undesigned and occult coincidences in reference to persons, places, and times, which the thoughtful reader cannot fail to observe, and which serve to impress him with the trustworthiness of the record. It is also a weighty consideration that the Jews have ever regarded the Pentateuch as divinely inspired. But how they could possibly have been got to receive it as such, except on the assumption of its historical validity, it would be difficult to imagine. For, although it recognises them as a race specially favoured of heaven, it furnishes the most humiliating accounts of their national character, and even attributes to their most distinguished leaders faults of a disgraceful kind. Judging of human nature as it is, it is impossible to conceive of any man, be he patriot or priest, writing a book of this description with any hope of imposing it on the belief of his countrymen. And yet from a remote antiquity the Jews have clung to this book as a reliable history of their nation with a tenacity of belief which no misfortune or hardship has been able to shake. That the Christian church from its first planting has firmly held to the Mosaic authorship and divine authority of the Pentateuch, is an additional consideration of great weight. But the most weighty consideration of all lies in the fact, that our blessed Lord adopts and gives his sanction to the belief of the Jews with reference to the Pentateuch. Repeatedly and in language which does not admit of a double sense, he refers to that part of the sacred volume as the production of Moses, and as invested with divine authority. On these several grounds of evidence which we have not time to discuss fully, our faith in the historic validity and infallible trustworthiness of the books of Moses may rest secure.

As for this attempt of Bishop Colenso to overthrow the authority of the Bible, it will end as similar attempts have ended before. After the conflict is over and the puny assailant is forgotten, the citadel of God's truth will appear more majestic in strength, more faultless in symmetry, more resplendent in beauty. We have nothing to fear: the Bible remains with us and will remain our most blessed heritage. Its sweet stories and beautiful lessons mingled with the dreams of our childhood; its sublime principles and glorious hopes sustain and cheer us amidst the struggles and sorrows of mature life; and when we lay down our head on death's pillow and our feet stand in the cold waters of Jordan, the exceeding great and precious promises of that blessed book will comfort us with more than earthly comfort, and will be as a bridge of love over which our redeemed spirits will pass to their everlasting home in heaven.

Art. VIII.—EXTEMPORANEOUS PREACHING.

YOU desire some information from me about extemporaneous preaching. Before I throw on paper my desultory thoughts, I beg leave to premise that you must expect nothing from me in the spirit of those censors who, in the language of King James's translators, "give liking unto nothing but what is framed by themselves, and hammered on their own anvil." After about thirty years of talking for my Master, often in a method *ex tempore* enough to satisfy the most rigorous, I cannot forget that there have been other anvils before mine, and that their work has been turned off by such workmen as Edwards, Davies, and Chalmers. I am not ready to say that their "reading" was no "preaching." This prefatory disclaimer will embolden me to use some freedom in recommending the method of free utterance.

You have expressed fears as to your ever becoming an extemporaneous preacher, and I shall confine myself to practical advices. Many who have excelled in this may have had fears like yours. My counsel is that you boldly face these obstacles, and begin *ex abrupto*. The longer you allow yourself to become fixed in another and exclusive habit, the greater will be your difficulty in throwing it aside. Some of the authors whom I respect and shall quote below, recommend a beginning by gradual approaches; such as committing to memory a part, and then going on from that impulse. This is what Cicero illustrates by the fine comparison of a boat which is propelled by its original impulse, and comes up to the shore even when the oars are taken in. Others tell you to throw in passages extemporaneously amidst your written materials;

as one who swims with corks, but occasionally leaves them. Doubtless many have profited by such devices; yet if called on to prescribe the very best method, I should not prescribe these. Again, therefore, I say, *begin at once.* When a friend of mine, who was a pupil of Benjamin West, once inquired of the celebrated Gilbert Steuart, then at work in London, how young persons should be taught to paint, he replied, "Just as puppies are taught to swim—CHUCK THEM IN!" No one learns to swim in the sea of preaching without going into the water.

Such observation as I have been able to employ suggests the following reason for the advice which I am giving you. The whole train of operations is different in reading or reciting a discourse and in pronouncing it extempore. If I may borrow a figure from engines, the mind is geared differently. No man goes from one track to the other without a painful jog at the "switch." And this is, I suppose, the reason why Dr. Chalmers, in a passage which I reserve for you, cautions his students against every attempt to mingle reading with free speaking. It is not unlike trying to speak in two languages, which reminds me of what a learned friend once observed to me in Paris, concerning the Cardinal Mezzofanti; that this wonderful linguist, when he left one of his innumerable tongues to speak in another, always made a little pause and wet his lips, as if to make ready for going over all at once. It requires the practice of years to dovetail an extemporaneous paragraph gracefully into a written sermon.

As I am perfectly convinced that any man can learn to preach extempore who can talk extempore, always provided he has somewhat to say, my earnest advice to you is that you never make the attempt without being sure of your matter. Of all the defects of utterance I have ever known the most serious is having nothing to utter. You will say that is not extemporaneous which is prepared, and, etymologically, you are doubtless right. But the purely *impromptu* method, or the taking of a text *ad aperturam libri*, is that towards which I shall give you no help, as believing it to be the worst method possible; for however suddenly you may ever be called upon to preach, you will choose to fall back to a certain extent upon some train of thought which you have previously matured. In all your experiments, therefore, secure by premeditation a good amount of material, and let it be digested and arranged in your head, according to an exact partition and a logical concatenation. The more completely this latter provision is attended to, the less will be the danger of losing your self-possession or your chain of ideas. I lay the more stress on this because it must commend itself to you as having a just and rational basis. Common sense must admit that the great thing is to have the matter. All speaking which does not presuppose this is a sham.

method, the same may be observed with regard to the which is enjoined by all judicious teachers with regard to er, namely, that even if divisions and subdivisions are not announced, they should be clearly before the mind, as g a most important clue in the remembrance of what has spared.

r extemporaneous efforts are frequently made futile or inju- r the unwise selection of a topic. The opprobrium of this preaching is the empty rant of some who use it. Preachers e who have mighty vociferation, extreme volubility, highly l diction, and glorious pageantry of metaphor, but who prove , teach nothing, and effect nothing. Inexperienced speakers hat they shall have most to say upon a sentimental, an tive, or a hortatory topic. There is a snare in this. The ecial the subject, the richer will be the flow of thought: let mmend to you two classes of subjects above all others, for rly attempts—first, exposition of the Scripture text, and y, the proof of some theological point. Argumentative dis- is best fitted to open the fountains of speech in one whose low scantily. There is no one fit to speak at all who does w warm in debate. And still more specially confutation of adapted to promote self-possession, which, as we shall see, me quality in extempore speaking.

hardly possible for any man to produce valuable matter in y academical exercise. Hence it is all-important to practise *de* preaching before a real audience. All pretences there ; there is an object to be gained; and the true springs of ng are unsealed. This is the discipline by which all great oraneous speakers have reached facility and eminence. nnot do better, therefore, than to seek some humble by- here souls are desiring salvation, there to pour into their al ears the truths which, I trust, burn in your heart. I can t you that a few weeks of exhortation to awakened sinners ow you the use of your weapons in this kind. Revivals of always train up off-hand speakers. It was my privilege to y acquainted with the late Dr. Nettleton. I heard him in avourable circumstances in Pittsfield, four-and-thirty years d again at two later periods. Though one of the most extual, and methodical speakers, he usually laid no paper him. His speaking in the pulpit was exactly like his speak- the fireside. I introduce his name for the purpose of his observation that, in the great awakenings of Connecticut, h he laboured with much amazing results, he scarcely ever d in any parish of which the minister did not acquire the temporaneous gift.

press me to say which is absolutely the best practice in

regard to "notes," properly so called, that is, in distinction from a complete manuscript, I unhesitatingly say, USE NONE. Carry no scrap of writing into the pulpit. Let your scheme, with all its branches, be written on your mental tablet. The practice will be invaluable. I know a public speaker about my age who has never employed a note of any kind. But while this is a counsel for which, if you follow it, you will thank me as long as you live, I am pretty sure you have not courage and self-denial to make the venture. And I admit that some great preachers have been less vigorous. The late Mr. Wirt, himself one of the most classical and brilliant extempore orators of America, used to speak in admiration of his pastor, the beloved Nevins of Baltimore. Now, having often counselled with this eloquent clergyman, I happen to know that while his morning discourses were committed to memory, his afternoon discourses were from a "brief." A greater orator than either, who was at the same time a friend of both, thus advised a young preacher: "In your case," said Summerfield, "I would recommend the choice of a companion or two, with whom you could accustom yourself to open and amplify your thoughts on a portion of the word of God in the way of lecture. Choose a copious subject, and be not anxious to say all that might be said. Let your efforts be aimed at giving a strong outline; the filling up will be much more easily attained. Prepare a skeleton of your leading ideas, branching them off into their secondary relations. This you may have before you. Digest well the subject, but be not careful to choose your words previous to your delivery. Follow out the idea with such lauguage as may offer at the moment. Don't be discouraged if you fall down a hundred times; for though you fall you shall rise again; and cheer yourself with the prophet's challenge, 'Who hath despised the day of small things?'" If any words of mine could be needed to reinforce the opinion of the most enchanting speaker I ever heard, I should employ them in fixing in your mind the counsel *not to prepare your words*. Certain preachers, by a powerful and constraining discipline, have acquired the faculty of mentally rehearsing the entire discourse which they were to deliver, with almost the precise language. This is manifestly no more extemporaneous preaching than if they had written down every word in a book. It is almost identical with what is called *memoriter* preaching. But if you would avail yourself of the plastic power of excitement in a great assembly to create for the gushing thought a mould of fitting diction, you will not spend a moment on the words, following Horace:

"Verbaque *provisam* rem non invita sequentur."

Nothing more effectually ruffles that composure of mind which the preacher needs, than to have a disjointed train of half-remem-

bered words floating in the mind. For which reason few persons have ever been successful in a certain method which I have seen proposed, to wit: that the young speaker should prepare his manuscript, give it a thorough reading beforehand, and then preach with a general recollection of its contents. The result is that the mind is in a libration and pother betwixt the word in the paper and the probably better word which comes to the tip of the tongue. Generally speaking, the best possible word is the one which is born of the thought in the presence of the assembly. And the less you think about words as a separate affair, the better they will be. My sedulous endeavour is then to carry your attention back to the great earnest business of conveying God's message to the soul; being convinced that here as elsewhere the seeking of God's kingdom and righteousness will best secure subordinate matters.

No candid observer can deny to the Wesleyans extrordinary success in extemparaneous preaching. While the lowest class of their itinerants are all rant and bellow, their mode of gradual training, in class-meetings, in societies, and finally in immense out-door gatherings, is one of the best for bringing out whatsoever natural gifts there may be among their young men; and hence they have from the very days of the Wesleys, had an unbroken succession of eloquent men in their first rank. You will call to mind Newton, Summerfield, and other familiar names. A traditionary manner of elevated discourse, at once colloquial and passionate, has no doubt been handed down from the origin of the society. There is an account of Charles Wesley's *début*, which cannot fail to interest you. It was in the year 1738, and in the little church of St. Antholin, Watling Street, originally founded in the fourteenth century, that he first attempted to fly from the nest. "Seeing so few present," says he, "I thought of preaching extempore; afraid, yet I ventured on the promise, 'Lo I am with you alway,' and spoke on justification, from Romans iii., for three-quarters of an hour without hesitation. Glory be to God, who keepeth his promise for ever!"* Which reminds me to quote Mr. Monod in another place, and to assure you that the true way of being raised above the fear of man in your early services is to be much filled with the fear of God; and that the only just confidence of the preacher is confidence in the promised assistance of God. Until you cease to regard the preaching of the word as in any sense a rhetorical exercise, it matters little whether you read or speak, or what method of preparation is adopted; you will be "as sounding brass or a tinkling cymbal.'

You will have observed that in my remarks on this topic, I have not directly approached the question touching the comparative

* Life of Charles Wesley, p. 147.

excellence of this method. One must have lived in a very na glen and drawn few lessons from observation, not to have discov long ago that there are different ways of accomplishing the s great ends in Providence, and that a beautiful variety of met is used in the dispensation of the Spirit. Much that is writte these matters is a covert self-laudation or, as was harshly sai Reynolds's Lectures on Painting and Sculpture, "a good apo for bad practice." But while you allow your brethren to w and even to read their discourses, you nevertheless desire s hints as to your own discipline in the freer method. If long periment, innumerable blunders, and unfeigned regrets, can qu any one to counsel you, I am the man; for all my life I have the struggle between a high ideal and a most faulty practice. what I offer with an affectionate desire for your profiting derived rather from the successes of others than from my failures.

Argumentative discourse, the most methodical, connec orderly, close, and finished, may be conveyed without prev writing. The forum and the deliberative assembly afford demonstration. It is not true that writing insures ratiocina treatment; it is not true that what is loosely called extemporan speech necessitates incoherent declamation. A few of us remem with pleasure that great but singular man, James P. Wilso the First Church, Philadelphia. His spare figure, his sitting ture, his serene, bloodless countenance, his gentle cough, his all rise to make up the picture. There was no elevation of v there was no appeal to sensibility. All was analytic exposit erudite citation, linked argument. Yet, from the beginning to the of his long ministry, he never brought any manuscript into the pu As this has been questioned, his own words may be cited as t mony valid up to the year 1810; they are otherwise valuabl regard to their exemplary candour. Speaking of himself preacher, he says: "He never committed to memory, nor re sermon or lecture in public since he began the ministry. statement is designed as an apology both for the shortness other defects of these preparations, which were composed chi for private use."* The late President Dwight—certainly not any incapacity to handle the pen—during the latter years of life, when his eyes were failing, preached *ex tempore* those g sermons which afterwards, at his dictation, were written d and so constitute his System of Theology. The excellent c mentary of M'Ghee on the Ephesians was taken down in sh hand from his extemporaneous lectures. The same is tru Gaussen's Lectures on the Apocalypse. But why cite re

* Lectures on some of the Parables. Phil. 1810. Preface.

stances, when we know that all the sermons of Augustine, and a great part of Calvin's expositions were thus prepared? Let this fully rid your mind of the conceit of Freshmen, that to preach *ex tempore*, is to preach what is empty, loose, or turgescent. Let it further conduct you to what is the *puppis et prora* of the whole matter, namely, that everything in a sermon is secondary to its contents.

Among continental divines the reading of sermons may in general terms be said to be unknown. The normal method is that of pronouncing from memory what has been carefully written. This is so admitted a point, that special rules are laid down, in all homiletical instructions, concerning the time and manner of getting the *concept* (a most convenient term) by heart. Yet many Italian, French, and German preachers, and among them some of the greatest, easily slide into the way of premeditative discourse. Where a particular method has had some prevalence for centuries, it is natural to expect useful maxims. Let me, therefore, quote the recommendations of a few judicious writers. Consider then what is proposed by Ebrard, Consistorial Councillor in Spire; but take it on his great authority, not on mine:—"Committing to memory should be a *renewed meditation of the expression.* When the sermon has been concocted, let the preacher, on a quarto sheet (no more is needed) draw off a *mnemonical sketch*; that is, indicate the thoughts or those clusters of thought, according as his memory is strong or weak, by a single phrase or mnemonic catchword. Let him set down these in a tabular way, strikingly, so that the lines may fall into shapes to seize the eye. Now let him throw aside his manuscript and try, by the aid of this paper, to reproduce the sermon; that is, to invent afresh equivalent expressions." I have already advanced reasons against all such cumbering of the mind; but my zeal for unbounded liberty and development of subjective peculiarities, leaves me to offer it to you for what it is worth. The remarks of an equally celebrated man, Professor Hagenback, of Bale, are less exceptionable: "Whether a sermon shall be written and committed to memory, or shall be elaborated only in the mind, must be determined by individual peculiarity, and is a question on which theory has not much to say. In every case, this process of memory must be regarded as a transient one, from which nothing goes over to the actual delivery. Even where the sermon has been written, it must be conceived by the mind as something spoken, and not as something composed." Schleiermacher, who always extemporised, is reported to have said that this was the proper method for tranquil natures, while those less equable should fix the thought and expression by careful writing. On the other hand, Rosenkranz observes, "Our early familiarity with books and writing, and our small acquaintance with thinking,

especially among the learned class, may account for our making so little of extemporaneous discourse." And the enthusiastic and eloquent Gossner characteristically says:—"The Holy Ghost at Pentecost distributed fiery tongues and not pens." The motto of the great and pious Bengel was, "Much thinking, little writing;" yet he wrote down his divisions. These gleanings will suffice to disclose to you the German mind on this subject. What you may gather from all these eminent preachers is, that whatever be your particular method, nothing can be accomplished without laborious thought.

There is a caution, derived from personal misadventure, which I would seek to impress upon you, with reference to your early trials. *Beware of undue length.* Do not undertake to say everything, which is the secret of tiresomeness. Oh, the grievousness even of calling to memory the exhaustive and exhausting teachers of patience! Avoid the notion of those who think they must occupy up a certain time, as by hour-glass. Fifteen minutes, well and wisely filled, can insure a better sermon than two hours of platitude and repetition. Touch and go in these early attempts. Only be on the watch for moments when the thought unexpectedly thaws out and flows, and give the current free course. Beginners, who apprehend a paucity of matter, and have small power of amplification, will be much relieved by carrying out the scheme or plan of their sermon into more numerous subdivisions. On each of these, something can certainly be said, especially if, after the Scotch method, each particular is fortified with a Scripture passage. Neither in these exercises, nor in any other, act upon the mean policy of reserving your good things till afterwards. Believe, with Sir Walter Scott, that the mind is not like poor milk, which can bear but one creaming. Therefore, always do your best. It is unfair in some who lament the decay of extemporaneous preaching to assume that it is gone altogether into desuetude in the Northern States. This is so far from being the case that there is scarcely a settled pastor of my acquaintance who does not frequently, if not every week, address his smaller audiences without what, in Scotland, are called "the papers." Some of the happiest efforts I have heard were made by preachers who elaborate their more important discourses by thorough writing. It is in such meetings, then, as these that the young preacher will find his most favourable school of practice. Here he will be sustained by the sympathy of pious and loving fellow-Christians, who, with minds remote from everything like critical inquisition, will seek from the pastor's lips the word of life. I strongly advise you to seek out and delight in such assemblages. If they interest you, they will interest those who hear you; and the more you forget the scholar and the orator, the more will you attain the qualities of the successful preacher.

It was in such free gatherings, where formalism was excluded and discourse was colloquial, that Venn, Houseman, Cecil, Simeon, Scott, Martyn, Richmond, Scholefield, Carus, and other blessed servants of God in the English Church, learned to break through the trammels of the age. It was my great privilege to hear Professor Scholefield preach a warm extempore discourse to a crowded assembly in St. Andrew's Church, Cambridge. The theme was the repentance of Ahab; and as I listened to the plain, evangelical, ardent utterance of this simple-hearted Christian, I could hardly persuade myself that I had before me the celebrated Greek editor and accomplished successor of Porson. Who can calculate the blessings conferred on Great Britain and the world through the labours of Charles Simeon and his school?

In order to give a turn still more practical to my advices, I will throw them into hortatory form. Single out some service among the most serious of your neighbours, and where you can be undisturbed in your sincere endeavour to do them good. Aim honestly at having the devotional sentiment uppermost. Block out your matter with much care and exactness, and assure yourself of perfect acquaintance with the entire order. Set about the work with an expectation of being very short. Do not allow yourself to dally long with any single point. Be simple, be natural, be moderate, and use no means to pump up fictitious emotion; above all, use no tricks of voice or gesture to express emotion which you do not experience. On this point I will copy for you Ebrard's comic advice, which may suggest something even by its exaggeration and caricature:—"The preacher should not seek to make the thing finer than it really is. He should not prank commonplace thoughts with rhetorical ornaments. He should not attempt by verbal artifice a pathos which is foreign to his heart. Let him say what he has to say clearly and naturally. This is what is meant by the rule—Not a word more than the thing itself carries along with it. If the preacher's heart is warm and excited, this movement and animation will find natural expression in words. *Pectus facit disertam.* In like manner, individual colouring will take care of itself; so that if two preachers treat the same text, and in the same view of it, the proverb shall still hold true of them, 'If two do the same, it is not the same they do;' *Duo si faciunt idem, non est idem.* One will unintentionally speak more warmly and nobly than the other. These two constituents, to wit, warmth and individual colouring, enter of their own accord; the latter we *need* not seek, the former we *ought* not. The desire to preach a fine sermon is a sin." And in regard to the vicious amplification of slender minds, he thus writes:—"Instead of saying in plain terms, 'Everything on earth is transitory,' and clenching *it out by* a verse from the Psalms

[such a preacher] says:—'Let us cast our eyes upon the flowers of the field, the slender lilies in their silver lustre, the glow of the rose, the blossoming decoration of the trees, which gladden us with their fruits—Oh, how refreshing to our eyes are these sights in the vernal season! But, alas! that which was blooming yesterday, droops withering to the earth to-day! A mortal breath sweeps over the scene, and the frail flower sinks weak and sickly to the ground!' How beautiful!—Nay, more, it is wonderful, among these flowrets of amplification, that not only a simple thought, but sometimes the veriest negation of thought, a mere logical category without contents, may be dressed up in pompous words. 'Every man has proof already of God's goodness and providence.' Here proceed to inflate the 'every man' thus:—'Go and ask the aged; ask the young; go to the man of hoary hairs, whose silver locks tend towards the earth; go to the children gambolling amid the grass; the sprightly boy; the aspiring youth; abide in the circle of friends, in the faithful home, or speed away in the distance: traverse the foaming flood of the perturbed ocean; fly to the north, the south, the east, or the west; go, I say, and ask where thou wilt and whom thou wilt; the sage and the fool; inquire of his experience, and thou shalt find in the history of each and every one traces of divine providence, and proofs of divine benevolence, &c.'"* The American variety may differ from the German; but you recognize in this a familiar mode of beating the matter out thin, which disgraces such extempore haranguers as attempt to "split the ears of the groundlings; who, for the most part, are capable of nothing but inexplicable dumb shows and noise." The consideration of this will, I am very sure, guard you against striving after protraction of talk and grandiloquent blowing up of common thoughts. Therefore content yourself for some time with being true, intelligible, and earnest, without any remarkable flights of eloquence; for I wish to see you fairly established on your skates before you essay pirouettes and double-eights upon the ice. But *manum de tabula.*

Do me the justice to believe that I am not exalting my own little method as the only one in which excellence may be attained. I should painfully doubt my enlargement of view and maturity of judgment, if I felt myself sliding into such a pedantry. From our own poor pedestrian level let us look up at the mighty preachers of the past—the Bossuets, Whitefields, Wesleys, Chalmerses, and Masons, and own that God accomplishes his gracious ends not only by a variety of instruments, but in a variety of ways. If there is any maxim which you might inscribe on your seal-ring and your pen, it is this, *Be yourself.* As Kant says, every man has his own way of preserving health, so we may assert that every true

* Ebrard Prakt. Theologie, p. 341.

servant of the gospel has his own way of being a preacher; and I pray that you may never fall among a people so untutored or so straitened as to be willing to receive the truth only by one sort of conduit. Every genuine preacher becomes such, under God, in a way of his own, and by a secret discipline. But after having reached a certain measure of success, it will require much humility, much knowledge of the world, and much liberality of judgment, to preserve him from erecting his own methods into a standard for even all the world.

When you resolve to attempt preaching *ex tempore*, in the qualified sense of that phrase, you by no means renounce order, correctness, or elegance. Of all these we have repeatedly known as great examples in those who did not write as in those who did. All these qualities will be found to depend less on writing, or not writing, than on the entire previous discipline. As well might you say that no one can speak good grammar unless he has previously written. Whether he speaks good grammar or not depends on his breeding in the nursery, in school, and in society. He who has been trained cannot but speak good English; and so of the rest. You have read what Cicero says concerning the latinity of the old model orators—they could not help it: "*Ne cupientes quidem, potuerunt loqui, nisi Latine.*"* Madison, Ames, Wirt, Webster, or Everett, could not be cornered into bad English. Cicero goes aside even in his great ethical treatise to relate with gusto how delicious was the Latin speech of the whole family of Catulli.† And in regard as well to this as to flow of words, he lays down the grand principle when he says: "Abundance of matter begets abundance of words; and if the things spoken of possess nobleness, there will be derived from that nobleness a certain splendour of diction. Only let the man who is to speak or write be liberally trained by the education and instruction of his boyish days; let him burn with desire of proficiency; let him have natural advantages, and be exercised in innumerable discussions of every kind, and let him be familiar with the finest writers and speakers, so as to comprehend and imitate them; and (*Ne illæ haud sane*) you need give yourself no trouble about such an one's needing masters to tell him how he shall arrange or beautify his words."‡

Your own observation will predispose you to accept the testimony of all competent persons, that method, closeness of thought, and the utmost polish may exist where there has been no use of the pen in immediate preparation. Fénélon, Burke, Fox, Robert Hall, and Randolph, are cases in point. Let me dwell a few moments on the first-named, for these two reasons: first, that he is unsurpassed in correctness and ele-

* De Oratore *III. 10.* † *De Officiis I. 37.* ‡ De Oratore II. 31.

gance; and secondly, that he is the most celebrated advocate of *ex tempore* preaching. His remarks are too long to be fully cited, but they furnish a qualification which is needed just in this place, to show you what degree of rhetorical elegance should be craved. The extemporaneous preacher, says Fénélon, on the supposition that, "as Cicero enjoins, he had read all good models, that he has much facility, natural and acquired, that his fund of principles and erudition is abundant, and that he *has thoroughly premeditated his subject*, so as to have it well arranged in his head, will, we must conclude, speak with force, with order, and with fulness. His periods will not amuse the ear so much; all the better; he will be all the better orator. His transitions will not be so subtle; no matter; for—not to say that these may be prepared even when they are not learned by heart—such negligences will be common to him and the most eloquent orators of antiquity, who believed that here we must often imitate nature, and not show too much preparation. What then will be wanting? He may repeat a little, but even this has its use: not only will the hearer, who has good taste, take pleasure in thus recognizing nature, who loves to return upon what strikes her most; but this repetition will impress truth more deeply. It is the true mode of giving instruction."* But read and ponder the whole of these matchless "Dialogues on Eloquence."

You will have observed my disposition to cite authorities on this difficult subject, rather than to vent opinions peculiarly my own; authorities, let me add, who have themselves exemplified what they taught. Among all contemporary preachers whom I have had the good fortune to hear, I cannot hesitate to give the palm of oratory to Adolphe Monod. And with what solemnity and tenderness do I write this beloved name, as fearing lest, even before these lines reach you, he should have departed to that world of which he has spoken so much, and for which he is so graciously prepared. The point to which I ask your attention is, that the most elegant pulpit writer in France is equally elegant in extemporaneous discourse. But then it is the elegance of a Grecian marble; it is beautiful simplicity. It is nature—nay, it is grace! What a lesson is contained for you in his remarks on *self-possession in the pulpit!* I will quote them from a lecture which Mr. Monod delivered to his theological class at Montauban, sixteen years ago. Observe that he has been speaking on the incompatibility of perfect eloquence with "self-observation," or thinking how one is doing it; and he has been showing that such constraint is not confined to those who get their sermons by heart, but may exist in extempore preaching.

"Suppose," says he, "you have the finest parts; of what use

* *D'Œuvres de Fénélon.* Paris, 1838. Ed. Didot. Tom. II. p. 674.

will they be to you unless you have presence of mind? On the other hand, he who is at his ease says only what he means to say; says it as he means to say it; reflects; stops a moment, if need be, to cast about for a word or a thought; borrows even from this pause some expressive tone or gesture; takes advantage of what he sees and hears; and, in a word, brings all his resources into play; which is saying a great deal; for 'the spirit of man is the candle of the Lord, searching all the inward parts.'" "You will perhaps tell me," adds this delightful writer, "that this self-possession which I recommend is rather a boon to be wished for than a disposition to be enjoined; that it is the happy result of temperament, of previous successes, of talent itself, and that it is not in a man's power to be at ease whenever he chooses. I admit that it depends partly on temperament, and this is a reason for strengthening it when timid; partly on previous successes, and this is a reason why a young man should apply all his powers to take a fair start in his course; and partly, also, on talent itself, and this is a reason for diligently cultivating that measure which has been received. But there is yet another element which enters into the confidence which I at the same time desire for you and recommend to you; IT IS FAITH. Take your stand as the ambassador of Jesus Christ, sent of God to sinful men. Believe that he who sends you will not have you speak in vain. Seek the salvation of those who hear you as you do your own. Forget yourselves so as to behold nothing but the glory of God and the salvation of your hearers. You will then tremble more before God, but you will tremble less before men. You will then speak with liberty, according to the measure of facility and correctness which you possess in other circumstances of life. If our faith were perfect, we should scarcely be in any more danger of falling into false or declamatory tones in preaching, than we should in crying out to a drowning man to lay hold on the rope thrown to him to save his life."*

It is in perusing such passages as this that I begin to comprehend the source of power in this writer and other great masters of pulpit eloquence, and discover at the same time why such treatises on extempore preaching as those of Ware are cold and inoperative. The study of unapproachable exemplars must not stimulate us to experiments like that of Æsop's frog. According to our measure, we may succeed here as elsewhere. I would most earnestly counsel you to throw aside, by every possible effort, all that resembles self-critical observation while you are speaking in the name of the Lord. If your tendency should be towards scantiness of vocabulary, broken sentences, or involuntary gaps, halts and pauses, by all means *encourage*

* Discours prononcé à l'ouverture d'un *cours de débit* oratoire, à la faculté de Montauban, le 26 *Novembre, 1840.*

a flow. The advice which might be fatal to a voluble loquacity is all important for you. Keep up the continuity. Let trifles go. What Dr. Johnson says to a young writer, to wit, "It is so much easier to acquire correctness than flow, that I would say to every young preacher, Write as fast as you can," is even more necessary for a young speaker:—Speak as uninterruptedly as you can. Let little things go. Return for no corrections. The wise will understand your slips and forgive them. Whitefield's rule was, "Never to take back anything unless it were wicked." This is very different from rapid utterance or precipitancy. Deliberate speech is, on the whole, most favourable. Good pastor Harm's three L's are worthy of being applied to delivery, but are poorly represented in English by the alliteration, Lengthened—Loud—Lovely.* Luther's maxim for a young preacher is still more untranslateable; but the sense is, "Stand up cheerily, speak up manfully, leave off speedily." *Tritt frisch auf, thu's maul auf, hoör bald auf.*

In what was said to you about Extemporaneous Preaching, I sought to draw away your attention from the manner to the matter. He can never preach well who has nothing to say. The all-important thing for a messenger is the message. Of all the ways of preaching God's word, the worst, as has been admitted, is the purely extemporaneous—where a man arises to speak in God's name without any solid material and without any studious preparation. A thousand-fold better were it to read every word of an instructive discourse in the most slavish and uncouth manner, than to vapour in airy nothings with suavity of mien, fluency of utterance, and outward grace of elocution. It is this which has become the opprobrium of extempore preachers; and it must be admitted that the danger is imminent. As all men dislike labour in itself considered, the majority will perform any task in the easiest way which is acceptable. And as most hearers unfortunately judge more by external than internal qualities, they will be, for a certain time, satisfied with this ready but superficial preaching. The resulting fact is, that in numberless instances the extemporaneous preacher neglects his preparation. If he has begun in this slovenly way while still young, and before he has laid up stores of knowledge, he will, in nine cases out of ten, be a shallow, rambling sermonizer as long as he lives. Immense gymnastic action and fearful vociferation will probably be brought in to eke out the want of theology; as a garrison destitute of ball will be likely to make an unusual pother with blank cartridge.

Omitting, for the moment, the unfaithfulness of such a ministry, the man who thus errs will find the evil consequences

* "Langsam, Laut, Lieblich."

rebound upon himself. It is only for a time that the most injudicious or partial congregation can be held by indigested and unsubstantial matter, however gracefully delivered. They may not trace it to the right cause, but they know that they are wearied, if not disgusted. The minister, having rung all the changes on his very small peal of bells, has nothing for it but to repeat the old chimes. "Somehow or other Dr. Windy seems to hitch into the old rut. He gives us the same sermon. Especially he wears us out with the same heads of application." While this is going on among the hearers, it is wonderful how long the offender may remain ignorant of the reason; just as we old men do not know how often we repeat the same story.

Another inevitable result of unstudied preaching, is the habit of wandering or scattering. Nothing but laborious discipline, unintermitted through life, can enable a man to stick logically to his line of argument. Discerning hearers know better than the careless preacher why, after stating his point, he constantly plays about it and about, like a boat in an eddy, which moves but makes no progress. "Skeletons," as they are ludicrously called, however good, do not prevent this evil, unless they be afterwards thought out to their remotest articulations. The idle but voluble speaker will flutter about his first head, and flutter about his second, but will mark no close ratiocinative connection, and effect no fruitful deduction. Evidently, he who is continually pouring out, and but scantily pouring in, must soon be at the empty bottom.

Indolent preachers fall upon different devices for concealing the smallness of their staple, and for preaching against time. I have alluded to the bringing in of irrelative matter; kindred to this, and generally accompanying it, is undue amplification. The minute bit of gold must be beaten out very thin; hence wordiness, swollen periodicity, and Cicero's *complementa numerorum*. Such ministers seldom remain long in a place. The Presbytery is not, indeed, informed that Mr. Slender has preached himself out; some reading elder or surly Scotch pewholder is made the scapegoat; but the fact is, that the preacher goes away to fascinate some new people with his soft voice and animated manner.

Ministerial study is a *sine quâ non* of success. It is absurdly useless to talk of methods of preaching where there is no method of preparation. Ministerial study is twofold—special and general. By *special study* I mean that preparation for a given sermon which is analogous to the lawyer's preparation for his case. If faithful and thorough, this may lead to high accomplishment; but, as in the instance of *case-lawyers*, it may be carried too far, and if exclusively followed must become narrowing. The man who grows old with no studies but those which terminate upon the several demands of the pulpit, be-

comes a mannerist, falls into monotony of thought, and ends stiffly, drily, and wearisomely. At the same time, he wants that enlargement and enriching of mind derived from wide excursion, into collateral studies, of which all the world recognizes the fruits in such preachers as Owen, Mason, Chalmers, and Hall. Yet even this inferior way of study into which busy and overtasked men are prone to slide, is infinitely better than the way of idleness, oscitancy, and indecent haste. For thus the student who begins betimes manages to pick up a great deal more than is necessary for his special task. In premeditating one sermon he often finds hints for three more. By tunnelling into the rock of a single prophetic passage, he comes upon gems of illustration, nuggets of doctrine, and cool springs of experience, all which go into the general stock. Yet no wise student will restrict himself to the lucubration asked by next Sunday's sermon.

By *general study* I mean that preparation which a liberal mind is perpetually making by reading, writing, and thinking over and above the sermonizing, and without any direct reference to preaching. Such studies do indeed pour in their contributions to every future discourse with a continually increasing tide; but this is not seen at once, nor is this the proximate aim. No man can make full use of his talent who does not all his life pursue a high track of generous reading and inquiry.

Your general studies will again subdivide themselves into those which are *professional* and those which are *non-professional*. Both are important and mutually advantageous. But the first claim is that of biblical and theological literature and science, upon which at present my remarks shall be brief, and respecting the point in hand. Let *Theology* afford us an instance; though every word I write may be just as well applied to History and Interpretation. Besides all your sermon-making, *Theology, as a system, must be your regular study.* Neglect this, and your pulpit theology will be one-sided; many topics will never have due consideration. I shall augur badly for your career if you are found uninterested in great theological questions. Some established works should be daily in your hands; and of such works a few should be often re-perused. Find a clergyman who knows nothing of such pursuits, and you will observe his preaching to be unmethodical, and little fitted to awaken inquiry among deep thinkers in his flock. He will soon attain his acme, and will continue to dispense milk where he should give strong meat. The analogy of other professions will occur to you: the lawyer or physician who reads law or physics only for this or that case, can never take high rank.

Non-professional studies open a wide field, and every minister must be governed by the indications of Providence. *Extremes are perilous*, and I know too well how, under the pre-

text of cultivating general literature, and even art, a servant of Christ may almost alienate himself from what should be the darling studies of his life. Witherspoon has observed, that it is not to the credit of any gospel minister to be famous in any pursuit entirely unconnected with theology. Yet he who is a mere theologian, is a poor one. Bacon said, long ago, that no man can comprehend the canton of his own science, unless he surveys it from the heights of some contiguous science. Take *Law* for instance, though this is only one example out of a hundred. An acquaintance with jurisprudence is of the greatest value to the minister. No man can understand the practice of our Church Courts who does not discern their connection with the civil rather than the Common Law. Our very terms, especially in the older forms of process, savour of Justinian and the Code; and ignorance of this has frequently led to the substitution of English for Roman modes altogether subversive of the unity of our system. This will be more clear if you compare the progress of a Scottish ecclesiastical action with that of one in America, and observe how utterly we have lost all reference to the *libellus* and other civil forms of trial. Matthew Henry was sent by his father to Holborn Court, Gray's Inn, that he might study law as a preparation for theology; and every part of his Commentary shows familiar acquaintance with the terms of this science. This was not a rare opinion among the old Presbyterians. "I must be so grateful as to confess," says Baxter, "that my understanding hath made a better improvement of Grotius' *De Satisfactione Christi* and of Mr. Lawson's manuscripts than of anything else that I ever read. They convinced me how unfit we are to write about God's government, law, and judgment, while we understand not the true nature of government and law in general; and he that is ignorant of politics, and of the law of nature, will be ignorant and erroneous in divinity and the Sacred Scriptures." Half the disputes about Imputation could have been precluded if the combatants, instead of acquiescing in definitions of Webster, had familiarised themselves with the usage of genuine English writers in regard to the word guilt.* But this is only a single specimen. The times demand that a well-furnished preacher should draw both argument and illustration from every science. Tell me how you spend your forenoon in your early ministry, and I shall be better able to predict how you will preach. If you idle, stroll, or even habitually visit before noon, your mental progress may be divined.—*Letters to a young preacher by the late Dr. Alexander, New York.*

* Take one example out of many. "But concerning the nature or proper effects of this spot or stain, they have not been agreed; some call it an obligation, or a *guilt of punishment; so Scotes.*"—*Jeremy Taylor, Apples of Sodom, Part II.*

Art. IX.—HOMILETICAL PARAGRAPHS.

Formalism of Sermons.—Without flattering myself with the notion that I was ever eloquent, I am persuaded that the most effective discourses I ever delivered were those for which I had made the least regular preparation. I wish I could make sermons as if I had never heard or read how they are made by other people. The formalism of regular divisions and applications is deadly. And as to written sermons, what is written with weariness is heard with weariness.

Avoid Abstractions.—If you would keep up attention, avoid abstractions in your sermons, except those of mere argument. Come down from generals to specifications, and especially to individual cases. Whenever possible, give name and place, and intersperse anecdote. By this means the Puritans, even when they were prolix, were vivacious. They subsidized every event of Old Testament history, and talked of David and of Judas, instead of royalty and treason.

Memoriter Discourse.—When Pompey the Great was going from the vessel to be murdered, he spent his time in the little Egyptian boat, in reading a little book in which he had written a Greek oration, which he had intended to speak to Ptolemy.

Suggested by my Last Sermon.—Unless a sermon is amazingly long, one must not write an analysis, or brief, of many members. You will find that on each you have hardly more than a couple of pages, in which short space you cannot get a-going on any of the topics.

Again: There is a greater force and condensation in the rapid first draughts which I write as a basis, than in the sermons which I make on them: Why? Because in writing the second time I try to expand each of the points. How shall the weakness consequent on this be avoided? By writing a rapid, warm, percussive, cordial *basis*, at a glow—and then doing little more than to put this into shape; turning the hints into propositions.

Diction.—The great fastidiousness of the House of Commons is often mentioned, but it is nothing to that of the Greek Demos. The standard which Aristotle assumes, and which was evidently that of the times, was so severe as to exclude from oratory everything in the diction which betrayed the slightest artifice. Read particularly on this subject what is written, Chap. 2, Book iii. of the Rhet., especially § 10.

The third chapter of the third book, about Frigid diction, is capital. The four sources of the Frigid are flowing perpetually among our Americans. He speaks admirably of the tendency to make prose run into poetry.

Reading the Scriptures.—To-day I took up my Greek Testament, and, as I walked about the floor, read the 2nd Epistle to Timothy, pausing in thought on certain striking places. I saw many new excellencies—had some new rays of light—and was more than ever convinced of the excellency of this way of Scripture study. Especially when, after a number of *rapid* perusals, one goes over the ground with more and more ease every time.

On Composing Sermons.—Notes on Conversations with J. A. A.—My father says a man should not begin with making a plan. Should not wait until he is in the vein. Begin, however you feel, and write until you get into the vein, however long it be. 'Tis thus men do in mining. You may throw away all the beginnings. Men who write with ease think best pen in hand. This applies to sermons, and also to books. It might be well to write a sermon *currente calamo*, and then begin again and write afresh (not copying or even looking at the other, but) using all the lights struck out in the former exercise.

Preaching.—The sermon I have last written on Gen. xlix. 4 is the least evangelical I ever made; yet this did not once enter into my head until I had finished. Let me learn to be careful how I censure others. Further, let me learn the importance of making all my written sermons discussions of some important point of doctrine. The times need this, and my mind needs it, both in regard of theological knowledge and ratiocinative discipline. Treat doctrines practically, and experience argumentatively. Avoid technicalities, avoid heaping up of texts, like stones without mortar.

Dwell on Good Thoughts.—Very important. This seems something more than what is hackneyed. Think it out. If it occur in reading, pause, raise your eyes from the book, and follow it out. Thoughts which come up first are naturally trite. This is especially so of illustration. If one occurs, pursue it, follow it into the particular parts of the resemblance. If a metaphor or similitude, carry it forth in all its lesser resemblances. If it seem hackneyed, take some analogous one—take several. All these processes of thought will be useful at some other time, for our good trains of thought are seldom entirely lost. No man could ever speak extempore if everything he said were literally the fruit of the moment. No; in many instances by some association a whole train of thoughts which had been forgotten for years will be brought up.

Sermon Writing.—(*Concio ad meipsum.*)—The Last Lord's day of the year has arrived, and, on reviewing your labours, you must feel that you have not stirred up the gift that is in you. Your talent, *qualiscunque sit*, has been too much laid up in the napkin. Especially in the matter of writing you have been delinquent. Many *things you* have written, and even

printed, but few sermons. You have bestowed your time and labour on secondary and inferior things. One thing is needful

You have been favoured by Providence with a degree o acceptance as a writer which you had not dared to expect, and for which you cannot be too thankful; but the same little attractions might have been cast around the great things of the kingdom. Consider these hints.

1. If your life be spared, you will never see a time in which better than now, you can lay up a store of sermons. Eyesight manual dexterity, memory, and vivacity must necessarily be on the wane.

2. Consider in what manner you have produced those things which have gained a little popularity. They have all been written *currente calamo;* especially those which have most life in them were so written. Not so most of your sermons Turn over a new leaf. Do not lay out new plans too carefully Write while you are warm. Do not be avaricious of your best thoughts, nor reserve warm ideas for the last. This is like flooding the stomachs of guests with soups before dinner Much of Jay's excellence arises from this. Try your father' recommendation of writing with great rapidity what first occurs to you. This you may methodise afterwards.

3. You study much of the Scriptures, and sometimes warm over the sacred page. Avail yourself of these moments, and let your discoveries and suggestions flow into the channel of a sermon.

4. Be willing to write even part of a sermon. Perhaps you will do the whole. If not, remember how few of these fragments have ever been lost to you; is there one, the time spent on which you regret?

5. You have prayed to have your tastes, feelings, and pursuits more concentrated on Divine things; and, for a short time past, you have felt as if this grace had in some degree been granted to you. Cherish this feeling, and make it available towards pulpit exercises.

6. God has granted you better health. Be tenderly thankful for such a benefit, and keep your harness always bright that you may be ready, as soon as God shall cause the trumpet to sound, to go out into the regular ranks.

7. You have a text-book. Use it. Spend more time on it Collect your scattered fragments. Mortify that procrastination which keeps so many plans *in petto.*

Offhand Writing.—If I have ever written anything acceptably, it has been with a free pen, and from the full heart; not from compiled stores, though I have done much of the latter also. One who has preached in so many fields, and exactly surveyed so few, had well confine himself to this sort of offhand

and discursive composition. What is the reason that, having plainly shown a turn for a lively, superficial, easy kind of chat, enlivened by a few out-of-the-way stories, &c., &c., I have never perpetrated anything like a book of the kind, save the two books for the working-folks, which were mere strung beads? And why have I, contrary to my natural turn, always preached in the commonplace humdrum manner, instead of giving free vent to the things that come into my head? I have been gathering long enough; it is time for me to write more, and to write something which may attract attention to the things of God, and do good to people who will not read heavy, learned books. I have penned a great deal, but mostly under some constraint, which has pent me up and hampered me. It is high time that I followed nature, and let out the stream without constraint. Sometimes I have written for children, and this was of course a great restraint; at other times for newspapers, where I had to be very short, or very careful not to offend; and in the case of the Sunday-School Journal, for which I have done a good deal, I have had to avoid everything sectarian. When I wrote for the Review, which pieces have been most laboured, I have necessarily tied myself up to the formal paces demanded in such affairs. And, as I said, my sermons have never got clear of the formality with which I unfortunately began to write. I am conscious of a great desire to use my poor and almost single talent of writing for the people, in some way which may recommend religion more than I have ever done yet.

Earnest Preaching.—I have been reading an article on the *Eloquence of the Pulpit* in the Montauban "Revue Théologique" for the present month, written by Adolphe Monod. It is one of the best things I ever read on the subject. He makes elocution to depend on the inward conception and feeling. The work must begin from within.

The great reason why we have so little good preaching is that we have so little piety. To be eloquent, one must be in earnest; he must not only act as if he were in earnest, or try to be in earnest, but be in earnest, or he cannot be effective.

We have loud and vehement, we have smooth and graceful, we have splendid and elaborate preaching, but very little that is earnest. One man who so feels for the souls of his hearers as to be ready to weep over them, will assuredly make himself felt. This is what makes —— effective; he really feels what he says. This made Cookman eloquent. This especially was the charm of Summerfield, above all men I ever heard. We must aim therefore at high degrees of warmth in our religious exercises, if we would produce an impression upon the public mind. Two or three such preachers in our Old School Church as —— is, would make *themselves felt throughout* the country. O\

that we had them! O! that those we have were inspired with greater zeal!

Without any increase of our numbers, the very men we now have, if actuated with burning zeal for God, might work a mighty reformation in our country.

New Sermons.—Philip Henry used to love to preach sermons which were "newly studied." It is a crying sin of mine that I am so ready to go to my old store. Even when I preach to the blacks I ought, for my own sake no less than for theirs, to prepare a plan and study it out. If I daily had on hand some sermon on an important passage, I should be daily learning more Scripture and more theology.

Great Subjects.—Again, I am impressed with what I have already mentioned in this book, viz., the importance of choosing *great subjects* for sermons, such as Creation, the Deluge, the Atonement, the Last Things. This is the more important, considering that I preach only occasionally, and write seldom.* These discourses ought to be highly elaborated. I have no sermons such as I ought to preach, and such as I think I have preached extempore. Humphrey's remarks on easy engraving have given me new thoughts on easy writing. I have often intended to write out a discourse which I have preached with some sense of doing better than common, but, as far as I remember, I have never yet done it.

Themes for Preaching.—They should be great themes—*the* great themes. There are many. Evil of dwelling on the smaller themes. They are such as move the feelings. The great questions which have agitated the world—which agitate our own bosoms—which we should like to have settled before we die—which we should ask an Apostle about if he were here. These are to general Scripture truth what great mountains are in geography. Some, anxious to avoid hackneyed topics, omit the greatest. Just as if we should describe Switzerland and omit the Alps.

Some ministers preach twenty years, and yet never preach on Judgment, Hell, the Crucifixion, the essence of saving faith, nor on those great themes which in all ages affect children, and affect the common mind, such as the Deluge, the sacrifice intended of Isaac, the death of Absalom, the parable of Lazarus. The Methodists consequently pick out these striking themes, and herein they gain a just advantage over us.

A man should begin early to grapple with great subjects. An athlete (2 Tim. ii. 5) gains might only by great exertions. So that a man does not overstrain his powers, the more he wrestles the better, but he *must* wrestle, and not merely take a great subject, and dream over it or play with it.

Evil of seeking new and recondite subjects. All the great

* *He was at this time* Professor in the College of New Jersey.

subjects are old and often treated. False refinement and wire-drawing. Analogy of the great sculptors and painters. Many took the same themes. Greek tragedians. No two men will treat the same subject alike, unless they borrow from one another.

Sermon-writing.—As I consider sermonizing a great art, and one of the chief employments of a minister, I think it good from time to time to set down the results of my experience; though I have a painful consciousness of my own want of proficiency.

In the early part of my ministry there were two methods of preparation which I highly valued, both of which I now reject.

1. It was my manner to take some doctrinal head, such as Justification, and carefully to read the best authors on it, such as Calvin, Witsius, Markius, Dwight, making notes as I went along, and then endeavouring, when I wrote, to introduce the best things I could remember from these authors. I had not then learned that the only way to profit from such authors is to let their matter digest in the mind, and then to write freely, with a total forgetfulness of them. Only in this way does it become our own. Only in this way does it take a natural method, and have a natural liveliness. It is difficult to reject the things remembered, and the effort at recollection is itself an incumbrance. I would advise a preacher, in preparation, to take no notes. I would advise him to take no schedule of arrangement from another. If one thinks at all for himself, his train of thoughts will be his own, and this will suggest its own arrangement. There is something unreasonable in setting out with a preadjusted method. It is to attempt a classification before we have that which is to be classified. It produces a stiffness, hardness, and want of continuity, which are great faults. The true way is, be full of the subject, and then write with perfect freedom, beginning at any corner of the subject.

2. Another method which I pursued was to choose a text, and then, having written out in full all the parallel passages, to classify them, and found my divisions on this classification. Then to correct all these passages, interweaving them with my own remarks. I flattered myself that this was a happy method, because it made my sermon scriptural. It did so indeed, but it had great disadvantages. The *nexus* between the texts was factitious; often refined and recondite; and always more obvious to the writer than it could be to the reader. It prevented the flow of thought in a natural channel. It was like a number of lakes connected by artificial canals as compared with a flowing natural stream. The discourse was disjointed, and overladen with texts, and uninteresting. I am convinced that those passages of Scripture which suggest themselves unsought in rapid writing or speaking are *the most* effective; nay, that

one such is worth a hundred lugged in *collo obtorto*. To be scriptural in preaching we must be familiar with the Bible at common times. Hence one of the great advantages of preaching without notes, even in regard to method. Such is the sympathy between soul and soul, that a connection of thoughts which is easy, agreeable, and awakening to the hearer, will always be found to be that which has been natural and unconstrained in the mind of the preacher. The best way is to study the parallel places exegetically, perhaps as they lie in the Scripture, and then to let them come in or not as they may suggest themselves during preparation.

The Power of the Pulpit.—I fear none of us apprehend as we ought to do the value of the preacher's office. Our young men do not gird themselves for it with the spirit of those who are on the eve of a great conflict; nor do they prepare as those who are to lay their hands upon the springs of the mightiest passions, and stir up to their depths the ocean of human feelings. Where this estimate of the work prevails, men even of inferior training accomplish much; such as Summerfield, and even ——. The pulpit will still remain the grand means of affecting the mass of men. It is God's own method, and he will honour it. The work done by Wesley and by Whitefield, and by Christmas Evans in Wales, could not have been accomplished by any other human agency—the press, for instance. In every age, great reformers have been great preachers; and even in the corrupt Roman Church, the most wonderful effects have been produced by preaching. Bourdaloue and Massillon were successively brought to Paris from the provinces; and when the former, late in life, most pathetically entreated that he might go into retirement, and at first was gratified, his Jesuit supe riors used means with the Pope to have him restored to th metropolis.—*Dr. Alexander.*

BRIEF NOTICES OF BOOKS.

The Modest Violet. By RICHARD TANFIELD, Primitive Methodist minister. London: W. Lister, Sutton Street.

A BEAUTIFUL and heart-touching biography of a young disciple of Christ, skilfully written, and deserving to be placed in the hands of every Sabbath-school scholar throughout the land.

Creation: a Lecture delivered by JAMES PRITCHARD in the Primitive Methodist chapel, Pitt's Hill, Tunstall, July 28th, 1864. Second edition, fourth thousand. London: W. Lister.

AN intelligent lecture, written in a nervous, animated style, replete with scientific information, sound argument, and pious reflection. Specially adapted to interest and benefit thoughtful young men.

The Immortal Theme. By J. ASHWORTH. Second edition, enlarged and revised. London: W. Lister.

WE are happy to find that this little work, of which we have previously given a favourable opinion, has reached a second edition. "In this edition the author has made several alterations and improvements, besides adding two additional chapters to the work," thus rendering it still more worthy of public patronage. Dealing exclusively with the central truths of the Gospel, and written in a strong, impassioned, unctuous style, this book cannot but be productive of good.

THE

ISTIAN AMBASSADOR

ART. I.—ALFRED THE GREAT.

ED, whom history has justly designated "the Great," nged to the long line of Anglo-Saxon kings, the last of ished on the field of Hastings. An acquaintance with al condition of England in the ninth century is essential per understanding of his character and reign, and the e difficulties with which he had to contend.

150 years of bloody war, the Anglo-Saxons had driven ns into Cornwall and the mountains of Wales. England the home of a new race. The sturdy Teuton had dis- e fiery and impulsive Celt. Having found a richer country lder climate, the fierce pirates and sea-kings of the north om their marauding expeditions, and began to cultivate of peace. Christianity was introduced among them, and benign influence they rapidly increased in civilisation and

-Saxon England was originally divided into seven king- lled the Heptarchy, the most important of which were Mercia, and Northumbria. Northumbria stretched from ber to the mountain home of the Picts and Scots. Mercia ended all the midland counties from the Humber in the the Thames in the south; Wessex the whole of the king- th of the Thames, and behind these, along the east coast, ated the minor states.

the manner in which the Saxons, composed of different d led by independent chieftains, acquired possession of , it was natural that the country should be divided into mall kingdoms; but it was improbable that this dominion ntinue long. Its geographical form indicates that it was to be the home of one people and the domain of one ty. Gradually the smaller states yielded to the greater, bert, king of Wessex, having conquered the rival kingdom a, became virtually king of all England. From Egbert, ned at the beginning of the ninth century, the English

monarchy dates its commencement, and through him from Cerdic the first king of Wessex, all the dynasties that have ruled England—Saxons, Normans, Plantagenets, Tudors, &c., claim to have descended.

The ninth century is memorable also for the invasion and ravages of the Danes. Denmark, Sweden, Norway, and the islands of the Baltic poured forth vast hordes of merciless pirates upon the north-eastern part of England. From the stormy bays and creeks of their northern home, these fierce warriors, trained to hardship and adventure, led by their vikings, "men the bravest of the brave, who never slept beneath a raftered roof, or drained the bowl by a sheltered hearth," impelled by a desire for plunder, launched their ships, and passing along the coast of Flanders, Holland and France, fell like a tempest on the shores of Britain.

The Danes made their first appearance on the coasts of England in the latter part of the eighth century, but they did not appear in any large numbers until the time of Egbert. In the latter part of his reign these "locusts of the Baltic," as they were called, were continually invading some part of his dominions: though often defeated they returned in greater force.

In the reign of Ethelwulph, the father of Alfred, they became more fierce and persistent in their attacks, by degrees acquiring territory, and driving the Anglo-Saxons before them. Many of the towns and cities were stormed and pillaged. Such atrocities were perpetrated by them that their name became a terror to the inhabitants. They were evidently bent upon a settlement in England, not by subduing the inhabitants as the Romans and Saxons had done, but by exterminating them.

At this critical period, when the strength of the infant monarchy was tried by these formidable foes, Alfred was born, evidently raised up by providence for this crisis in our national history. He was the youngest son of Ethelwulph by his wife Osberth, a woman, says Asser, remarkable for her piety and understanding. Wantage in Berkshire claims the honour of giving him birth, where many memorials of him still exist. His education was entrusted to St. Swithin, Bishop of Rochester, a man of experience and sagacity. Alfred was in early life distinguished for his ardent thirst for knowledge, and for pious, reverential feelings. To qualify himself for his future position, in which strength and personal courage were of prime moment he devoted a part of his time to manly exercises and the labours of the chase. His father, who saw in him early indications of future greatness, sent him to Rome, accompanied by a large train of attendants to solicit of Pope Leo the oil of consecration, by which kingly power was supposed to be conferred. It is said that he visited Rome subsequently to this, and was educated for some time at a school founded by his father. His visits to

Rome, and his residence in the imperial city were, perhaps, the most important events in his early life, and doubtless exerted a most important influence on his character. Rome had then passed the meridian of her glory; the sceptre of military supremacy which she had swayed over the nations had fallen from her grasp, but she was still the seat of civilisation and religion, and full of the monuments of ancient art. An enthusiastic and ardent mind like Alfred's could not fail to be impressed with what he saw, and the remembrance of it would produce in after years an eager desire to improve and elevate his own country.

Meanwhile the Danes were committing the most fearful ravages. "From this time," says one writer, "language cannot describe their devastations. It can only repeat the words plunder, murder, rape, famine, distress. It can only enumerate towns, villages, churches, and monasteries, harvests, and libraries ransacked and burned. But by the incessant repetition the horrors are diminished, and we read without emotion of deeds which rent the hearts of thousands with anguish, and inflicted wounds on human happiness and improvements which ages with difficulty healed." The relentless ferocity of the Danes arose partly from their religious faith. They looked upon the tiller of the ground and the merchant as deteriorated men. "Thus in the life of the heathen sea-king, contempt of the civilised man became a feeling eminently religious, and a heart which left no room for pity, became the heart regarded as in the highest degree fitted for the pleasures of the Norse paradise. Barbarianism became a necessary condition of devoutness, and cruelty become a fruit of piety. The southern people were regarded, not only as the foreign, but as the effeminate—as natural enemies to the true children of nature, and to send many such souls to Odin was to live to some purpose." They regarded the Saxons, who had become converts to the Christian faith, with peculiar hatred. Of the same race, and speaking nearly the same language, they looked upon them as wretched apostates from their ancestral faith, to whom no mercy should be shown or quarter given. It was thus a war of barbarism against civilisation, and of Paganism against Christianity. The Danes had special delight in shedding the blood of Anglo-Saxon priests, in plundering monasteries, and desecrating churches. The beautiful abbeys of Croyland and Peterborough were destroyed, the monks connected with them brutally murdered, and the libraries committed to the flames. When they had wasted with fire and sword, they would say in mockery, "We have sung the mass of the lances, it began at dawn of morning, and has lasted even until night."

About the time when Alfred attained to manhood, the Danish invasion was at its height. Having subdued Northumbria and Mercia, the kingdom of Wessex became the object of attack. A

large army of Northmen, led by the two kings Bagseg and Hal dene, by two distinguished chiefs, and the earls Osbearn, Fren and Harold, ascended the Thames in their ships, and sending o detachments in different directions, overran the South provinces the West Saxons, the main body penetrating as far as Reading.

Alfred and his brother Ethelred, who was then king, collecte their forces and advanced to meet the Danes. In the first encount the Saxons were defeated, but rallying again, they shortly offere battle at a place called Ashdown, where the most bloody conflic that had yet taken place ensued. It was a real trial of strengt between the Saxons and Danes. Alfred was early astir, an prompt in preparing for battle. The Danes having divided them selves into two bodies, and raised their shields over their heads i the form of a tortoise arch, the Saxons imitated their exampl Ethelred ought to have given the word of command, but he was his devotions and could not leave until the priest had uttered th last word of prayer, but Alfred seeing the time for action had com and that it would be dangerous to delay, gave the signal for battl and impetuously led his troops in compact order against the Dane The Northmen bent on conquest, and flushed with previous vi tories, fought with determined courage. The Saxons, fighting f liberty and religion, their families and homes, performed prodigi of valour. On the field of battle grew a solitary thorn, arour which the battle raged fiercely, until the Danes, having lost a gre part of their force, and some of their most distinguished leader fled, pursued by the Saxons. Though this defeat cost the Dan so dearly, they were soon ready for battle again. Fresh suppli of men filled up the broken ranks. The hive whence they issu seemed inexhaustible. Two battles soon followed in which th Danes were partially successful. In one of these Ethelred w slain, leaving the throne to his brother Alfred.

Seldom has a king come to the throne under circumstances mo gloomy and inauspicious. Everything foreboded a short and cal mitous reign. The Saxons, shattered and dispirited, were scarce able to hold their own against the savage bands of Northmen th overran the kingdom, and the issue of the conflict might redu Alfred and his subjects to the condition of slaves. The other kin doms of the Heptarchy were subdued, and with Alfred and the m of Wessex it rested to determine the future race and faith of En land. Alfred was not the man to falter in the path of duty. sooner had he consigned his brother Ethelred to the tomb, than led forth his forces against the Danes. In the first year of reign no fewer than eight pitched battles were fought, besi incessant skirmishing. The gloom was thickening over the nati The Danes, who mustered to the conflict in still greater numbe were evidently bent on gaining possession of England. It was

lunder, but dominion for which they fought. They formed nt settlements in the large towns, changing their names. ng over Northumbria, they reduced Tynemouth and Carlisle ; seeking fresh territory, they attacked the Picts and Scots, nbrians. It seemed, indeed, as if everything was going to t before them.

ıg this gloomy period, the wide sea-board of England, a navy, was a source of weakness to the Saxons. The ind of Alfred perceived the importance of being able to t the Danes on the ocean. As it was, the Danes having ıd of the sea, could land their forces at the most vulnerable Ships of war were therefore built and manned, and a l naval victory over the Danes was achieved. The clumsy that Alfred built, rowed with oars, and armed with nothing han the swords and spears of their crews, may appear con- le when compared to those magnificent iron clads, propelled m and of formidable armament, which form our present but it is interesting to note the beginning of that naval which has developed into such grand proportions, the ıg for the first time of that "flag which has braved a thou- ars the battle and the breeze." It is interesting to chronicle t of those splendid naval victories which have made Britannia s of the seas.

ı the exception of this gleam of sunshine, the promise of glory, the fortunes of the Anglo-Saxons were now at their ebb. Discouraged by repeated defeats, the proud spirit of ons was broken. Many fled into the mountain fastnesses of ıntry with what they could carry with them, while others ed to their conquerors. In vain Alfred sent his messengers ı the towns and hamlets, carrying an arrow and a naked the symbolic war summons. The old national proclamation, very man that is not unworthy, whether in the boroughs, or he boroughs, leave his house and come forward," a proclama- ıich few Saxons capable of bearing arms had ever before rded, was now responded to by few. Alfred found himself alone, and was obliged to flee for his life, a fugitive in the m over which he had so lately reigned.

t this time Alfred had given up the cause of his country, and efuge in foreign lands, how different might have been the of England. "The old northern Paganism—which the had abandoned—would have again become ascendant; the ı of the Cross would have probably ceased. The barbaric s of Scandinavia would have found a new home in England. ar prospect of that powerful English monarchy, towards ıo many influences had seemed to be converging, would have ıd. This island might have become, and have long continued,

the great rendezvous of sea-kings—the base from which t
have gone forth to spread their devastations, superstition
barisms over the fairest provinces of Europe." But Alfr
of those great spirits that lose not heart nor hope in tl
hour. He had faith in God that a brighter day would
and for that he patiently waited.

The wanderings of Alfred during this period read
romance than history. Accompanied by a few nobles an
he concealed himself amid the woods and marshes of
shire, depending for subsistence on what they could
stratagem or force from the Danes. Sometimes they we
beset that the king had to leave his followers, who for a
knew not where he was or what he was doing. Athelr
isle of the nobles, a place surrounded by marshes and
only by a small vessel, the solid earth of which was sc
acres in breadth, and on which grew a great wood of alder
ing stags and goats, was his principal place of retreat.
of a poor peasant Alfred spent the winter. Everybody
interesting story told in connection with his residence h
day the herdsman's wife was baking bread. Alfred
near the hearth, preparing his bow and arrows, and r
his mind the state of his fortunes. When the woma
loaves she had placed at the fire burning, she ran h
removed them, scolding the king soundly, and saying, "
you care not to turn the loaves when burning, though yo
enough, I trow, to eat them when hot."

In the following spring Alfred quitted his retreat, and
faithful men of the district to his standard, and soon fou
surrounded by a number of devoted followers, who someti
ing forth, gained considerable successes over the Da
hopes of the Saxons gradually revived, and from Wiltshi
and Somerset they flocked to the standard of their kin
while events were transpiring in other parts of his domin
lated to inspire hope and confidence. Odun, the eal
Cynwith Castle, sallied forth from that fortress, and defe
the son of the famous Regnar Lodbrog, with terrible
and captured the Reafan, the mysterious banner of the
to have been woven in one noon-tide by the daughter
Lodbrog. The loss of this banner was esteemed a great
than the loss of a chieftain. The Danes, as they m
battle, watched its appearance: if it flapped its wings li
bird, it was regarded as an omen of victory; if it hung
in the air, they apprehended a disastrous defeat.

While the Danes were dispirited by this loss, Alfred
strike a decisive blow. Wishing to ascertain the nu
designs of the enemy, he had recourse to an ingeniou

stratagem. Assuming the disguise of a harper, he entered the Danish camp, and went from tent to tent, diverting the soldiers with his Saxon songs. He was even admitted to the table of Gothrum, the Danish king, and after remaining with them several days, gaining the information he wanted, he retired again to his hiding-place.

Alfred marched his troops in the direction of Chippenham, where the Danes had their head-quarters. At Eddington, near Westbury, in Wiltshire, the two armies met in deadly conflict; the Saxons gained a decisive victory, chasing the Danes to Chippenham, which capitulated after a siege of fourteen days. There are still traces of a Danish encampment on the ground. The White Horse, on the side of Eddington Hill, cut out of chalk, in a walking attitude, is still pointed out as commemorative of the deadly struggle that once raged on the eminence. Gothrum surrendered, and moved with pity Alfred spared his life. Gothrum and thirty of his chiefs were baptized, Alfred standing sponsor for his old enemy. A treaty was signed between them; among other things stipulated in it, they agreed to promote the Christian religion, and punish those that apostatised from it. By this treaty the nation, after years of bloody, desolating war, was restored to a state of comparative tranquillity.

Alfred could now turn his mind to the social and intellectual improvement of his people, a subject which he had long and anxiously pondered, but which his incessant wars had prevented. The state of England at this time has been compared to a "country which had been visited by a destructive inundation; the flood had subsided, but the face of the land was covered with desolation and ruin." Many of the finest towns were in ruins. Churches and monasteries had been utterly destroyed. Undismayed by the melancholy spectacle of desolation that presented itself, the king energetically addressed himself to the difficult task of remedying the effects of eighty years' destructive war. To place the nation in a state of security from fresh attacks of the Danes, he organised a standing army of well trained men, and erected fortified castles in the most suitable places for defence. That he might oppose the Danes on the element where they excelled, naval squadrons were organised, which he accompanied himself, and as he was the first that did so, he may, says Southey, be regarded as the first English admiral. London and many of the provincial towns, which had been reduced to ruins, were rebuilt and adorned with many beautiful buildings, and new roads were constructed for the convenience of traffic. Thus did this patriotic prince labour to repair the "waste places" of the nation, and promote its material prosperity.

A period of military supremacy is always detrimental to the operations of civil law and jurisprudence. During the Danish

wars many of the ancient institutions of England had been overturned or fallen into decay. The ordinary courts of justice were closed, and the consequence was an universal state of lawlessness and misrule. The measures which Alfred now took to improve the domestic economy of the country evince his wisdom and energy as a legislator and governor. The first thing he did was to publish a collection of laws, compiled from those recognized by the three principal states now constituting his kingdom. Alfred's Dom Boc is still extant, and is an interesting document. It begins by a recital of the ten commandments, shewing the king's reverence for the law of God. It then adapts many of the regulations of the Mosaic law to the circumstances of his subjects, such as the law that regulates the sale and liberation of slaves; it re-enacts the law of retaliation, an eye for an eye, a tooth for a tooth, burning for burning, life for life; one of the most remarkable is the law of compensation; almost any offence, short of murder or treason, might be compensated for. If a man strike out another's eye he shall pay him sixty-six shillings and sixpence and the third of a penny, as bot, or compensation price; the striking off of another's nose, sixty shillings; the striking off of a thumb, thirty shillings, &c. These laws give us inferentially an idea of the rudeness and insecurity of the times.

It is difficult to say what were the customs and institutions introduced by Alfred. Trial by jury has been generally ascribed to him, but antiquarian research has proved that this noble institution, the safeguard of our liberties, was in existence before the time of Alfred. It would seem that he did not try to create new institutions so much as to conserve and promote the efficiency of the old. He revived the territorial divisions of shires, and hundreds, and tithings. Under these divisions all the population was arranged. These old institutions deserve more than a passing notice, as they give us an insight into the domestic economy of Saxon England.

A tithing was an association of ten families, an hundred, of a hundred families. Every man was obliged to belong to one of these, or be treated as a vagabond and outlaw. Out of these divisions sprang a very important institution called "Frank Pledge, or the system of mutual responsibility among the lower classes of the community, by which each man of a tithing was responsible for the good behaviour of every other, and in the event of any offence was bound to have the offender forthcoming." Should he flee, at least thirty days were allowed by the tithing to find him, but if he could not be found, the head man of the tithing must call in the principal men of the adjoining tithings to the number of eleven, who decided whether the tithing had done its best, or had any share in the offence. If they were acquitted, the head man must

produce the fine out of the offender's property or that of his family, and if that would not do the tithing must furnish the remainder. Cases that could not be settled by the tithing were sent up to the hundred, whose chief court met once a month. If not settled there, it was sent to the shire court, which met three times a year. The highest court of appeal was the Witanagemote, or great parliament of the kingdom, which represented all the shires, and was convened by the king.

It was not only necessary to have good laws, but proper administrators of them. The ealdormen, bishops, and sheriffs, and all that had to administer the law, were so unfit for their office that the courts of justice were held in little esteem, and no confidence was placed in their decisions. Disorderly and acrimonious disputes took place in the halls of justice, and appeals were often made from them to the king himself, who patiently listened to the complaints of the people, and openly professed himself the friend of the poor against their rich oppressors. He punished severely those who passed unjust sentences, making them suffer the punishment they unjustly inflicted on others. In one year not less than forty-four judges were put to death. In an old book that records this fact, two or three cases are given.

"He hanged Cadwine, because he condemned Hachevy to death without the assent of all the jurors, in a case where he put himself upon the jury of twelve men, and because Cadwine removed three who wished to save him against the nine, for three others, into whose jury Hachevy had not put himself."

"He hanged Markes, because he adjudged During to death by twelve men not sworn."

"He hanged Freberne, because he adjudged Harpin to death when the jurors were in doubt about their verdict: for when in doubt we ought rather to save than condemn."

These severe, but necessary, measures, speedily produced salutary effects. Crime soon became as rare as it had been frequent before. It is said, though it must be taken with some qualification, that Alfred introduced such a state of unparalleled security, that if golden bracelets were hung upon a crossway, no person would venture to touch them; or that if a traveller lost his purse on the highway, he would undoubtedly find it again on the same spot a month after.

Learning had rapidly declined during the Danish wars. In the dark ages, when the kings and nobles were for the most part unlettered, the monks were scholars, and the conservators of literature, the churches and monasteries were the only seats of learning, but the Danes had swept them nearly all away, and destroyed the literary treasures which they contained. Alfred himself speaks gloomily of the intellectual state of the kingdom when he came to

the throne: "So entirely had learning fallen out of England, that very few on this side of the Humber could understand their prayers in English, or translate any letter from the Latin into the English tongue; so few indeed were they, that I am not able to call to mind one single instance south of the Thames when I succeeded to the kingdom." That he might instruct his people, Alfred sedulously applied himself to the acquisition of knowledge. He invited to his court the most distinguished scholars in his dominions, and sent ambassadors over to France to inquire for teachers there. Among these was an eminent monk of the name of Asser, to whom we are indebted for a life of Alfred. With the assistance of these learned men he vigorously prosecuted his own studies; they were about him night and day, reading and interpreting to him. Asser speaking of the king's anxiety for knowledge, says: "He availed himself of every opportunity to obtain helpers in his good designs to aid him in his strivings after wisdom; and, like a prudent bird which in summer-tide leaving her cherished nest at early dawn, and steering through the untracked regions of air, lights on manifold and various blossoms of herbs and shrubs, and essays that which pleases most, that she may bear it to her home; so did the king direct the eyes of his understanding afar, and seek from foreign sources that treasure which his own kingdom did not afford."

Desirous of penetrating into the store-house of classical learning, and of reading the authors of ancient Rome in their original tongue, he began in his thirty-ninth year the study of the Latin tongue. This was the language in which learned men then wrote; the writings of Bede, Alcuin, and the most eminent Anglo-Saxon scholars, were written in the Latin language. Books, in the Anglo-Saxon tongue, which the unlearned could read, were scarce. To supply this want, Alfred translated many works into the vernacular. Among his literary labours may be mentioned the translation of "Bede's Ecclesiastical History," the "History of Orosius," in which the extent of the king's geographical knowledge is strikingly displayed, and "Boethius Consolations of Philosophy," a work which he paraphrased, and into which he introduced a great deal of original matter. Boethius lived at the end of the fifth century. He was minister of Theodoric king of the Goths, and for a time a favourite of his master, but having committed some political crime was cast into prison, and ultimately put to death. Whilst in prison he wrote this celebrated book, the object of which was to furnish comfort to himself, and all who, like him, had experienced the instability of earthly things. He imagines that Philosophy visits his dungeon, and enters into a discussion with him upon the vanity of earthly glory, and its inadequacy to yield happiness to man. This book was a great favourite with Alfred, the troubles of his own reign enabling him to enter into sympathy with the views and feelings of its author

It is also said that he made some progress in a translation of the Bible. He was famous for his proverbial sayings, many of which have been preserved, and some of his poetical compositions are of no mean order.

Schools were established in different parts of the kingdom, and the children of every freeman were required, if the circumstances of their parents would allow, to acquire the elements of reading and writing, while all that were intended for civil or ecclesiastical appointments were deemed ineligible unless instructed in the Latin tongue. Alfred set the example by sending his own children to school, where they mingled, not only with the children of the nobility, but also with those of the poorer classes.

Works so extensive and various could only be accomplished by incessant labour, and a strict, methodical arrangement of time. We are told that he gave eight hours each day to sleep and necessary refreshment, eight to the duties of his kingdom, and eight to devotion and such other duties as he considered sacred. There were no clocks or watches in these days, but the king had recourse to a very simple expedient for the measurement of time. He made wax candles, marked with circular lines of different colours, which served as hour-lines; and to protect them from the wind he invented a lantern of wood and ox horn, planed until it was perfectly transparent. The same methodical system was carried out in all his domestic concerns, in the division of the officers of his household and the appointment of their duties, and in the division and distribution of his revenue, a considerable portion of which was devoted to religious and charitable purposes.

After fifteen years of peace wisely employed in strengthening his kingdom, and in the moral and intellectual elevation of his people, he was again called to take up arms to resist a series of formidable attacks from the Danes. Hastings, the leader of this invasion, was a veteran hero, well disciplined in the art of war, who for forty years had carried fire and sword through France and Germany. Weary of a life of wandering warfare, he resolved to establish for himself a kingdom in England. His preparations were on a scale commensurate with his designs. One fleet of 250 ships landed its warriors on the south coast, while another of eighty ships, commanded by himself, ascended the Swale. Had it not been for the wise arrangements and defensive measures of Alfred, during the time of peace, the kingdom must have been overthrown. The sagacity and genius of the king, however, defeated every scheme of his powerful foe, and after three years of war by sea and land, Hastings was completely defeated, his wife and children captured, though afterwards generously restored, and his great scheme totally abandoned.

The rest of Alfred's reign was tranquil, but there was time to do

little more than repair the damage done by these three year fearful war, but he accomplished his work. He laid the found of England's greatness, and left to others the task of rearing superstructure. He died on the 26th October, 901, in his fifty-t year. In the beautiful abbey at Winchester, which he four his dust reposes.

Our sketch of the life of Alfred has been necessarily brief. sufficient has been said to show that he was the best and no monarch that ever wielded the English sceptre, and well des the title of "Great." He has left to posterity a bright examp perseverance and courage in encountering and overcoming the formidable difficulties. He was tortured all his life with a pa disease. In early life he was placed in a position of great da and responsibility, and had to battle during the most of his l with powerful and crafty foes. At one time his fortunes we low that he had to wander as a fugitive in the sequest parts of his kingdom. And yet through all his reverses and couragements he held on his way with unfailing energy unti foes were triumphantly crushed, and then with equal courage energy he addressed himself to the pacific but no less difficult of reconstructing his kingdom and improving the social and i lectual condition of his people, and eventually succeeded in ra England to a higher state of material prosperity, political stre and mental enlightenment than it had previously attained. I day the poorest in the nation enjoy in some respects greate vantages for the acquisition of knowledge than the Anglo-Saxon In the ninth century books were scarce, and those of any value written in the Latin tongue. Now the treasures of a varied splendid literature in our own Saxon tongue are accessible t The Bible was to Alfred a sealed book, until at the age of tl nine he began to study the language in which it was written; nc word of God is in every house, and from early childhood we access to its pages of wisdom. While we are thankful fo superior advantages, we are filled with admiration at one who most unfavourable circumstances made such advancement in and learning.

We at this distant period owe a great deal to his courage enlightened policy. There is a vast difference socially, politi and intellectually between the England reigned over by Alfre the England reigned over by Victoria—the England of the and the England of the nineteenth century. Then she was in population, and little known among the nations. Now her is known and her power felt to the remotest corner of the e but the foundations of our naval power were then laid, the ge those noble political institutions and customs, of that literatu religion which constitute our national greatness were then pl

We feel a peculiar pride in Alfred, because we belong to the same race as he. England has been overrun by the Danes, the Normans conquered it and held it in subjection, but England is neither Danish nor Norman. The Anglo-Saxon language and race and religion have outlived and absorbed and assimilated every thing Danish and Norman. Alfred is the impersonation and type of the spirit and history of his race—of its energy, its courage, its love of independence, of home, and religion. Like him England has sometimes been brought low, and the exultant nations have prepared to sing her requiem, but she has risen again in might and majesty, and her enemies have quailed before her.

What is it that gives the Anglo-Saxon race such marked superiority over the other tribes of the earth? It is their religion, their love to the Bible. This was the source of Alfred's greatness. It upheld him under his difficulties, and made him persevering in promoting the good of his subjects. He cherished throughout life a profound sense of dependence on God. The Christianity of England was not so bright and pure then as it is now. Sacerdotalism and superstition adulterated the truth as it is in Jesus. But in such men as Alfred we see it as pure as was possible for them to acquire it at that day, and exhibited in noble and manly development. And the same old Bible makes the country of Alfred unconquerable and indestructible. It is the palladium of her liberties, the source of her courage and resistless energies. It maintains among her people those domestic virtues, that hatred of civil and religious despotism, that love of free institutions which so nobly distinguish her among the peoples of the earth. Deprive England of the Bible, and she would be shorn of her strength; but let her retain the Bible and discharge her high mission in communicating its truths to the other nations of the earth, and though dangers threaten and difficulties beset her, she will remain stable as the everlasting hills. Who can look on the peerless position of our country among the nations of the earth—the hope of the oppressed, the refuge of the exile, the upholder of truth and freedom—knowing the source of her greatness, and not pray that she may maintain unswervingly her allegiance to God and his truth?

And while thankful to that benignant Providence that watches over us, and establishes our nation, let us not forget those human agents who have toiled hard and endured much in laying the foundation and rearing the superstructure of our national fabric, and amongst the rest let us revere the memory and perpetuate the fame of England's noblest king, Alfred the Great.

J. W.

Art. II.—TRUST IN PROVIDENCE.

An Exposition.

"Therefore I say unto you, take no thought for your life, what ye shall eat what ye shall drink; nor yet for your body, what ye shall put on. Is not the more than meat, and the body than raiment? Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns; yet your heav Father feedeth them. Are ye not much better than they? Which of you taking thought can add one cubit unto his stature? And why take ye thought raiment? Consider the lilies of the field, how they grow; they toil not, neithe they spin; and yet I say unto you, that even Solomon in all his glory was arrayed like one of these. Wherefore, if God so clothe the grass of the field, w to day is, and to-morrow is cast into the oven, shall he not much more clothe O ye of little faith? Matthew vi. 25—30.

THESE beautiful words of the Lord Jesus on the subject worldly care, or excessive anxiety, are about mid-way betw rebuke and encouragement. They will answer either purp The worldly-inclined Christian, intensely set on accumulation increase of worldly goods, may feel his worldliness rebuked when eye comes in contact with these words. The poor struggl Christian who has enough to do to meet the demands, and keep abreast of the passing day, and is disposed to droop w he forecasts the future with its liabilities, may feel uprai and cheered by these same words. Whether they were inten as rebuke or comfort may be a question. Say they were inten for both and you will not be far wrong. They present either f to the reader just as his state of mind requires. He finds repr or sympathy in them, or both if he needs both. They are sw words and simple, logical, without scholastic formality, and p found without obscurity. They are a fine specimen of the ea natural preaching of the great Teacher. We propose to exp the arguments we find in the section. Before we commence may be proper to premise that our vocations in life must be d attended to, and our duties conscientiously discharged. Trust providence must not slacken our activity, nor must our hon endeavours breed in us an atheistic self-reliance. Industry the Divine blessing, we may presume, will enable us to live u equal terms with the world, to meet legal claims, and enjo moderate share of this world's good or comfort. Beyond this, have no need to be anxious. If our immediate wants are suppli we ought to be thankful, and not fret ourselves concerning remo liabilities. It is this that the Saviour teaches. Let us take up arguments in order. The first argument is—

I. That God has already supplied greater blessi than those we are concerned about. "Is not the life m than meat and the body than raiment?" Our Maker has given a soul and a body, both of them of marked superiority to food clothes. The soul which is the foundation or basis of our bei

lowed with the noblest faculties, understanding, memory, will ffections. He has given us capacious minds, capable of com- n with other rational beings, and with Himself. We say he *iven* us each a soul. We are sensible of an impropriety in xpression since our souls are *ourselves*. He has made us understanding, reasoning, self-determining beings, with a adapted to immortality. Would he make us such, and then as the lower benefits which are suitable and necessary for us our temporary stay in this world? How much nobler is a han food is, than clothes are, than money, or house, or any rary accommodation? Can we believe that he who made us, ook the copy of the work from himself, modelling us after his ioral excellence that he might see himself reflected in us, can ink, that he will be indifferent about our board and wardrobe? is the kind of argument that meets us first. The bounty yields the noblest good, will not be slack to supply what is ostly and valuable. We take a liberty in naming the soul in onnexion. The text does not name it. It speaks of *life* as ater gift than food. And that life, what is it? How far is m the nature of soul? So close is it in neighbourhood to the hat the same word (ψυχη psyche) is several times translated n the New Testament. Let a fretful man who distresses him- bout the supply of his common wants, bethink himself that has given him a soul, and dismiss his fears about those er things. We come to the thing named in the text— Whatever it is, and we are willing to confess our ig- ce of its nature, it is a boon decidedly nobler than is. "Is not the life more than meat?" Is it not ler than food, and conceivably more difficult to initiate to sustain? To our gross apprehension it is more sub- han food, and, humanly speaking, draws deeper on omni- ce to give it being. Given—the flame of life, shall fuel be ield to preserve it? If the pure flame was kindled without rial, cannot the same power produce fuel to feed it, or per- ate it even without food? The lamp being made and lighted not go out for want of oil as long as the Maker pleases for it rn. It is rational to conclude that a benefactor who is free to w benefactions of great worth will not begrudge us trifles, and sary or convenient adjuncts. If infinite love makes us a pro- of Canaan, a land abounding in all that is good, we may be that the same love will provide wayside comforts for us on our ey to it. If our passage thither should lie through a bare rness, he will either make the desert fruitful, or drop our food a window overhead. In my utter poverty my gracious reign makes over to me an estate in a distant clime, over seas, gnificent estate, which no amount of service on my part can

ever deserve, or suffice to manifest my gratitude for. But I am so miserably poor that I cannot pay my passage money, nor procure necessaries for my voyage to this rich inheritance. Who will be generous enough to help me in this unhappy strait? The same bounty that gives me the estate will provide berth and board, and clothes and medicine chest, and all the incidentals of the voyage and meet all my charges till I land and take possession. How can I doubt it? The expenses of the voyage are as nothing in comparison of the valuable heritage. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. Till you come into possession you will not lack needful things. Will he give us a kingdom, and will he not supply us with wayfaring pocket money? This is the argument here propounded.

We have supposed the greater good lying in futurition and reserve, and have argued the bestowment of the lesser in the present and passing condition of affairs. By this supposition the argument is preserved, with a draught upon our faith. Keeping close to the text, the reasoning is still more forcible and appeals to sense. The form in which it is put is, not that we are going to receive more valuable favours than our care is concerned about, but that we are already in receipt of the higher good. "Is not the life more than meat and the body than raiment?" Life and a body are two things of greater worth than two other things—meat and raiment, which are related to them, and in our present condition necessary. The life being given, the food to sustain it will be forthcoming. The body being given, the covering to warm it and adorn it very naturally follows, because the body is "more," that is, more noble, more intricate, more beautiful, than raiment is. Study your body. It is fearfully and wonderfully made. What exquisite workmanship! What proportion, what grace, what mechanism, what skill, what subtle contrivances! Poor, drooping downcast man, look at your body what a grand fabric it is, how it is knit together by bands and ligaments, furnished with members conveniently placed for their respective uses—the eye to see, the ear to hear, the feet for locomotion, the hands for working, and the whole decorated with grace and beauty. Be hopeful now that so excellent a trunk shall not want a cloth to cover it. The richest broadcloth, the finest coat, the costliest dress, is as a miserable rag compared with the worth of the form or frame which it enwraps. He who has given us the body to be clothed will surely give us, or enable us to obtain, clothes for the body. The second argument is—

II. THE FATHER'S CARE FOR THE LOWER ANIMALS, THE BIRDS IN PARTICULAR. "Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" Though

the birds are expressly named, the argument is of larger scope and may comprise all like creatures, that are incapable of providing for themselves and have to live upon the open common of nature, as pensioners on a bountiful providence. Much of the argument lies in the incapacity of these creatures to exercise themselves in husbandry. They are neither farmers nor gardeners. They handle neither spade nor plough, nor any instrument that assists the prolific soil or forwards the golden harvest. They have no granary in which to store a surplus for future necessity. Some few of the animals have an instinctive foresight and lay up for winter; but the birds do not. And for the most part other animals do not either. God is good. The inferior creatures that cannot open the ground and deposit seed, that neither sow nor plant, nor hoard up provision, are shielded from want. And shall not intelligent beings who have the power of productive industry, be supplied when they exercise themselves in the toils of the garden and the field, or other useful vocations? With heads to contrive and hands to execute and perform their purpose, may they not toil in cheerful confidence that their labour will be fully equal to their comfortable subsist? Let the children of dark care but think what a *menage* of non-utilitarian animals is sustained by the Divine bounty, and forego their anxieties. Lay out of the account all domestic animals that are serviceable to man for work or for food. They may be looked to and cared for, on man's account, and because they are useful to him. Beyond this circle there is a world of creatures that seem only to consume and do no work for what they get. They live free; and it is by Divine bounty they are fed. The lion, the wild ass, the tiger, and such like creatures that despise a harness and cannot be made to work for their bread, are the children of providence. Let men trust in God: they are of more value. God has given them hands and inventive powers, and made them for a higher destiny than the beasts of the forest. It is impossible he should be indifferent to their wants. We have extended the argument to the beasts of the earth; we return to the denizens of the air. What a happy life do the birds live! They are exempt from labour, and void of forecast; they hoard up nothing for a future day, but live one day at once, and seem ignorant of to-morrow. As Luther said, they "let God care for them." They chirp and sing, and seem as happy as children; they are a proverb of light-heartedness; so we say "as blithe as a bird." Does he that made them for time and us for eternity, them for us and us for himself, care more about them than about us who are more nobly constituted, and of higher destiny? The birds may well put us to the blush, and shame us out of our unreasonable fears. "Who provideth for the raven his food?" The common sparrow is not beneath our Father's notice. We are of more value than many sparrows. Our

Saviour tells us that they were sold at five for two farthings. And although they brought so small a price in the market, they were not too insignificant for Divine attention. He said this for our sakes, to inspire us with trust in such a low-reaching providence. He puts it to our own judgment if we can be overlooked or forgotten when even they come within the scope of our Father's kindness. What is a bird compared to a man! Whatever its beauty of plumage, its power of flight, its capacity for song, it sinks immeasurably by being compared with a man that has a soul and can worship God. The man is better, much better. He is a man better. He is all that he is better. There is no comparison. The third argument is,—

III. The Unavailing and Unprofitable Character of Worldly Care. "Which of you by taking thought can add one cubit to his stature?" It is true that we cannot fret ourselves taller. We cannot gain an inch in our height if we thought to the point of melancholy. It would be likelier to diminish than to exalt our stature. Very few persons are anxious about their stature unless it be some who have stopped short of a decent measure. Children only and young growing persons are concerned about this. Our Saviour must mean something else that affects the general world. Scholarship and criticism come to our aid in this case, and give us a better idea, though it is at the expense of passing a reflection upon our translation. It is very commonly agreed by commentators that the word (ηλικιαν) translated stature means age or life time. It means stature also. The contextual relation in which it is found is the best determiner of its meaning. In Luke xix. 3 it occurs where the circumstances fix it in the sense of stature. "And he sought to see Jesus who he was, and could not for the press, because he was little of stature." Apply the contextual canon of interpretation to the verse before us, and you will just as readily concede life to be the idea here. "Take no thought for your life." "Is not the life more than meat?" "Which of you by taking thought can add one cubit to his life?" Of course the cubit is used in a tropical sense, not as a measure of space but of time. And only a short time is meant, as when we say a span or as when the Scripture says "an hand-breadth." It is evidently intended that the cubit shall represent something small and insignificant. All our anxiety fails to make the least addition. Another evangelist sets this quite clearly. "And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?" Luke xii. 25, 26. It is obvious from this that if we took the cubit in its proper sense, and applied it to our stature, we would spoil the passage entirely, for a cubit—the length of the fore-arm from the elbow to the tip of the middle finger, added to our stature

would transform ordinary men into giants. It would not be a little but a great addition. There is no choice left for us, then, but to adopt the tropical sense, and understand the passage to mean that careful thought cannot extend our lives one hour beyond the appointed limit. Why should we fret and chafe as if we could alter the course of nature thereby? We cannot overrule the heavens. We may discompose ourselves, hurt our health, and diminish our comfort by extravagant grief and extreme care, but we cannot reverse the order of things or do any good. What better are we for fretting? Since it is of no avail reason forbids it. A royal mourner understood this argument well, and shaped his behaviour upon it, to the great surprise of his courtiers, who were shocked at his breach of custom, and remonstrated with him as if he had been guilty of some grievous offence. His child fell sick, deadly sick, and he was told that his sin was the cause, and that it should die on his account. He fasted, prayed, and wept, if haply his penitence and prayers might be of avail to turn aside the judgment. As soon as the child died his tears were staunched. He shaved himself, ate and drank, went to the temple and worshipped, and took his place in society as if nothing had been out of course. Such a violation of the usages of society brought down heavy reflections upon him. Exception was taken to his conduct in not keeping up a decent show of grief. His answer was substantially the argument now before us, the inutility of grief. "Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. xii. 23. Some think that their extra-anxiety will be of avail, and that their affairs will be prosperous or adverse just as they are more or less active and anxious. It would be unwarrantable in us to sit down with folded hands and neglect our duties, and throw the burden of our wants on Providence. Our affairs would undoubtedly go backward just in the ratio of our neglect. We are bound both to work and trust. While we trust we must work, and while we work we must trust. There is a power called Providence which, if we offend, can keep us down despite our ungodly climbing, and put others before us who put less strain both on mind and body. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep." Psalm cxxvii. 2. The smile of God is worth a thousand of our carking cares and penurious shifts and anxious devices. The fourth argument is,—

IV. The Beauty of Vegetation and Wild Flowers. "Consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

This fourth argument is substantially a repeat of the second argument, that if God cares for things of less value, he will not neglect beings quite superior. The difference between these two related arguments is, that this repeat descends from animated beings to what we may call inanimate things. Some will hardly allow the use of this term, for they speak of the life of plants and flowers. There is a step at any rate between the two, a clear shade of distinction; and the argument improves by passing from conscious birds to unconscious and *insensitive* plants. The Divine care stoops lower than to conscious things capable of enjoyment and suffering. The very flowers and plants attract his eye. There is much to admire in flowers, in their diverse forms, their hues and tints, and exquisitely beautiful colours, so endlessly varied and mixed with a skill which art tries in vain to equal. It was good in him that made the world so to adorn it. He might have made it one black waste, void of all the beauty and loveliness which are so agreeable to the sight. All this luxuriant limnery was certainly not a necessity. Life could be with less beauty. He has added ornament to utility. As we walk forth amidst his works, a thousand graceful forms court our attention. And we do not need to go to a flower garden which is cultivated at great pains and expense and constant care of man to see grandeur. The open plain is bedight with simple beauty. The flower garden is worthy of a visit; and you see much of God in it too. But the gardener obtrudes himself on you as he has much to do in the rearing of those flowers. Something is due to his skill. When you step forth on the common or into the fields you see what God does by himself. Consider the lily of the garden! No. "Consider the lilies of the field," agrarian beauties that bloom without a care without the officious touch of human hand, watered by the cloud and unfolded by the sun-beams! Field flowers are better referees on the point of care than those that come within the circle of horticulture. They are the Lord's own work. Jesus admired and praised their delicate whiteness as surpassing the robes of Solomon "Solomon in all his glory was not arrayed like one of these." The question is, How do they come by such a beautiful covering? The answer is, the Lord clothes them. Philosophy would say Nature dresses them. Piety says God clothes them. The argument requires us to mark that they are not self-clothed nor supplied by dint of their own labour, a thing of which they are incapable "They toil not, neither do they spin." They make no webs of cloth to become garments. They are ignorant of wheel or shuttle and of thread or needle. Unable to contribute anything to their wardrobe, their dress is nevertheless forthcoming and of superb quality. We are not so helpless. We can toil and spin and make garments, or if not, we can give ourselves to useful callings, and

recompense the weaver and sempstress for their labours in our favour. With God's blessing added to our toils, we may presume upon having decent clothes. Another point in the argument is that the lilies are short-lived and devoted to a base purpose: "The grass of the field (with which the lilies are mixed up) which to-day is and to-morrow is cast into the oven." The custom was to use up the stalky herbage for kindling where fuel was scarce. Many a beautiful flower went to the flames. Argument—If those flowers, fading so soon, and ruthlessly thrust into the oven to heat it, were clothed by God's own hand with habits so lovely, what may not we expect who bear the stamp of immortality and are destined to outlive the world? When our garments grow thread-bare, lose their gloss, and cast their fur, let us not fall hopeless, but think of flowery meads and beautified road sides, and have faith in God. . . . We halt now and draw to a close by recapitulating. Distracting care is unreasonable, considering that we have already had greater favours than those about which our fears are exercised; that the Almighty makes the inferior animals his care; that care is unavailing and useless; and that wild flowers have so much beauty bestowed on them, their frailty notwithstanding. Let us open our hearts to admit the force of the Saviour's arguments. Let us bid away from our breasts every distrustful thought and dark foreboding. Let it be our chief care to please God, and he will crown our board with needful food and replenish our exhausted wardrobe. Living upon this plan, and swayed by such considerations, we may pass our days as happy as children, as free from apprehension as a bird of the air, as void of care as the lily of the field. "O fear the Lord, ye his servants, for there is no want to them that fear him."

T. G.

Art. III.—SHAKSPERE.

William Shakspere, a Biography. By Charles Knight. Routledge, and Co., London.

Shakespeare—Characters, chiefly those subordinate. By Charles Cowden Clarke. London: Smith, Elder and Co., 1863.

Globe Edition of Shakspere's complete works. In one vol., edited by Revs. W. G. Clark, and W. Aldis Wright. Macmillan and Co., Cambridge and London, 1864.

BETWEEN the biographies of Shakspere by Dyce, Halliwell and Knight it is most difficult to choose. Each is painstaking, critical, discriminative, exhaustive and masterly. Yet we have made the selection indicated by placing Knight's work at the head of this article. Our preference is grounded mainly upon

the clear and satisfactory manner in which he grapples with many difficulties that turn up in the tracing of Shakspere's life.

The second work at the head of this writing is one of great value to all Shakspere readers. Mr. Clarke is second to none of the great dramatist's commentators in successfully expounding and illustrating his works. We know nothing in Shaksperian literature to compare with it, save the brilliant and powerfully written Shakspere papers of the late Dr. Maginn; there is no parade of learning, no adulating incense offered to the poet's memory, but an honest and philosophical setting forth of the scope, character and tendency of the poet's works.

We place the third work at the head of our paper and commend it for the following reasons:—It is cheap: here are the whole of Shakspere's works for three shillings and sixpence, a marvel in this age of marvels. Then we commend it because of the editing; from their long and intimate studies in every thing pertaining to Shaksperian literature as well as by their scholarly attainments, the editors are pre-eminently fitted for their work. We have here by their care, skill, and knowledge as near an approximation to a perfect text as we have had at all. There is, also, the valuable glossary prepared by the Rev. J. M. Jephson for this work; and the "getting up" is superior; paper, type, and binding are excellent. For ordinary use we greatly prefer it to more costly editions.

That the name of Shakspere stands at the head of English literature is now generally acknowledged. It is not affirmed that there are none greater in the spheres of science, art, philosophy, or in some particular sphere in literature, such as the historian, novelist, or epic poet. But for equal and universal grasp of human nature, for giving utterance, in forms the most striking, true and perfect, to airy fancies and profoundest speculations and thinkings of the human mind; for bodying forth the struggles and most violent surgings of human passion, and laying bare the labyrinthian motions of conscience; for sympathy with the attributes of external things; for deep persuasive sensibility, for retention, reflection, and powers of poetic re-production,—for all this he stands unrivalled in the literature of the world. He "held the mirror up to nature" in a manner that none but himself has done. How he summons up and employs the great realities of the past, and the possibilities of the future, and the regions outside our observation or senses! With him mental truths have some visible type in the byplay of allegory, fable, or personification; traversing the imaginary regions of fairy land, and using elves in the air, spirits in the shade, and naiads in the wave.

Yet in all these wondrous creations you never see the magician's hand. The man Shakspere never appears; instead of seeing him you see only Hamlet, Coriolanus, Othello, Jacques, Polonius, or Sir

Andrew Aguecheek. In reading Ben Jonson, Milton, Pope, Dryden, Burns, Byron, and even in those most impersonal poets, Wordsworth and Tennyson, you have the figure, or the imagined figure of the writer ever before you, but not so here; the man, the creator, the *artiste* is swallowed up in the glory of the work. One great marvel in this wondrous genius is its "many sidedness," and universality. He has been called William the Gentle, William the Cheerful, the Meditative, the Metaphysical, the Melancholy,—but if epithets of the kind are allowed, seize the idea of the illimitable versatility of his genius and productions, and pronounce him to be,—what none but himself can be truly denominated,—William the Universal.

The materials for constructing his biography are confessedly scanty. We know little of him more than we do of Aristotle. How is this accounted for? Many conjectures have been broached to account for this paucity of biographic materials. It has been supposed that two large chests of the poet's manuscripts were destroyed in the great fire of Warwick. They were in the possession of an ignorant baker there, who married a descendant of Shakspere, and who allowed them to lie scattered about as garret lumber, till they were all consumed in the terrible fire that desolated the old town of Warwick. Another conjecture is, that his surviving relations, being rabid Puritans, most cordially hated everything connected with the stage, and made a complete holocaust of all his papers they possessed. This, however, hardly agrees with the laudatory inscription placed under his bust by these very friends. Then it is affirmed that some unreasoning parliamentarians and sectaries, during the period of the Commonwealth, destroyed all the correspondence and papers of the poet as unholy things. That this is likely cannot be disputed, when we remember how the papers of poor Quarles were destroyed, yet in this case there is not a tittle of evidence that it was so. Scant as the materials are, we are not so badly off as the well known and hackneyed saying of Stevens would indicate. He says:—"All we know of Shakspere is; that he was born at Stratford-on-Avon; married and had children there; went to London, where he commenced actor and wrote plays and poems; returned to Stratford, made his will, died and was buried."

But let the reader appeal from the dictum of the commentator to the pages of Knight, Halliwell and Dyce, and he will see, notwithstanding the many breaks and unsettled questions, how full the materials are. Of course there are many moot points, turning up leading to discussion and difference in opinion. There is the apparently easy question of the spelling of the name. Is it Chacksper, Shakespeyre, Schakespere, Schakespeire, Schakespere, Shaxper, Shagspere, Shakespeer, Shakyspere, Shakspeare, Shakespere,

Shakespeare or Shakspere? Or is it one of eight or ten more variatons which we might cite? The dispute lies, however, with the last three methods of spelling. For the first an array of eminent names may be cited such as Johnson, Pope, Davies, Cowden Clarke and many others. But for the last there is the indisputable authority of Shakspere himself, and the entries in the legal documents concerning himself and family. In the entry of his own baptism and death; the baptism and death of his children, the name as given in the parish books is in the last method; and his own signature to his will is in this method. This evidence has led the best critics of these days to adopt the poet's own way of writing his name.

The name whatever its orthography, is a warlike one, and is significant when taken in connection with the fact that the lineal ancestors of the bard shook spears in the wars of the Roses. On the deadly and decisive field of Bosworth an ancestor of his used a spear to some good purpose in favour of the noble Richmond. Public documents and heraldic archives show how the victorious Henry rewarded the valiant Shaksperes for their important military services. One portion of the reward was a substantial one in the form of lands and tenements near to Warwick.

If Shakspere's lineage figure in martial scenes and on historic fields, his maternal ancestry was still more aristocratic. His mother was an Arden, a family of high repute and rank and of good estate in the county of Warwick. Henry VII. visited his subject John Arden, Esq., and was entertained with due ceremony and sumptuousness. He was high sheriff of the county, as were several of his descendants. Robert Arden, Shakspere's maternal grandfather, is described as "a gentleman of worship and landed proprietor." This gentleman was twice married; of his first wife we have little information beyond the fact that she was the mother of his seven daughters. The mother of the poet was the youngest. His second wife, a widow, does not appear to have cherished any great regard for her step-daughters. This youngest daughter, Mary, enjoyed the special regard of her father, and was, conjointly with her sister Alice, the executrix of his will. By this will she got a considerable amount of property—sixty acres of arable and pasture land, a house called the Asbies, besides which she got the standing crops and a sum of money. We would fain know what manner of woman this Mary Arden was. Oldeys describes her as a woman of beauty and many personal charms, which we would gladly believe, as there is nothing to the contrary. To this Warwickshire lady, John Shakspere, a substantial yeoman and worthy burgess of Stratford town, began to pay his court, and in due time, that is about Christmas, 1557, they became man and wife in the Aston Cauntlow parish church. We have called John Shakspere a yeoman, but we do not forget the endless dispute as to

cation. This much, however, may be safely affirmed, that ver else he was, or was not, his cultivation of freehold and land, warrants us in calling him a yeoman. Rowe says he woolstapler. This arose, doubtless, from the market uses he of the wool from his own sheep. Aubrey's ground for saying e was a butcher is similar, for farmers and graziers in those lew their own cattle and sheep, and sold the carcases them-

The authority for calling him a glover is even slighter than Malone says that he is described in a legal document of the as a glover; but palæographers who have carefully examined iliff's book, are by no means agreed with Malone's decipher- the word. His calling therefore remains an open question. ugh it is clear he had been settled in Stratford for some yet, singular to say, the first public notice we have of his ice in the good old town, is a record of legal proceedings t him for the infraction of the sanitary laws of the town. as in April, 1552. The offence must have been common, if y judge from the number of fines imposed. Six years after e find him sinning in the same way, for he, with others, was d in "fourpence," for not keeping his gutters clean. He man of note in the town, these proceedings notwithstanding. ppointment to several civic offices shows the esteem and t he had won, and shows also that he must have been a e, trustworthy man of business. He was several times cor- n actuary, was elected alderman in 1565, and three years uently became the worshipful the High Bailiff—chief magis- "Mr.," magister, which title, "Master," he afterwards bore. it appears that, notwithstanding Mary Shakspere's gentle nd John's business capabilities and civic position, neither of ould write. Charles Knight, in his ably written biography, s" they could; but against the kindly thought of the indus- biographer stands the damaging fact that the humble device mark is resorted to instead of the signature, and in the list seven clerks of corporation who sign their names, John Shak- name is conspicuous by its absence.

children of this Stratford alderman were eight in number. dest, Joan, died in infancy; the second, Margaret, also died nt; the third is the one who has made his name, his family, rthplace, famous for ever; the fourth, Gilbert, was living in rd in 1609; the fifth, Joan, was born in 1569, and died the sixth, Anne, died when eight years old; Richard, the h, was born in 1574, and died in Stratford in 1613; the last, d, who became an actor, was born in 1580, died in London age of twenty-seven. Rowe affirms that the number of this was ten; but this error arose from confounding with our Shakspere another of the same name in the town, a shoemaker,

who married one Margery Roberts. They are distinguished in the parish books by the title of "Master" being attached to the ex high bailiff's name.

When was their eldest and immortal son born? It is orthodox to reply April 23rd, 1564. But what are the grounds of this orthodoxy? 1st. He was baptised on the 26th of that month in that year. The baptism register says, "1564, April 26, Guliemus filius Johannes Shakspere." And it is said to have been a custom prevailing in Shakspere's time to baptise infants three days after their birth. 2nd. A tradition has been held that he died on the anniversary of his natal day; which tradition was first put into form by Thomas Green, head master of Stratford Free School about a century after Shakspere's death. 3. There is another tradition that he was born on St. George's day—thus linking together for all coming time our national bard and our national saint. The tradition has become hoary, and is venerated on all hands, so let us not attempt to disturb it. A question might be started as to what part of the town his parents lived in at the time of his birth. It is true that the Shakspere devotees and pilgrims who go to Stratford from all parts of the world are shown the house and even the room in which he was born. It is probable and nothing more, that he was born in this room. John Shakspere held several house properties in the neighbourhood; but in which of them he resided in April, 1564, we know not for certain. The probability we referred to arises from a fact recently discovered that some years after William's birth his father conveys to one George Badger a strip of land adjoining the Shakspere house in Hanley Street, and which house the conveyance deed recites was then in the occupation of the said John Shakspere. In the face of the tradition which points this house as his birthplace and the corroboration from the aforesaid deed, such as it is, the present writer cannot afford to be sceptical. This ancient house is now public property, thanks mainly to the noble efforts of Mr. Halliwell. It has been restored to the appearance it would have in the seventeenth century. It is one of those old timbered houses, that may still be seen in a decaying state in some old country town, with their huge beams formed in squares, the intervening spaces filled up with mud and plaster, and their lattice windows and high pitched gables. Behind the house is a garden planted with the flowers the poet sings of in his works. No one lives in the house; a lady custodian has charge of it, and shows it to visitors. No light or fire is permitted in it to avoid casualty by fire, and to guard against damp hot water is conveyed through the house in pipes. The entire walls and ceiling are covered with the autographs of the great unknown. Every inch of space, every nook and corner of this literary shrine is scratched or cut with names, so that there is room for no more

ınd then among the vulgar herd occurs a name well known to
for instance, there is the autograph of George IV.,
ım IV., Duke of Wellington in the immortal year of 1815,
T. Scott, Prince Lucien Buonaparte, Thackeray, Dickens,
ington Irving, Mrs. Beecher Stowe, Henry Ward Beecher,
an Hunt, and many others. A portion of the ground floor is
d to a museum, which contains the Shakspere signet ring,
gal documents that throw light upon the poet's history, and a
variety of relics.

re, then, is the time and place of his birth settled. That year
fearful one. A terrible plague had ravaged Europe. Lon-
ad been desolated; lord and groundling had been laid low by
l the monster held high carnival in this sweet Warwick-
town. The population was literally decimated, for a tenth of
ople were smitten down and swept away. But we do not see
d cross on the doors of this Hanley Street dwelling. This
rs from the fact that on the death-roll no one of the name is
ed. A watchful Providence preserved the infant for the
f of posterity.

is generally believed that at the age of seven years William
ent to the town grammar school. The conditions of entry
residence in the town, *minimum* age seven years, and ability
d. The school was founded by one Thomas Joliffe, stipulating
foundation deed that the priest who should be head master
l teach grammar to all boys freely, taking nothing from them
ch teaching. The control of the school was vested in the
ration, so that Alderman Shakspere's son would have an open
o the school. When young William's name was entered upon
chool books, one Thomas Hunt, curate of Luddington, was
master. School hours then were considerably longer than
are now,—from daylight to dark in the winter season, and
six to six in summer, with necessary intervals for food and

The building in which our scholar conned his tasks still
. It is a long, low structure, with a projecting upper story,
contains the school-rooms, divided into Latin and mathe-
al divisions. Here, then is our schoolboy "with his satchel
hining morning face" going regularly to spend the day under
rrule sway of curate Hunt. We are compelled to conclude
a lad of Shakspere's quickness and force of mind would in
x or seven years' training in this establishment lay the founda-
of a good education. The amount of what is technically
"learning" possessed by Shakspere has been a matter of
nd sharp contention. The epigrammatic line of his friend
Jonson, that he had "small Latin and less Greek" has been
round of Rowe's, Denham's, and many others' assertion that
d no learning, and even Charles Knight's wonderful ingenuity

cannot make out a claim for his being called a great scholar. He evidently could make his way through the great classic works of antiquity. Will studying vile translations and extracting bits from dictionaries and grammars account for the great number of critically correct classical quotations, references, and allusions spread throughout his works? His youthful poem, "Venus and Adonis," is purely a classical subject, and the "Rape of Lucrece" dates back to the dim shadowy commencement of Roman history. Mr. Knight proves that the references in the Comedy of Errors to the work of Plautus must have been taken from the original, inasmuch as the play was written six or eight years before the translation was made. In his dramas bearing upon Roman history, how vividly and truly he realises the spirit of Roman life and thought, and how that spirit and thought have interpenetrated his style of expression. He was manifestly a loving, apt, and thorough student, if not a critical scholar.

But he was a loving student in another school—the school of nature. The fields and woods of his native county were familiar to him, and his observant eye delighted to feast upon the beautiful scenery of the neighbourhood. How can we otherwise account for his wonderfully vivid descriptions of natural scenery? Hill and dale, country and pastoral life, trees, flowers, streams, birds, insects, and all variety of shades and hues are graphically reproduced in his writings. He schooled himself in these delightful studies in rambles along the banks of his own Avon, and through the quiet hamlets and deep solitary woods of his native district. Nor must we omit to note in his training the influence of the historic associations of the neighbourhood. The old towns of Warwick and Coventry, the baronial castles of Warwick, and Kenilworth, and Evesham, would afford ample food for the inquiring youth. Would he not be among the crowds who welcomed Elizabeth to Kenilworth, and would not the magnificent festivities, princely pleasures, and chivalrous pageants with which the favoured Dudley entertained his Queen impress the mind of the lad, who was then about his most impressible age—the age of twelve years? Another thing affecting and shaping his destiny was the occasional visits of companies of players to Stratford. It was during his father's incumbency of the chief magistracy that we first note the visits of these players. The Guildhall was used for their exhibitions, the Corporation patronising, and no doubt "Mr. High Bailiff" and his son were witnesses of the rude performances, and the presumption is that to these exhibitions we owe his bias to the stage.

When he left school, what was his course of life? Was he a butcher? as Aubrey tells us. If we take his authority in regard to the trade, why not as to the manner in which he worked? For he says, that when he killed a calf he was wont to do it in high style and make a speech.

again affirm that he adopted wool stapling, while and the late Lord Campbell suggest that he was bred law. Charles Knight thinks he was mainly devoted to re, while another high authority believes that he became naster. The advocates of each theory find support in the y and inexhaustibleness of his genius. If it be safe to that, because a writer displays intimate knowledge, ease, ity with a profession in his writings, that he was of that n, then we might declare Shakspere to have been sailor, ctor, lawyer, schoolmaster, forester, gardener, or one out r other occupations. What legal knowledge he had he ave gained from visiting courts of justice, reading law , and from his father's law suits, land transfers, mort- ;c.

he left school when about fourteen and entered upon a course of life is clear. His assistance was required at or a tide of adversity set in upon his father, after many good fortune and prosperity. He ceases buying land and ts, and we find him selling and mortgaging his possessions. ı mortgaged his wife's dower, the Asbies, for £40. Not was reduced to poverty. It is true we are pointed to his he Corporation, the withdrawal from school of his son so is lawsuits and mortgages, his exemptions from paying : the poor, and the ominous warrant to distrain upon his d chattels, and the bailiff's reply that John Shakspere had to distrain upon. All this, aver the majority of writers, roductions we have consulted, proves the abject poverty of re's father at this time. But is not the key to this on to be found in the fact that he occupied lands in the but not in the borough of Stratford? The warrant of council could not be put in force beyond the limits of the

Distance may account for William's withdrawal from some extent, and this may also partly account for the leaving the corporation. At the very time when Malone as- was insolvent, there are legal documents to show that he held able landed property. He was for a time in some diffi- but the tide of adversity receded, and in a few years he rmission of Garter King of Arms to use armorial bearings, to the heraldic king that he had lands and substance of an £500 value.

whether the young man followed trade, law, or pedagogism, a *hiatus* in his history from the time of his leaving school marriage, which took place in November, 1582, when he ween eighteen and nineteen. It is asserted that it was for people to marry young in those days. Be it so. The William Shakspere saw the fair Anne Hathaway in the

bloom of womanhood, and loved her. She was six years his senior. Her home was in the village of Shottery, about two miles from Stratford, one of the prettiest of villages. Her father's house is still visited by strangers for her sake, or rather for the sake of him who loved her. It is a quaint looking, antique building. The love between them was evidently "true love." Some have taken his own words against him that it was not true. In the "Twelfth Night," he makes the Duke to say to his page (Viola in disguise),

> "Let still the woman take
> An elder than herself; so wears she to him,
> So sways she level in her husband's heart.
> * * * * *
> Then let thy love be younger than thyself,
> Or thy affections cannot hold the bent."

As a rule no doubt this is true. But in the case of our swain and his lady love, there is ample evidence that—

> "Love's not time's fool;
> Love alters not with his brief hours and weeks,
> But bears it out even to the edge of doom."

A most important and interesting document, relating to this event, was found in 1836, by Sir Thomas Philips, in the registry at Worcester. This was Shakspere's marriage bond, bearing date November 28th, 1582. This document recites that Fulk Sandells and John Richardson, farmers, of Stratford, became bondsmen in £50, as security to the Bishop against legal proceedings, arising from the marriage of William Shakspere and Anne Hathaway, with once asking the banns of matrimony. Neither of the bondsmen could sign their names. One of the seals has the initials, "R. H.," in all probability those of Richard Hathaway. Though he had been dead for more than twelve months, it seems as if his daughter had carried her father's seal with her on that interesting journey, to give a sort of sacredness to the transaction. The marriage would be celebrated forthwith, and we judge, in Luddington Church.

The newly-married couple settled in Stratford; but what their means of subsistence were it is vain to conjecture. In about six months after their marriage their first born, Susannah, was baptized in Stratford Church. The dates on the bond and of this baptism have led many to conclude that the marriage was forced in order to save his wife and child from dishonour. This conclusion has been rushed to by many without sufficient inquiry, or by others glad to blacken the memory of the great man.

We have not space to re-produce the explanations of Knight and Halliwell on the point. We only give their conclusion, and refer our readers to their ample pages. They conclude that there had been a previous "troth of plight," such as is referred to in the "Winter's Tale," act i. sc. 2. That this was a custom is evident;

and all such espousals before witnesses was considered a valid marriage, when followed by the rites of the church. This custom is still kept up in some of the Lutheran States. That this espousal was followed by the "ceremony of love's rite" is clear, as Susannah was born in wedlock.

There is another break in his history from the period of his marriage to his going to London. There are the two circumstances, of the Topers and Sippers, and deer stealing, which took place during this period, if they ever occurred, though we think they are legends with very little foundation. The first recounts the case of the two companies, in the village of Bidford, seven miles from Stratford, called Topers and Sippers. They had the unenviable fame of being able to drink beer to an incredible amount, without falling into a helplessly drunken state. These Topers one Whit-Monday challenged all comers to contest this beastly practice. A company of Stratfordians, Shakspere among the number, repaired to Bidford on the Whit-Monday, but found the Topers gone to Evesham, so they pitted themselves against the Sippers, but were defeated. Thus out-drunk they turned homewards, we grieve to say be-muddled, and were unable to reach their homes that night, but lay down under the wide-spreading boughs of a full-blossomed crab tree. Upon waking in the morning, Shakspere's companions proposed to renew the contest, but he, crest-fallen and penitent, refused to join such orgies again, saying, "Piping Pebworth, dancing Marston, haunted Hillborough, and hungry Grefton; with dodging Exhall, Papist Wixford, beggarly Broom, and drunken Bidford." Uncomplimentary as these epithets are, the respective places retain these names to this day. The old crab tree, said to be "Shakspere's canopy," was destroyed by a storm in 1824. The scene of Christopher Sly's wondrous transformation was laid near "drunken Bidford," and the name is common in the neighbourhood.

We now trace his steps to the gay metropolis. He was doubtless led there by the determination to rise in the world. He had need to strive, for though he was not yet of age he had the cares of a family pressing upon him. Another motive for his removal to London was no doubt his strong love for the stage. But was there not yet another reason for his leaving the neighbourhood of Stratford? The Charlcote poaching expedition, it is said, had most to do in hastening his removal to London. The story is told with considerable variation by Rowe, Davies, Jones, and Oldeys. Old Aubrey, the poet's first historian, makes no mention of it. Davies says that he was several times tried for stealing rabbits and venison, that he was often whipped for these offences, and obliged to fly the country. Rowe says he frequently plundered the park, in company with other young men; for one of these offences he was

prosecuted with great rigour by Sir Thomas Lucy, and out revenge wrote a stinging ballad upon Sir Thomas, and affixed it the park gates, which roused the wrath of the lord of the park, s hasty flight was necessary. Oldeys gives the first stanza of t rough pasquinade:—

> " A Parliamente member, a justice of peace,
> At home a poor scarecrowe, at London an asse;
> If lowsie is Lucy, as some volke miscall it,
> Then Lucy is lowsie, whatever befall it:
> He thinks himself greate,
> Yet an asse is his state
> We allow by his ears but with asses to mate,
> If Lucy is lowsie, as some volke miscall it,
> Sing lowsie Lucy whatever befall it."

We beg our readers' pardon for quoting these lines with th bitter acrimony, low wit, and wretched puns. We are not c vinced that Shakspere wrote it; indeed are we sure about the tr fulness of the poaching story at all? As for rabbits, there wa legal protection for them, pheasants and partridges were free so they could not be poached. Nor were there any restricti upon hares, except an enactment of Henry VIII., which forb tracking them in the snow. And up to the fifth of Elizal there was no protection for deer, except the old forest laws, wh applied only to the royal preserves; and there is room for ser doubt that the Charlcote Park was enclosed according to the p visions of this Act.

If we accept this deer-stealing escapade, it was in this very that Shakspere would be tried before the worthy knight, and these very grounds they broke, for hall and park are in the s general condition as in Shakspere's days. There are numer herds of deer, descendants of those from which, as is said, Sh spere stole his deer, still rambling or leaping gaily about—

> " A careless herd,
> Full of the pasture."

It is said he had an eye to his arraignment before Justice Lu when he so graphically depicts the puissant Justice Shallow get into a rage with Sir Falstaff for having beaten his man, killed deer, and broken his hedge. But can any amount of ingen twisting make the vain, tipsy, prating, garrulous braggart Sha represent the grave, dignified, though wrathful knight? And *Luces*, which Shakspere alliterates out, is an old word for *Pi* small fish, from which the family name and quarterings are deri Let our readers hunt up Washington Irving's Sketch Book, read his fascinating description of the splendid rows of lime t elms and oaks, with the long vistas and avenues, which have effect of Gothic architecture upon the eye. Here are the sy scenes such as we find in " As You Like It."

To London he went (whatever was the cause), leaving his wife and three children in Stratford. This was about 1586. How many have journeyed to the great city with high hopes and expectations; and how many have found instead of smiling fortune, only blank disappointment and drear misfortune. But this young Stratford yeoman seized the tide of his affairs just at their flood, which bore him on to fortune. If by his removal Stratford lost a yeoman, a pedagogue, lawyer's clerk, butcher, or what not, humanity and nature gained their great "Expresser."

According to the well known account of Rowe, his first step to fortune was a very humble one. He was attracted to the London theatres both by personal predilection and casual knowledge of some of the actors; and here at the very theatre doors he commenced his rising course. There were very few coaches in those days, and it was usual for gentlemen to ride to theatre on horseback. Shakspere stationed himself at the door to turn the honest penny by holding the horses while the riders were at the play. His diligence, readiness, and good address gained him many friends, so that he had to engage a number of youths, who were known as "Will Shakspere's boys." When a gentleman summoned Shakspere, one of these boys would present himself, saying, "I am Shakspere's boy, sir." Some of the players, struck by his acuteness and wit, soon introduced him into the house as an underling, call boy, mute in a pageant, or a prompter's attendant. From this he rose step by step, evincing such powers of acting and critical taste, that he soon took his place as Prince of Playwrights. His first efforts were upon the dramas of others, in correcting them and adapting them to the stage. He soon began to work up old materials himself for the stage; among which were the three parts of "Henry VI.," "Taming the Shrew," "King John," "Titus Andronicus," and the "Comedy of Errors." None of these were written with a view to publication; indeed none of his dramas were written for the press: they were all written for stage uses only. Yet it is evident he was scrupulously careful in preparing for the stage. Among his first original dramas may be mentioned the "Two Gentlemen of Verona," and "Love's Labour Lost." They are characterised by juvenile exuberant wit, a delighting in sparkling conceits, and a mere play upon words.

His adaptations and original plays becoming very popular, others were demanded to meet the desire of the people, and he rapidly grew in influence and wealth. He shortly became a shareholder in the Blackfriars and proprietor of the Globe. The date of the Blackfriars patent is 1589. To show how rapidly he had risen we have only to note the probable date of his coming to London, and his partnership in the Blackfriars concern, a period of about five years. There were fifteen holders of shares, and his name was twelfth

in the patent. This patent set forth that they had not brought, nor were to bring, matters of state nor religion into their plays. The theatres of those days were of the rudest and simplest description. The early dramatic exhibitions were in the open air, or in a yard with an improvised covering. The theatre proper was mostly built without any regard to durability, but for present accommodation and use. For those who could pay, a place was provided in the stage; critics, actors, and noblemen were also allowed the use of the stage. That our William was not a star in acting we can easily understand; but this arose not from want of acting talent, for no one can read the exquisite instructions to players in "Hamlet," without seeing how clear and complete was his knowledge of the rules of acting. The most powerful lungs and most vehement action were the chief requisites for success in those days; and these our gentle Shakspere, as he was called, would disdain as the leading qualities in an actor.

In 1593 he published his "Venus and Adonis," and the year following his "Rape of Lucrece." The first he describes, in his respectful but not fulsome dedication to the Earl of Southampton, as the "first heir of his invention." The "Rape of Lucrece" was dedicated to the same nobleman, to whom he says, "What I have done is yours, and what I have to do is yours." There is a tradition that the earl gave him a thousand pounds to complete some purchase, but the amount has doubtless been magnified. These two "pamphlets," as he calls them, were the only fruits of his "invention" that ever appeared with the direct sanction of his name. His other works were written for trade—for the stage. The first thing he did with his newly-gotten gains was to purchase a house for his own residence in Stratford. His purchase was known as "the Great House," and was one of the best of the town. He repaired and remodelled it to his own taste, and changed its name to "New Place." He took his rank as one of the chief men of the town, willingly made loans and gifts of money to several needy persons. His father seems to have shared his son's prosperity, for he applied to the Herald's College to have his arms impaled, which request was granted, and a second time he applied to bear the arms of the Ardens, and this was also allowed. The first application was in 1596—the second in 1599.

Another proof of the poet's prosperity is found in the circumstance that he was able to furnish means to his father to file a bill in Chancery to recover the full possession of the Asbies, the dower of Mary Arden. Prosperity seldom comes but as the result of earnest and well directed efforts. How earnestly he must have laboured is seen in the fact of the number of dramas he produced in a few years, and all of them demonstrating his peerless genius and unwearied toil. Here then, when he was only about thirty-four years

) he was the author of sixteen plays, two lengthy poems, and a hundred-and-fifty sonnets, besides his labours on the stage. lays filled the theatres, and brought him encomiums from the and literati of the day, and even gracious recognition from eat Queen then on England's throne. Once when our actor aying his part, the Queen crossed the stage and made a sign ognition to him, but he was playing the part of a king and o notice of the sign, when Her Majesty recrossed and dropped ove before him; he stooped and took it up, and wove into his . the impromptu distitch—

> "And though now bent upon this high embassy,
> Yet stoop we to pick up our cousin's glove,"

esented it to Elizabeth, when she was pleased to compliment ı his productions and presence of mind. It is said she even ted the composition of the "Merry Wives of Windsor" for n special delectation, as she wanted to see Falstaff in low y. But the Falstaff of this comedy is infinitely inferior to lstaff of Henry IV. There is a most beautiful compliment) his Queen in the "Midsummer Night's Dream,"

> "That very time I saw (but thou could'st not),
> Flying between the cold moon and the earth,
> Cupid all armed: a certain aim he took
> At a fair vestal, thron'd by the west,
> And loos'd his love-shaft smartly from his bow
> As it should pierce a hundred thousand hearts;
> But I might see young Cupid's fiery shaft
> Quench'd in the chaste beams of the watery moon,
> And the imperial votaress passed on
> In maiden meditation, fancy free."

s every way probable that, as a member of the Globe company, velled as far as Aberdeen. His company was, in 1601, per- g in that city, and the likelihood is that he was with his corps; re see where he would gather his materials for his wondrous y of Macbeth; that his crossing "the blasted heaths," his ıg to Scottish legends of witchcraft and murders, and a mass ious and most accurate information, would prepare him to hat gloomy, grand, and awful play.

riter within the last few months, has endeavoured, with great ity, to prove that between the years 1586 and 1589 he made through Germany; while many others contend that in 1592, he London theatres were closed he visited Italy.

1601 the poet's father died, at the ripe age of threescore years n, after witnessing the accumulating prosperity and fame of ı. His mother survived till 1608, when she was buried with side in Stratford church. By his purchase of house pro- in his native town, Shakspere came to have great pecuniary t in the town.

He in all probability left his theatrical *confreres* and the metropolis, and settled down in the quiet of Stratford life, a 1603 or 4. This seems to have been a period of great intellec fecundity with him. "Othello" was prepared in this perio was also "Measure for Measure," and greatest of all, "Haml They were no doubt prepared to meet the demands of the Lo managers, and for some time, it is affirmed, he continued to pro two plays a year. He had a pecuniary interest in two of the Lo theatres, having shares in the Blackfriars, and being proprie the Globe. We have evidence that in 1613, he and others chased a house adjoining the Blackfriars theatre, and it is co tured that it was either added as an enlargement, or was neces as a protection to the structure.

The story of his *jeu d'esprit*, if it was his, upon old Mr. Co a gentleman of extremely usurious habits, is so unlike all we kn the man, besides being contradicted, that we only mention i *passant*. This old man jocularly requested Shakspere to writ epitaph, upon which he wrote these four lines and handed the the miser—

> "Ten in the hundred lies here ingraved;
> 'Tis a hundred to ten his soul is not sav'd;
> If any man ask, who lies in this tomb?
> Oh! oh! quoth the devil, 'tis my John-a-Combe.

It is said that Combe never forgot or forgave the sharp, bi satire in the stanza. The "ten in the hundred" was the usur per-centage upon money lent. That they were on terms of a appears from the fact that shortly afterwards, Mr. Combe Shakspere £5, and only two years subsequently, Shakspere lef his will to Mr. Thomas Combe, son of the satirized miser, sword. The whole story is doubtless apocryphal.

When he ceased his connections with the two London theatre have no means of ascertaining. We infer, from the absence o reference to them in his will, that he had disposed of his intere them. We know that in June, 1613, the Globe was destroyed, thatch of its roof having caught fire from some pyrotechnical disp in the building, but we do not know whether he was in any w sufferer by the accident. He appears in the town records in nection with two very different subjects, the one is a law suit a his share in the tithes, and the enclosure of some common gro In this undertaking the corporation joined him. The other n of his name is in the Chamberlain's accounts. It is thus,—"I for a quart of sack and one quart of clarrett winne given preacher at the Newe Place xxd." Stratford was then much vi with Puritan divines, and it was the custom of the corporatio reward them with gratuities and refreshment. We are glad to them lodging at the New Place, which may arise from the leanin

some of the family *to* the principles of these godly men. He had the satisfaction of seeing his two daughters both comfortably married. In 1607, Susanna the elder was married to Dr. John Hall, the principal medical man in the neighbourhood. The Doctor was in his thirty-second year, while his bride was twenty-four. He was evidently a man of learning and talent. The younger daughter, Judith, was married February 10th, 1616, to Mr. Thomas Quiney, a vintner and wine merchant in the town of Stratford. The New Place would put on a merry face that day. There would be the Halls, the Hathaways, the Quineys, and others in holiday attire. But how soon was the whole scene changed! Only nine or ten weeks after, the head of that house was smitten by the fell destroyer—death. We are ignorant of the cause of his death, except the story of Mr. Ward, which was written forty-six years after the event, be accepted as true. This story says that Shakspere, Drayton, and Ben Jonson held a symposium, in which they drank hard, so hard that in Shakspere's case, a fever was induced, which terminated fatally. That Jonson and Shakspere often met in pleasant debate we know. Fuller speaks quaintly of their meetings thus,—"Many were the wit combats between him and Ben Jonson, which two I beheld like a Spanish great galleon and an English man-of-war; Master Jonson (like the former) was built for higher bearing, solid but slow in his performances; Shakspere with the English man-of-war, lesser in bulk, but lighter in sailing, could turn with all tides, tack about and take advantage of all winds by the quickness of his wit." That the literary friends did meet we can easily credit, but this vulgar, beastly "merry meeting" we refuse to believe without some reasonable evidence. We quote Mr. Knight's closing remarks, believing that they will commend themselves to our readers as they have done to us.—"Whatever was the immediate cause of his last illness, we may well believe that the closing scene was full of tranquillity and hope; and that he who had sought, perhaps more than any man, to look beyond the material and finite things of the world, should rest at last in the 'peace which passeth all understanding,' that assured belief which the opening of his will has expressed with far more than formal solemnity: I commend my soul into the hands of God my Creator, hoping, and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting." His mortal remains were interred under the north side of the chancel of Stratford church. A flat stone with this inscription, covers the vault—

> "Good friend, for Jesus' sake forbeare,
> To dig the dost enclosed heare,
> Blest be y^e^ man y^t^ spares these stones,
> And curst be he y^t^ moves my bones."

They are said to be Shakspere's own lines,—if they are, his

genius when they were produced most have been in a stat decadence. The malediction invoked is said to have det several members of his family who wished to be buried in the vault. The writer had evidently a very natural horror of resurrectionist, and the removal of his bones to the charnel h Looking into the great crypt of this very church filled up dead men's bones might have suggested the striking lines uttere Juliet,—

> "A charnel house
> O'er covered quite with dead men's rattling bones,
> With reeky shanks and yellow chapless skulls."

In the side of the chancel there is a bust of the poet, in the a composition, with a pen in one hand and the left resting cushion. It was executed within seven years of his death by J son, a Dutchman, sculptor and tomb-stone maker, under the care, at the cost of his son-in-law and daughter, Dr. and Mrs. I This likeness was considered a good one by his contemporaries. has the merit of being faithful if it is not flattering, and was li taken from a cast of the face after death. There are eleven re sentations of the poet's *physique* in portraits, busts, statues statuette. Photographs of all these are before us, but the pal carried away by the aforesaid bust and the Droeshout etching. clumsiness of the execution in the bust has been made worse by foolish whim of Malone, who had it painted white, by a com house painter; this has been carefully removed, and as we look at bust, it impresses us with his good nature, gentleness and intellec power. The Droeshout likeness, by Martin Droeshout, was pref to the first folio edition of his works in 1623. The poet's fri Ben Jonson bears testimony to its truthfulness as a likeness; says:—

> "The graver had a strife
> With nature to out-doe the life."

And Mr. Friswell affirms that it agrees in all particulars the bust, save in position of the beard, and the difference from straight hair of the portrait to the curl of the bust. The forel is equally ample, high and bold.

His will is a curious and interesting document. It is caref preserved in the London Probate court. It is dated March 2 1616. The name Januarii seems to have been first written, bu is struck out, and Martii inserted above it. It was written, we th before Judith's marriage but not executed till after. The caligra is clear and clerical in its cast, and occupies three sheets of pa each sheet being duly signed. The bulk of the property was to Mrs. Hall, and was strictly entailed, with the obvious ide founding a family. To Judith he left a considerable sum money, and his "broad silver gilt boll." To his granddaugh

th Hall, he left all his plate; and he left £10 to the poor of rd, and other minor bequests. There is one legacy, which y, which has occasioned a great amount of unfavourable tion, as to bruited unhappiness between his wife and him, and founded on this bequest, which was as follows:—"Item, unto my wief my second best bed, with the furniture." ling of which our indignant critics have joined in chorus ciating him; saying, "Tell us not of your virtuous Shaks- hen he could cut off his wife, not with a shilling, but with bed! Where is his honour, his virtue? Here is proof of the unhappy relations subsisting between them." This ig out in endless changes till Mr. Knight once and for ever l these surmisings and this petty scandal. The reply clear- poet's memory, shows 1st. That she would be amply provided ier dower rights, having a claim upon one third of all his y. 2nd. "If a bed must be given why the second best, why best?" Such is the objection. Here is the answer. That t bed was an heir loom in a family and belonged to the heir by long observed custom. So that the best bed at his was given to his wife as a token of special regard.

many of our short-sighted purposes his design to found a was in vain. At the time of his decease the only issue Mrs. d was a daughter, who was first married to Mr. John Nash, erwards to Sir John Barnard, but died without issue. So ition failed in that line. His other daughter Mrs. Quiney ee sons, but they all died without issue. So that in fifty- ars this family tree was dried up by the very roots. But ed no line of descendants to keep up his name, for it is held ence all over the civilized world. Truly does Milton say,—

> "Dear son of memory, great heir of fame,
> What needs thou such weak witness of thy name?
> Thou in our wonder and astonishment
> Hast built thyself a live-long monument."

remaining space must be occupied with a few observations akspere's writings generally. What was the condition and r of the pre-Shakspere drama? The origin of the drama ountry must be traced to the mystery and miracle plays of dle ages. These had nothing in common with the celebrated of ancient Greece and Rome, which dealt with natural s and character only; while in the miracle plays some of ernatural events in the Old and New Testaments, mingled ditionary and legendary stories of saints and martyrs, were r the instruction and delectation of the common people. were the first performers. These exhibitions took place hes, abbeys, churchyards and other places. In 1391 an e play, "The creation of the world" was eight days in

being performed. Oftentimes particular virtues, or even abst ideas were wrought up in dramatic dress, and surrounded melodramatic accidents,—such as justice, mercy, &c. The aim to inculcate sound moral lessons. In addition to this represents of truth in allegory, great historic events were rendered in dram forms. It was soon found that the deeds of real men offered n interest to an audience than representations of ideal or imagi men; and were better fitted to excite and sustain a gen sympathy. From the first, the drama kept its two leading divisi as they run (often so close together), in the stream of actual li tragedy and comedy. The comedy was often very low; as in instance of Heywood's "four P's.," where Palmer, Pardc Potticay and Pedler dispute who can tell the greatest falseh Whereupon Palmer asserts that he never saw a woman ou patience, which convulsed the others with laughter, and all cry they never heard such a lie, and the question is thus settled. if the comedy was broad farce, the tragedy was of the fiercest bloodiest description.

So the domestic drama developed itself under the steady prog of poetic genius from Heywood to Peele, from Peele to Marl and from Marlowe to Shakspere. The first licensed theatre in Blackfriars, about 1576. This and all the buildings of kind were circular, and made of wood with the top open to hea except over the stage, which was thatched, and the exhibit took place in the day. The "upper ten" had stools upon stage, or under the gallery, while the "great unwashed" crowded into the pit or yard with no seats or accommodation w ever. But whatever the theatre was in Shakspere's days, it high school of vice and an unmitigated nuisance in these ti Shakspere's plays are too good for these days; there's not enc sensation in them, and when they are played they have t "adapted." The subjects and associations of modern theatres evil, only evil, and that continually. The good they do is, if t be any, infinitesimal in amount, while the harm they do is wl sale, frightful, and incessant.

It is difficult to construct a chronology of Shakspere's w We have examined a number of constructed chronologies, and found them deficient and contradictory. About all we kno that "Love's Labour Lost," and "The Two Gentlemen of Verc were amongst his earliest, and "Lear" and "Othello" among his last efforts. Next to regretting the destruction or of his MSS. we deplore the fact that we have no edition of works corrected by his own hand. There is no proof that he had anything to do with printing any one of his dramas. It the interest of the managers to keep them unpublished, and author in honour could not publish them. Yet during his life

seventeen of them appeared in print. This pirated edition is now know as the early quarto edition. Each volume contains a single play. The type is quaint, and the editing villainous. The originals are exceedingly rare, but reprints of them are now being made. Here is the title of Hamlet: "The tragical historie of Hamlet, Prince of Denmarke, by William Shakspere, as it hathe beene divers times acted by His Highnesse's servants in the citie of London, as also in the two universities of Cambridge and Oxford and elsewhere. Printed for N. L. and John Trundell. London, 1604." Shortly after his death his two friends and fellow playwrights, John Hemynge and Henry Condell, set themselves to collect and publish all his plays. This is the well known folio of 1623. Its type was dirty and blotted, its punctuation was most absurd, its blunders in typography numerous, and its readings were frequently disputable, and yet to it the world is indebted for collecting and preserving this inestimable treasure. The address to the reader is so rich and quaint that we cannot deny ourselves the pleasure of transcribing it:—

"From the most able, to him that can but spell. There you are numbered; we had rather you were weighed, especially when the fate of all books depends upon your capacities; and not of your heads alone, but of your purses. Well, it is now publique, and you will stand for your priviledges wee know, to read and censure. Do so, but buy it first. That doth best commend a booke, the stationer saies. Then how odde soever your braines be, or your wisdomes, make your licence the same and spare not. Judge your sixepen'orth, your shillings worth, your five shillings worth at a time, or higher, so you rise to the just rates, and welcome. But whatever you do, buy. Censure will not drive a trade, or make the Jacke go. And though you be a magistrate of wit, and sit on the stage at Black-friers, or the cock-pit, to arraigne playes dailie, know these playes have had their triall already, and stood out all appeales; and do now come forth quitted rather by a Decree of Court than any purchas'd letters of commendation. It had bene a thing we confesse, worthie to have bene wished, that the author himselfe had liv'd to have set forth and overseen his owne writings; but since it hath bin ordain'd otherwise, and he by death departed from that right, we pray you do not envie his friends the office of their care and paine, to have collected and published them; and so to have published them as where (before) you were abus'd with diverse stolne and surreptitious copies, maimed and deformed by the frauds and stealthes of injurious impostors that expos'd them: even those are now offer'd to your view cured and perfect of their limbes, and all the rest, absolute in their numbers, as he conceived them. Who, as he was a happie imitator of nature, was a most gentle expresser of it.

His mind and hand went together, and what he thought he uttered with that easiness, that we have scarse received from him a blot in his papers. But it is not our province, who onelie gather his works and give them you, to praise him. It is yours that reade him. And there we hope, to your divers capacities, you will finde enough both to draw and hold you, for his wit can no more lie hid than it could be lost. Reade him, therefore, and againe and againe, and if then you doe not like him, surely you are in some manifest danger not to understand him. And so we leave you to other of his friends, whom if you need, can be your guides; if you neede them not, you can leade yourselves and others. And such readers we wish him."

JOHN HEMINGE,
HENRIE CONDELL.

The leading poets of the time composed commendatory poems for this edition. In nine years another edition was called for, in which is a beautiful introductory poem by Milton. The vice of this and subsequent editions is careless or ignorant editing. In 1709 Rowe's edition, with life, was published, and was an incomparable improvement upon all previous editions. In 1725 Pope's brilliant fame was connected with an edition; but he used his authority as a poet to mutilate the text, improve it as he thought. The idea of even Pope attempting to improve Shakspere! That would be attempting to gild the gold and paint the lily with a vengeance. Theobald's text was a restoration to the folio form. Then came editions by Sir J. Hamner and Bishop Warburton. No mean place must be assigned to the preface of the great Samuel in Shaksperian literature, and his care and skill in editing had not then been equalled. Then came the editions and biographies of Stevens and Malone. But it remained for these days to produce Shakspere's greatest critics, commentators, illustrators, and biographers in the persons of Dyce, Halliwell, Staunton, Payne Collier, Cowden Clarke, Knight, Coleridge, W. B. Clarke, and others.

Over the continent his fame has spread, and translators and critics have appeared in nearly every nation in Europe, the French and Germans taking the lead. The first manifesto of criticism is to be found in Voltaire, but it was flippant and captious, showing very clearly that he did not understand Shakspere. There are then the names of Dumas, Guizot, Victor Hugo, and others. Guizot's work, which is a "Life," prefixed to a translation, is the most appreciative and discriminating. He is profoundly impressed with the greatness and prodigality of the poet's genius, and is mild and modest upon his defects and faults. Among the German critics there is a galaxy of eminent names, led by Lessing, who was followed by Schlegel, Wieland, Herder, Goethe, Tieck, Ulrici, and others. Schlegel's Lectures created quite a Shak-

furor in Germany, so that our national bard is almost as ıown in Germany as in his own England.

a literature he has created! This illustrious star has an ı number of satellites, and many of these the foremost ı English literature. We have reckoned more than two writers on Shakspere; and in the British Museum, the alogue of works bearing upon this subject demands two ick folio volumes.

lively discussion took place a few years ago between ne Collier and a number of hostile critics, upon some emen-eadings, found in an old folio of 1632, which emendations l to have been made at the time of its publication, by one Perkins. Long and fierce was the contention, till the kins-Collier assailants demonstrated that Collier had been by some recent clever forger.

ıe mere mention of the name—Shakspere, some of his rs start into view. How frequently Falstaff appears. e see him, of the earth earthy, very corpulent, whitened uble chin, and jolly expression of face—sensuality evident wer, and intellect in the upper part of his face. Then we ıes, the tired libertine and disappointed *roué*, and we hear ıncholy moralisings, often couched in stately metaphor. ere's Mr. Bottom the weaver, in that most bright, sportive, ıstic comedy, "A Midsummer Night's Dream," a born and ılockhead; flattered by his fellows, eaten out with conceit ity, and changed into half an ass, length of jaw and ear . Or there rises into view the proud, foolish, misanthropic of Athens. How terrible is his figure—the disdainful, Timon—as we see him hurling on Athens his hate and on, praying that—

> "Piety and fear,
> Religion to the gods, peace, justice, truth,
> Domestic awe, night-rest, and neighbourhood,
> Instruction, manners, mysteries, and trades,
> Degrees, observances, customs, and laws,
> Decline to your confounding contraries,
> And yet confusion live;"

ıat the

> "Son of sixteen
> Pluck the lined crutch from thy limping sire,
> And beat his brains out."

again, can lose sight of Othello and Iago? Without going e length of the "unity" *doctrinaires*, we think it impos-ead "Othello" without seeing how the force and power of is exemplified. See it in the high-born Moor, hounded on ısy, destroying his lovely, faithful wife; and in the cunning rmination with which Iago carries his revenge to its dire

extremity. Who reads Lear without being haunted with images of sublime suffering, connected with great ingratitude and enormous crimes? This is, to us, the most pathetic and religious production of Shakspere's pen. The figure of the old King towers nigh above all the group, and the stamp of royalty and authority are on all he says and does. Who but knows "Hamlet," yet its inner and ultimate meanings and deep lessons are always missed by the strutting actor or conceited reciter. The unity of this play is the relations of the unseen to the seen. Did Hamlet feign madness, or was he really insane? Coleridge most profoundly argues for the doctrine of simulated madness, but admits that his madness was only "half false;" and that he was nearly what he acted. This, we think, a careful study of the great tragedy will bear out, rather than the doctrine of Dr. Conolly, who maintains that he was not sane at all, till the closing scene, then, when death is stronger than natural tendency, he is roused to action, while he is calmed, and condign punishment falls upon the guilty.

But we must pursue this line of observation no further. Let all our readers lovingly dwell with him, and every sentence will grow into words of light, beauty, and power. This desire, on our part, is useless for some, as the public organs of the day inform us that a good man, very narrow, albeit, said he would not quote a line from Shakspere or Burns on any account. He may escape quoting Burns, but it is difficult to see how he can avoid quoting Shakspere, for his sentences, sentiments, and turns of thought are now woven into the talk of the street, and the discourse of the common people. Take these as samples, casually selected from our own jottings, from a hundred-and-fifty others, "Sweet are the uses of adversity," "Thereby hangs a tale," "The sense of death is most in apprehension," "He that wants money, means, and content, wants three good friends," "What's mine is yours, and what's yours is mine," "Heaven's artillery thunders in the sky," "Doth not mince matters," "Poor as Job," "'Tis neither here nor there," "Speak of me as I am, nothing extenuate, nought set down in malice," "To doomsday," "Pomp and circumstance of glorious war," "I shall ne'er look upon his like again," "More in sorrow than anger," "A custom more honour'd in the breach than the observance," "While memory holds a seat," "Cheek by jowel," "The short and long is, &c.," "Last not least," "Jesters do often prove prophets," "Swim like a duck," "Every mother's son," and so we might go on filling pages with these "Household Words." His terms, while they furnish subjects for critical speculation, yet they are the words of the common people,—words that ring—that strike—that live. Many of the words that glossary makers mark as obsolete, still live in the midland and western counties of England,—as owsel for blackbird; moiety, not half but part share; favour, to resemble in

features; handkercher for handkerchief; forthink, to regret; settle, bench with a high back; and many others.

We have as little time and space left as we desire to speak of his faults and defects. They are only like spots on the sun. Grant that some of his plots are clumsy and ill-constructed,—that the style is here and there involved and turgid,—that the play upon words descends to wretched punning,—that there are anachronisms, as when he makes the Romans throw up their caps, wear their pockets, and hear the clock strike,—we say grant all this and what then? they prove so far that he was not perfect. A charge of indelicacy has often been made against him, but this lies equally against all the other writers of his age. We are not afraid to compare him in this matter with Beaumont, Fletcher, Jonson, Marlowe, and many others. We have Dean Donne's sonnets, &c., lying before us, and for every indelicacy in Shakspere we can find two in Donne telling space for space. We had rather put into our young ladies' hands an unpurged edition of Shakspere, than those novels of the present day, in which the grossest vices are robed in a polished dress, it may be, and toned down and made into seeming virtues. All this we know is only negative defence. The only positive defence we can set up is, that things were allowed in literature, in public and private discourse, then, that would not be tolerated now.

We had marked a great number of passages for quotation, but we must deny ourselves, and lay down our pen. We are conscious in this brief writing, we can only just touch upon Shakspere's vast treasures of intellect and genius. His books, to quote Wordsworth,

> "We know,
> Are a substantial world, both pure and good;
> Round these, with tendrils strong as flesh and blood,
> Our pastime and our happiness will grow."

He has long been dead, yet he lives the poet of all time, and of all the English speaking populations on the face of the earth. He is the "expresser" *par excellence* of all man's interests and motions, and the masterly and faithful delineator of nature. He will ever be an upper light in this world.

And we are ready to say with Carlyle: "He is the grandest thing we have done. For our honours among foreign nations, as an ornament to our English household, what item is there we could not rather surrender than him? Consider now, they ask us, will you give up your Indian empire or your Shakspere? Never have had any Indian empire, or never have had any Shakspere? Really it is a grave question. Official persons would doubtless answer in official language; but we, for our part too, should not we be forced to answer? Indian empire, or no Indian empire, we cannot do without our Shakspere. Indian empire will go, at any rate, some day; but this Shakspere does not go, he lasts for ever with us; we cannot give up our Shakspere." E. H.

Art. IV.—PAUL'S THORN IN THE FLESH.

THAT Paul was not a sound man, physically, many expressions in his writings seem to indicate. Something ailed him, either a disease incurable, or a physical defect irremediable. He reminds the Galatians of his "infirmity of the flesh;" and of the temptation which was in the flesh, which so called forth their sympathy. He writes to the Corinthians, "I was with you in weakness, and in fear, and in much trembling." 1 Cor. ii. 3. "Yet of myself will I not glory, but in mine infirmities." 2 Cor. xii. 5, 9, 10.

We are aware that all these expressions may be explained in a moral and spiritual sense. That the "weakness" spoken of to the Corinthians, was Paul's weakness as a mere man, unbefriended and unprotected; that the "infirmity of the flesh" was a fit of sickness he had, while among the Galatians, or just before he came to them. But while the word translated weakness—*ασθενεία*—undoubtedly has a moral signification, it also must be borne in mind, that it is the word invariably employed throughout the Gospels for sickness, disease, and bodily maladies. And, therefore, while *ασθενεία* may mean only Paul's weakness as an unbefriended man, it may also refer to disease, or to physical defect of some kind. But in this same Epistle, which speaks of this weakness, are two passages, which may aid us in determining what import that word shall bear. Those disturbers of the peace of the church, who so obstinately opposed Paul, said, in derogation of his authority, "his bodily presence is weak, and his speech contemptible." 2 Cor. x. 10. This, indeed, was a calumny; but may there not have been a semblance of truth in it, which, however, would not justify the exaggeration; wherein probably the slander consisted?—for calumny seldom fabricates, it mostly perverts facts. According to the criterion of these calumniators, Paul's speech, or style of discourse, was contemptible. It had none of the ornateness and rhetoric which would gratify the Greek scholar. Now this Paul seems to admit. Though I be in "speech contemptible," "rude in speech," 2 Cor. x. 10, and xi. 6. This, we think, refers to the discourse as to style and finish, and not to its delivery. For Paul, at Lystra, was called Mercurius, because he was the chief speaker. His speeches before Agrippa, and at Athens, produced great effect, which could not be the case if there had been an impediment in his speech, as Doddridge and others assume. A stammering, or defective delivery, would have seriously interfered with his open-air addresses on Mars Hill, and from the steps at Jerusalem. Our idea of Paul, as a speaker, is derived from his written productions. We imagine that the same impetuousness of thought, which often gets disjointed in his Epistles, showed itself in a more marked manner in his speeches. So that, while from the vigour of thought,

and earnestness of delivery, a profound impression was produced, yet, judged by the rules of the schools, his style and delivery were very faulty. We know that in all ages critics have decried the eloquence which has enchained the multitude. This, to our mind, is the explanation of many of the expressions found in the Epistles to the Corinthians, where the terms speech and wisdom are used; for it was only in critical Corinth that Paul was thus found fault with.

Now as that portion of the slander which related to Paul's speech had this semblance of truth, may not a similar semblance be detected in the other part of the slander, that his bodily presence was weak? May there not have been something about Paul which rendered his personal appearance unattractive? Indeed, does he not admit as much himself, when he writes, "who in presence (outward appearance) am base or lowly?" 2 Cor. x. 1.

If also we examine the phrase, "infirmity in the flesh," we can scarcely understand it of a moral weakness. It was *in* the flesh, not *of* it; not of the unrenewed nature. Moreover, it was a temptation or trial. Would a moral or mental weakness be regarded as a trial? But to assert that Paul had been sick, and was only partially recovered, is to leap at once into fancy.

That Paul was afflicted physically, finds further confirmation in tradition. This reports that he was bald, small of stature, and bent in form. Though this tradition is not without suspicion, yet it is not altogether unreliable. We incline to the opinion, that this tradition is at fault in fixing the nature of Paul's defect. Like the slander of the Corinthian agitators, it is based upon a misrepresentation.

It is further noticeable, that Paul speaks of his infirmity and weakness only to those churches which he had founded, and where they knew him personally. He writes nothing of this sort to the Romans, or in Hebrews.

Thinking it quite possible that his infirmity was bodily, let us approach that *questio vexata*—Paul's thorn in the flesh. This is his account of it: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. xii. 7—9.

If what we have already premised be true, we are prepared at once to lay aside that class of interpretations which gives also to this thorn a spiritual or moral sense. Indeed, we do not see how

it can be referred to the evil suggestions of Satan, as by Luther, Calvin, and a few others; or to a prominent adversary like Philetus or Hymeneus, as by Chrysostom and many of the ancients; or, as some of the Latin Fathers suppose, to an unruly and ungovernable passion. We cannot well understand how Paul could glory in such suggestions, or in such a trial; nor how he could take pleasure in such adversaries, as he does in this thorn.

Almost unanimously commentators agree, that this thorn in the flesh was a painful bodily affection. And they quite as generally differ as to the nature of that affection. Indeed, whatever disease the interpreter was afflicted with himself, that he attributed to Paul. Baxter supposes the thorn to have been the stone or gravel, from which disorder he was a sufferer. Jerome makes it headache; Tertullian, earache; Rosenmüller, gout in the head. But thus indulging in fancy, we might run through the long list of human ills. The judicious Doddridge ventures an explanation which has more semblance of probability than the diseases already enumerated. He supposes that the view Paul had of the heavenly glories, in his translation to Paradise, so affected his nerves as to produce a paralytic disorder—stammering in speech, and a distortion of his countenance. This has a show of support in those verses already quoted (2 Cor. x. 10, and xi. 6). This opinion has been adopted by Slade, Macknight, Bloomfield, and Benson. Assuming, then, that this thorn was a physical affection, it is evidently idle to indulge in mere conjecture. But, on the other hand, are there any facts concerning Paul, which may furnish a clue to a probable supposition? Do his Epistles, and his history, as partly recorded in Acts, give no hints which, like straws in a sluggish stream, may put us on the right course? Let us not set out with a foregone conclusion, but be perfectly willing to land wherever facts, fairly interpreted, may bring us.

And first, a few words about the term thorn. Paul uses it because it expresses what he wishes to convey. It is figurative, and yet significant. It was a thorn, not a deadly wound; not a viper with a venomous sting; not a cancer gnawing at his vitals. Has this distinction been sufficiently in mind by those who have attempted to explain this difficult point? Hardly would Paul denominate a lust, or impetuous temper, or mental frailty, as a thorn. He would rather call it a besetting sin, a weight, a body of death, a law or power in the members. These he does employ when wishing to express the sins and frailties of human nature. But a thorn conveys a different notion. And,

1. It was distressing, though not fatal. A thorn in the flesh is very painful, but it does not kill one. It may produce more pain than an organic disease. So with this physical disorder of Paul. As far as we know, it did not cause his death. Yet it was an

n he sorely felt. He prayed often and earnestly that t be removed. It was of such a nature that special grace mised and furnished, that he might be sustained. It was ng, too, so annoying or mortifying, that it kept him , when he might have been elated at the extraordinary and revelations he enjoyed. "Lest I should be exalted measure through the abundance of the revelations, there en to me a thorn in the flesh, the messenger of Satan to ne." He was buffeted; struck in the face by it. Certainly s humiliating. He calls it an infirmity.

; was a messenger of Satan. In Scripture the idea is ı, that bodily diseases, at times, are produced by the direct of the devil; so that they may be regarded as his mes- . Now this agency of Satan, so far as we have discovered, r attributed to ordinary disease, or to disease coming in al way. Job's disease is ascribed to the permission God gave o afflict him. But that disease was violent and peculiar. ırd assigned many disorders, referred to him for cure, to : influence; but the disorders were of a marked kind. The s are mostly called demoniacs. A woman came to him who en bowed together eighteen years, so that she could not lift up. Christ declared, that "Satan had bound her." But rtainly, was not a common infirmity.

language, being employed to denote Paul's disorder, in- ı that his was not of an ordinary nature, like headache, lysis. Or it might be a defect or disorder, which, though y unusual, still was of such a character, that public opinion t regard it as ordinary ailments were regarded. Blind- ould be a case in point. Many of the Jews had imbibed ntiment from the heathen, that blindness, and a few distressing ails, were to be attributed to special sins, or anger of the Deity. The disciples gave the current in their question: "Who did sin, this man or his parents, e was born blind?" Therefore, we may presume, that disorder, being "the messenger of Satan," was of that class ase.

While it was a distressing affection of the body, it did not ıpt him in his work. During all those years he was d, fourteen of which had already passed when he wrote words we are considering, he was Paul the indefatigable. a vast amount of work he accomplished in various lands these years! When we read the modest recital of his res, perils, and toils, in the 11th chap. of 2 Cor., so reluc- drawn from him, and then only in self-defence, we are l that one man could have endured all. Also on him rested re of the churches. How wide must have been his corres-

pondence, and how many the difficult questions submitted to hi from the churches he had planted! We admire the tireless ac tivity of Calvin, but he was far outdone by Paul. And yet thi infirmity, of whatever nature it was, never interposed itself acro Paul's path, in such a way that he could not surmount it. Head ache would have shut him up in his room. A half paralytic coul not have travelled, as he did, among robbers, across mountai streams, and over seas. What would such an one do "a day an a night in the deep"? The exposures he constantly encountere would have hastened into a fatal termination any ordinary dis ease. But a man with a thorn in his flesh can work, though it b with pain.

Whatever, then, may be the bodily affection we select as Paul's thorn, it must meet these three conditions. (1.) It must be annoying, if not painful. (2.) It must be a disease out of the ordinary character, either in its violence, or in the manner in which it came; or a disease commonly referred to supernatural agency. (3.) And yet it must not be of such a nature as seriously to interfere with Paul's life-task—preaching to the Gentiles. These conditions reduce to a few, the list of possible physical defects or diseases.

In the further prosecution of this subject, two modes lie before us. First, to take the several disorders which are possible, according to the preceding conditions, and investigate how they agree with circumstances in Paul's life. This, however, would carry us through a tedious search. We, therefore, shall adopt the other mode, which is, to present the result of our own investigation, and leave to our readers to judge whether a better may be found.

Our conclusion is, that if Paul's infirmity was physical, it consisted in a defective eyesight.

This meets the conditions aforementioned. The nerves of the eye might be so affected as to be painful at times. Such an affection is not unknown among physicians. If this caused near-sightedness, certainly it would be very annoying. This would not be a common disease, like headache. Nor would it seriously retard Paul in his work. It would render painful, that which otherwise would be easily accomplished. But to remove this explanation of the thorn from the domain of fancy, we must corroborate it by facts in Paul's history.

1. Some affection of the eyes would be wholly natural, after that dazzling ray which he encountered near Damascus. He was struck stone-blind, and remained so three days. He received sight by miracle. We are not satisfied that the terms, describing the healing, signify that he was entirely restored. He "looked up," he "received sight." It would be in accordance with the operation

laws, both in nature and providence, if the nerves of the
ved such a shock as prepared the way for future disease,
so weakened, that though total blindness was prevented by
ower, yet vision was seriously blurred. The miracle
t interfere with such a result. Indeed, this would be only
llustration, that God leaves the marks of his people's sins
all their lives. Paul may have borne to the end of life,
ak eyes, the scar of that stroke which arrested him in the
his relentless persecution. Here then, we have a circum-
Paul's history which might furnish the occasion, if not
, of a partial blindness.

ere are several peculiarities in Paul's history, which are
ained from the point of view we are now occupying, and
furnish, at least, circumstantial evidence.

lways employed an amanuensis. Seven out of the thirteen
state this fact, either in the closing chapter, or in the
. While these subscriptions, at the close of the Epistles,
eliable, and therefore do not prove the place where they
ten, we think they are presumptive of the employment of
ensis. Paul's mode seems to have been to secure the
of members of the church to which he was ministering.
nger Epistles, as the first to the Corinthians, several are
. How can we explain this? It is altogether improbable
as ignorant of the Greek language, so that he could not
If he could speak it, certainly he could write it. For in
ucation no pains had been spared. It has been said, that
not sufficient time to do the writing. But when a prisoner
and confined to his own house, he did not himself write
les. Besides, scarcely more time would be consumed by
an in dictating to another. This explanation, that Paul
ime to write, strikes us most unfavourably. Would you
parallel between Paul and Napoleon dictating to a half
anuenses? Shall we imagine that the Epistle to the
Galatians, or Ephesians, was jumbled up in Paul's mind
rs to a half-score of inquirers? Was his mind no more
than such a state would indicate? If Moses must retire
louds of Sinai, and spend forty days there, to receive the
the law, shall we imagine that the laws of Christ's house,
to last to the end of the world, were thrown out in so
l a manner? We are offended at any such conjecture.
ad not time to devote himself calmly and leisurely to one
rough the Holy Spirit's guidance—what had he time for?
more important engagement occupy his hours? But on
sition that his eyes were weak and near-sighted, we have a
y explanation why an amanuensis was employed.

w call attention to an incident, narrated in Acts xxiii.

1—5. Paul was before the Sanhedrim. Directing his words to the council, he said, "Brethren, I have lived in all good conscience before God until this day." Ananias ordered him to be struck on the mouth for this. Paul retorted on him, as on an ordinary Pharisee, in the council: "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" But when informed who it was that gave the order, he made an apology, "I wist not, brethren, that he was the high priest." This ignorance has been accounted for in various ways. Now, though Paul had been away from Jerusalem, and knew not the high priest, still his seat, his robes, his presiding, would have indicated who he was, to a man with far less information on those matters than Paul had. But if there were an imperfect vision, so that he could not distinguish the dress, nor perceive the motions of the high priest, then Paul's apology is ample, without the props of any suppositions. His language can be taken to mean just what the words import. "I wist not"—"I knew not, because I cannot see clearly." By us that explanation is always preferred which lets the words have the sense they give as they read. This is the case with this explanation, wherein it is decidedly superior to any other. And may not this suggest that the best way to explain difficult texts is to take them as they are, unless they contradict some other passage equally clear?

It is a favourite thought of ours, that as time advances, God's book will be found to need, less and less, the broken reeds of man's exegesis. Uzzah was so anxious for the ark, that he took unlawful means to keep it up, when he thought it was about to fall.

And good men, in their zeal, have taken liberties with God's words, when they thought science and philosophy were bearing down the Scriptures. To what shifts did not theologians resort, when astronomy startled the world with its discoveries! But we have settled down to a common-sense understanding of those texts, over which they so sweat and worried.

Dr. Alexander, in his Commentary on Acts, explains this difficult expression: "I wist not," etc.; "I did not know, and do not now know that he is the high priest;" *i.e.*, I do not acknowledge him as such. To us this would be the best solution, if there were nothing else, save this text, to favour the supposition of imperfect vision. But if it can be made probable, from other circumstances and expressions, that Paul was purblind, then we prefer this interpretation, as requiring less to be understood, and as permitting us to accept the words in their most obvious sense.

Another link in our chain of circumstantial evidence, drawn from Paul's history, is, that he was scarcely ever alone when he travelled. Later in life, he did not take the shortest journey by

; he was conducted from place to place by some of the
n. In his confinement at Rome he had a companion. The
each Epistle shows that he had attendants. Does not this
he supposition of his partial blindness?

third class of proof, substantiating the plausibility of the
tion that Paul's thorn in the flesh was obscured vision, we
esent—that which is found in his writings. We read in
13—15: "Ye know how, through infirmity of the flesh, I
d the gospel unto you at the first. And my temptation,
as in my flesh, ye despised not, nor rejected; but received
n angel of God, even as Christ Jesus. Where is then the
ess ye spake of? for I bear you record, that, if it had been
, ye would have plucked out *your own eyes, and have given
me.*" We have already stated our objection to explaining
rmity here referred to, as a fit of sickness. It has been
to understand this plucking out the eyes as a figure, by
o denote the great attachment, at first, of the Galatians to
They were willing to make any sacrifice for him. But
he language, "pluck out your own eyes, and give them to
Why give their eyes to Paul if his own were sound? How
uch an action be proof of love, unless the supposed gift
upply a deficiency in the apostle? And he introduces this
ection with his infirmity, which they so far from despising
ting him because of it, rather would have deprived them-
f their own eyes, to remedy the defect in him. Why should
spise Paul, if his infirmity were an ordinary disease? But
man was despised among the heathen. If, therefore, he
o them under this disadvantage—how rich the sense!—my
ion (trial) ye despised not, nor rejected; but received me, a
nd man, as an angel of God: yea, ye would have plucked
r own eyes, and have put them in the place of my half-
d orbs.*

read again, in Gal. vi. 11: "Ye see how large a letter I
itten unto you with mine own hand." This is near the
the Epistle, where Paul himself adds a few lines, as seems
been his custom—*e.g.*, 1 Cor. xvi. 21; Col. iv. 18; 2 Thess.
"How large a letter," cannot denote the length of the
, because it is one of the shortest of those addressed to the
s. The word *letter* is now quite generally conceded to
andwriting; and "how large a letter," refers to the size of
racters in which Paul wrote. The usual hypothesis is, that
ccustomed to Hebrew characters, he could not easily write
ek, but in large and crude letters. And yet, how know we
ul was not quite as accustomed to the Greek letters as the

* An interesting chapter on this passage in Galatians, may be found in "Spare
by John Brown, M.D., of Edinburgh.

Hebrew? But if Paul's defective eyesight rendered him ne sighted, we at once see why he should write in large letters. (if the expression refers to the uncouthness of the handwriting, t passage agrees equally well with our hypothesis. If, also, accept the explanation given of the passage in chap. iv. 15, the was great propriety in his calling attention to his chirography. Y see the large letters, and you know the reason. You are well awa of my infirmity.

We confess that the conviction of Paul's partial blindness gro on us, as we read his history and his writings. We imagine can find traces of a reference to this infirmity in Eph. iii. 8. "Unto me who am less than the least of all saints, is this gra given," viz., to preach the gospel among the heathen. "Less th the least of all saints," is not a mere expression of humility, b the deep-seated feeling of his heart, as he thought of himself, man almost blind. And well might he wonder at that gra which should operate through a blind man, in so vast an und taking as the diffusion of the gospel among the Gentiles—causi the Apostle to the Gentiles to grope his way among them, that him, from whom nature's light was almost hidden, might shine t light of life.

Is it not also a singular fact that only to those churches whe his apostolic dignity was questioned, does he speak of his infirmit —to wit, the churches of Corinth and Galatia; and as he clo the epistle to the latter, in those rude letters, he says, "Fr henceforth let no man trouble me; for I bear in my body the mar of the Lord Jesus." These marks are commonly referred to scourgings and stonings. But if we suppose that a dim vision caused by that mid-day flash near Damascus, then with pow these words would fall upon that Galatian church, which o would have restored his eyes by sacrificing their own—"Cease, calumniators, to question whether I am as apostolic as James Peter. Think of the mark in my body. My branded eyes sh the stroke of Christ, which at once arrested me in my madn and consecrated me to the apostleship. He has put his mark u me, that I am his. Doubt no more." For the word mar στίγματα, denotes a brand pricked or burnt upon the body of a sla to indicate his owner.

This is the evidence which we adduce to confirm the supposit that Paul's thorn in the flesh was an affection of the eyes, wh rendered him partially blind. We know of none which bri such strong confirmations. There is nothing in his history to c tradict, and certainly several obscure passages are made clea when viewed in this light.

Our readers are, of course, aware that this supposition is original with us. We have mainly collated hints which we h

found scattered about. We know not who is the originator of this view, but the earliest trace of it we have found, is in a work entitled "Ministerial Character of Christ, by Charles Sumner, Domestic Chaplain to His Majesty (George IV.) Published in 1824. London." He was afterwards Bishop of Winchester.

Thus regarded, does not Paul appear more noble than ever! Picture that purblind man, with enough eyesight to trace out the altars of Athens, as he passed close to them, but not enough to distinguish the high priest in the dim light of the council-room. See him feeling his way through hostile countries, escorted from town to town by adherents won over, with his faithful Mark, or Silas, or Timothy, or Titus, or Luke, ever by his side. He needs the kind offices of these affectionate companions. Well may he have longed for them, and rejoiced in them—1 Cor. xvi. 17; 2 Cor. ii. 13; 2 Tim. iv. 9 and 21; Titus iii. 12, &c. He remembers their attentions. "Greet Mary, who bestowed much labour on us." Rom. xvi. 6. It is worthy of notice, that in his later travels, Luke, "the beloved physician," was his constant attendant, and probably he was with Paul until his martyrdom. 2 Tim. iv. 11. May not Paul's infirmity so have grown upon him, as to require the medical skill of Luke, that Paul might be so braced as to keep on with his duties? And yet among robbers, over mountains, across seas, taking tedious land journeys, passing perhaps even to Spain, he performs his work; stoned, scourged, imprisoned, hungry, thirsty, half-clothed, cold, and then scorched.

In Paul, as thus regarded, we have a noble specimen of what God has often shown the world—a lofty spirit, and a mighty intellect, doing its life-work hampered by a frail body, or encumbered with physical defects. Genius, in a sound body, is undoubtedly the perfection of man; and yet it is the exception. A large number of those to whom mankind is deeply indebted have had physical disorders. Pope was a hunchback. James Watt, who gave the steam-engine to mankind, was a nervous sufferer, afflicted with tearing headaches. His chest was sunken, and he suffered terribly from depression of spirits. At times he was tempted to suicide, so intolerable did life become. We well know how ungainly was the personal appearance of the celebrated Neander. A rheumatic disease lurked in his system for years. Three years before his death the disease turned upon his eyes, and reduced him almost to blindness. But he toiled on, by the help of readers and amanuenses, in his great work, the History of Christianity. Calvin's prodigious labours in that sickly and emaciated body, lend a deeper interest to his history. He was weak by constitution, and frequently disturbed by sickness, yet he worked on as preacher, pastor, and teacher of theology. For years he preached three times a week, besides the Sabbath. His correspondence was immense. He was afflicted

with frequent headaches, also with fever, asthma, and gravel. Yet amid all these he pushed on, studying and writing with a dim lamp suspended over his bed. Another notable instance occurs in modern times. The celebrated Dr. George Wilson, Professor of Technology in the University of Edinburgh, was a poor weakly creature physically. Admirably he did his work, though in a condition of almost ceaseless bodily weakness and suffering. He often lectured with a large blister on his chest. His lungs and his entire system were the very poorest that could just retain his soul. Says the author of the "Recreations of a Country Clergyman," in an admirable paper, entitled, "Screws, or the difficulties amid which men do work," "I know hardly any person who ever published anything; but I have sometimes thought, that I should like to see assembled in one chamber on the first of any month, all the men and women, who wrote all the articles in all the magazines for that month. Some of them, doubtless, would be very like other people; but many would certainly be very odd-looking and odd-tempered samples of human kind."

If space permitted, it would be interesting to run through the long list of noble men who have been blind. Homer and Milton are at once suggested. Of this class was the biblical scholar Kitto. We say the list is a long one, for we find the blind in every age. More eminent men have been defective in the eyes, than in any other of the senses. Eusebius became blind at the age of five years. So did Didymus of Alexandria. Nicaise of Malignes, in the fifteenth century, made great advances in science, and taught publicly at the University of Cologne, both civil and canon law. M. Huber of Geneva, author of the best treatise extant on bees and ants, was blind from earliest infancy. In executing his great work, he had no other help than his domestic, who mentioned to him the colour of the insects, and then he ascertained the form and size by touch. In reading his descriptions we can scarcely persuade ourselves that they are not the productions of a man blessed with remarkable eyesight.—*Princetown Review.*

Art. V.—SINAI AND ITS ASSOCIATIONS.

An Address.

MOUNTAINS occupy a prominent place in physical geography. They are standing monuments of terrestrial revolutions. They constitute the boundaries of climate. By them waters are divided, and upon their slopes flourish different species of vegetative life. Mountains likewise claim a distinguished place in sacred topography. Notices of them are interwoven largely with the biography and history of the Bible. Such is the case with Sinai.

writer says that Sinai means "cleft or broken."* In another
r it is said to mean "hatred."† The mountain range in
ı Sinai is included, is situate at the head of the Red Sea,
en the gulf of Suez and the gulf of Akabar. To fix the
spot which formed the theatre of the sublimest manifesta-
of Deity, is almost impossible. The testimony of the rocks
s but presumptive proof. Demonstration is beyond our reach.
t Moses and Mount Catharine are rivals. Each claims to be
iginal Sinai. From one base those sister peaks raise their
sting butments, and stand forth the most conspicuous of the
ic group. Amid those beetling cliffs and rocky passes the
olemn and significant occurrences transpired.

THE CALL OF MOSES.

e sacred narrative reads, "Now Moses kept the flock of Jethro
ther-in-law, the priest of Midian: and he led the flock to the
ide of the desert, and came to the mountain of God, even to
b." Horeb here undoubtedly applies to the whole moun-
ıs district, whilst the "mountain of God" refers to some
ular eminence in that locality. We instinctively turn to
. It claims precedence. Its elevation entitles it to such a
. Its sublime associations assert for itself the distinguished
lation, "the mountain of God." Its frowning and majestic
ts fit it to be the platform of the Divine operations, whilst its
ndings favour an observation imposing and magnificent. As
ı attends his pastoral duties, a strange prodigy attracts his
His attention is arrested. He stands wrapt in silence, and
by fear. From that mount ascends a flame. In the midst
sturage lands an unwonted fire appears. "And the angel of
ord appeared unto him in a flame of fire out of the midst of
ı: and he looked, and, behold, the bush burned with fire, and
ısh was not consumed." Such an appearance is contrary to
own law. A bush is on fire. The foliage continues beauti-
The fruit it may be remains unharmed. The fire rages fierce
rong, but no charred embers bestrew the ground; no blackened
drift in the atmosphere. Moses resolves, "I will now turn
and see this great sight, why the bush is not burnt." He
res to the sacred spot. He draws nigh unto God. From that
nambient flame proceeds a voice, "Moses, Moses." He pre-
himself to talk with God. His shoes are cast aside. With
ast eye and tremulous step he enters the mystic circle; and
hat burning bush he receives his call, "Come now, therefore,
will send thee unto Pharaoh." To Moses that phenomenon
gnant with importance. It deepens his reverence. It kindles
ıtriotism. It awakens his hope. Like the star that appeared
ı eastern Magi, it was the attestation of God's promise—the

* Bastow's Bible Dictionary. † Jahn's Hebrew Commonwealth.

harbinger of liberty. In that mean and lowly shrub Moses discovers the oppressed condition of his people. In those lurid flames he perceives the emblem of their persecution. Its bending luxuriance typifies the indestructibility of God's church. And the angel of the Lord in the midst indicates the source of life, of comfort, and support. Upon those craggy heights Moses is installed in office. Amid solemn and impressive scenes he is invested with a divine commission. Henceforth he appears as the Hebrew legislator: he stands forth as the legate of the skies. His credentials are divine. His embassage is to Pharaoh. Sinai witnesses his consecration. The shepherd is exalted to a plenipotentiary. The rural staff is transformed into an instrument of life and death. He bears Jehovah's mandate to the Egyptian court, "And I say unto thee, let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." To his own people the averment shall be the warrant of his authority, "I AM hath sent me unto you."

2. THE ESTABLISHMENT OF THE HEBREW THEOCRACY.

The patriarchal form of government was the simplest and most natural expression of social order. Although aristocracies and democracies existed in the postdiluvian age, the patriarchs owed allegiance to no sovereign. Religious and political power was vested in the paternal heads, and their jurisdiction was absolute. When the sons of Jacob migrated to Mizraim they were one family, and subordinate to one power. As Israel increased so as to form distinct tribes, each tribe acknowledged a prince or ruler. These heads of families were the recognised representatives of the people. Under this primitive form of government the Jews continued during their nomadic life. But the day of redemption drew near. With a high hand and an outstretched arm Jehovah delivers them from bondage to instate them in a "land flowing with milk and honey." In these altered circumstances the constitution of Hebrew society needs modifying. Its loose and disordered elements require organizing. The tribes require political unity and national identity. In that promise they realise it, "I will take you to me for a people, and I will be to you a God." In the Hebrew theocracy divine worship was the fundamental principle. This was its distinctive feature, its peculiar law. Political obligation was interwoven with religious duty. God and king were synonyms. Both creature and subject applied to Israel alike. Worship and allegiance were equally demanded. To forsake God was a defection from their rightful sovereign. To practise idolatry was to commit high treason, and to entail capital punishment. Never could the nation absolve themselves from their oath of fealty to Heaven. During the judgeship they were still a theocracy. The monarchical form of government introduced by Saul could not disannul the divine right

gh the people were permitted to select their sovereign, the ntment and ratification rested with Jehovah. He was not to as an arbitrary despot, but in subordination to the Almighty. as not to be an absolute monarch, but Jehovah's vassal. By he reigned; to him he offered tithes. In Zion he had to r to "give unto the Lord the glory due unto his name." The priest was to be the chief officer of state. Jerusalem was to e royal residence. The Urim and Thummim constituted the oracle. The Most Holy place formed the pavilion of the ig of kings," and the mercy-seat was constituted his regal e. Such a form of government was promised to the Abra- race, which should distinguish them as a "peculiar people." ig "discomfited Amalek," the chosen seed "encamp before ount." Sinai's granite peaks glitter in the morning light. nders and lightnings and a thick cloud upon the mount, and oice of the trumpet exceeding loud," summon the people from amp. The awe-struck throngs are big with expectation. Sovereign descends in a chariot of fire; the thunders herald proach; the lightnings gleam around those awful cliffs, and ine the tents of Israel. The "man of God" climbs those and blackened turrets. To Moses, his internuncio, the Lord rs their Magna Charta. "And all the people answered to- r, and said, All that the Lord hath spoken we will do."

THE PROMULGATION OF THE MORAL LAW.

Adam this primal law had scope and illustration. The law ritten in his heart. His bliss consisted in following the dicta enlightened conscience, regulated and governed by the law of Man, however, fell from his "first estate." The harmony s spiritual being was disturbed. The equilibrium of his nature was lost. The voice of the law was drowned by the urs of passion. The sceptre of authority grew feeble; "it was through the flesh." In the unfoldment of God's redeeming ses there was an attendant danger. As the mediatory scheme oped itself with greater distinctness, the law was liable to be ed. In proportion as the parental aspect of the Divine cha- appeared, the rectoral aspect receded from view. As mercy lied itself in the Angel-Jehovah, and revealed its provisions phecy and in promise, justice was in danger of falling into mpt. The Adamic law had grown too feeble to stem the tor- f ungodliness. The clear and forcible intimations of divine ude which had been given to the world failed to check un- d lust. The expulsion from the garden, the deluge, the over- of Sodom and Gomorrah, the plagues of Egypt, were signal ses of divine wrath. But they were calculated to overawe than subdue, to kindle horror rather than awaken love, to e incorrigibleness and despair rather than elicit obedience and

trust. Man needed a revelation to harmonize these administrative principles. Mercy and justice must be made to coalesce in the evolutions of providence. The world required a fuller manifestation of God, a clearer exposition of his government, a more perfect enunciation of relative duties. Man had multiplied from an individual to a family, from a family to a society, from a society to a nation. New ties are created; fresh associations are formed. Social and political bonds are now established. These relationships are to be dogmatically stated, and clearly defined. A basis must be laid, whose principles shall constitute the foundation of all order, and the law of all mind. The grandeur of the ceremony comports with the event. The assembled hosts, "the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking," befit the august occasion. A voice is heard out of the "thick darkness where God was," saying unto Moses, "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law and commandments which I have written." In obedience to the summons the man of God ascends the consecrated heights. His majestic form grows dim. Gradually he recedes from view, until he is totally lost amid the outspread folds of the glory cloud. For "forty days and forty nights" he tabernacles with Jehovah. "Two tables of testimony" are prepared. On those rocky slabs Deity manipulates, and the Decalogue is written in divine chirography.

4. The giving of the Jewish ritual.

From our present stand-point we regard the "first testament" as a costly and an eclectic system of religion. The law was only the "shadow of good things to come." It was limited, and not universal; material, and not spiritual; militant, and not triumphant. In relation to the "better covenant," it was as the seed is to the fruit; as the foundation is to the edifice; as the boy is to the full grown man. Till the exode of Israel the world was destitute of a distinct and an embodied form of true religion. The outlines of patriarchal theology were too narrow and indistinct. An ethical code had just been propounded, but its spirituality placed it above human reach. A part from the elevating processes of redemption, its principles could never be practised by Adam's fallen race. The yearnings of man's heart demanded a doctrinal formula which should appeal to both sense and spirit. Humanity has just cast off its swathing bands. Before the wondrous exhibitions of Sinai it has arrived at the conditions of a higher life. It becomes susceptible of nobler aspirations after the Infinite. It pants for closer fellowship with the Invisible. The light of revealed truth must be adapted to man's intellectual wakenings. The childhood of the world must be reached by the concrete. It must be educated in the divine life by the "things which are seen." The rudiments

f the Gospel must first appear in an illuminated and embellished rm. The external must minister to the internal. Man's devotion ust be roused by pompous forms. The depths of his religious ature must be stirred by gorgeous ritual and unique symbols. is spiritual activities must be called into exercise by an imposing remonial. Look at that wondrous tent! It bears some faint semblance to a "greater and more perfect tabernacle." God's stice against sin is indicated by those reeking sacrifices. The lden candelabra with its "everlasting burnings" sets forth the vine purity. The waving incense adumbrates the presentation of ceptable prayer. That scape-goat embodies the glorious doctrine Christ's atonement. The "Apostle and High Priest of our ofession" is there represented by the son of Aaron. Whilst the ercy-seat with its bending cherubim justly illustrates that "throne grace," when Jesus "maketh intercession for the saints ac-rding to the will of God." What place so fit for the promulga-on of the Judaic ritual as the mount of God? From that majestic mmit justice has uttered its voice; thence also shall issue the cents of mercy. That hallowed spot of Israel's enfranchisement hall witness the enunciation of both law and Gospel. Amid the ep solitudes of the mount of fire, righteousness and peace shall nter into lasting covenant; angels shall minister unto men; heaven hall come down to earth. Come, see the strange sight! The ansaction excites interest in heavenly places. The higher ranks f intelligences participate in the mighty act. The law is ordained by angels in the hands of a Mediator." The adjacent ills are wrapt in living flame. From the surrounding promontories ght flashes upon the consecrated hosts, and crowns the hoary head Sinai. Angelic legions escort the royalty of heaven, and crease the grandeur of the scene. The tramp of celestial cohorts akes the mountain to its centre; and Moses "received the law the disposition of angels."

A few years since a renowned Continental scholar discovered a cument in the Greek convent of St. Catharine of the greatest lue.

For centuries this treasure had been concealed from both enemies d friends. Its existence was unknown beyond the monastic walls St. Catharine. None had access to its precious contents, but e monks connected with the establishment. Whilst other writings ve perished by fire or by age, Sinai has exercised safe custody er this invaluable treasure. Its material, its uncial characters, interpunction, and the nature of its text bid fair to outrival isting codices, and to assist in correcting and establishing the text the New Testament. A gross ignorance was effecting its slow t sure destruction. Sheet after sheet was being torn from the iginal volume and committed to the flames. Had it not been for

the opportune visit of Dr. Tischendorf this document would inevitably have wholly perished. By order of the Russian Emperor suitable type was cast; and through the generosity of the Czar, a fac-simile copy was presented to all the public libraries of Europe. To biblical scholars Sinai will be doubly interesting now. This fresh association will endear it to the learned. T. P.

Art. VI.—SONGS OF THE SCOTTISH COVENANT.

The Banner o' Blue; or the Career of the Covenant flag. Being a series of ballads and other poems on the great struggle for the national Covenant of Scotland. By Angus Macpherson. London: James Nisbet and Co. 1865.

UNTIL within the last hundred and fifty years when Scotland became politically incorporated with England, its history reads more like a romance than a chronicle of veritable facts. Its struggles for national independence against the pretensions and encroachments of a powerful neighbour are fit to be matched with the heroic patriotism of ancient Greece; and its struggles for religious freedom against Popery in the first instance, and afterwards against a system Protestant in name but thoroughly Popish in spirit and principle, are equally memorable.

After much confusion and bloodshed, the Reformation in Scotland issued in the establishment of Presbyterianism as the national religion. But the Presbyterianism of Scotland, though well fitted to the genius of the people was ill fitted in many respects to be a State church. For one thing, the views it held respecting "the crown rights of Christ" could not fail in the nature of things to bring it into collision with the State,—unless, indeed, the State should prove singularly yielding and compliant. Foremost of all its ecclesiastical principles it maintained, and with invincible resolution contended for, the absolute right of Christ to govern his church by his own servants appointed by him for that purpose, without let or hindrance from the civil magistrate. It indeed claimed that its material interests should be sustained and its ministers subsidised by the State; but on all purely ecclesiastical matters, on all questions of doctrine and discipline it held itself to be free from State control. In effect the Scottish Presbyterians said to their civil rulers, "Attend you to the things of Cæsar, but touch not the things of God; enact laws for the civil well-being of the State, but meddle not with the laws of the Church. In all secular matters we yield to you submission and obedience, but in matters spiritual

we hold ourselves free of your authority. Within the sphere of conscience we acknowledge no king but King Jesus."

A church holding by and as it were based upon such a principle as this, would not be likely to move smoothly in the harness of the State. Misunderstandings, recriminations, collisions were inevitable. And so in fact it proved. That Mary Queen of Scots should have hated Presbyterianism and sought its destruction is not to be wondered at, considering the education she received, the associations she had formed, and the ambitious designs she cherished. Mary struggled with all the force of her passionate nature and with all the resources she could command to strangle the religion of her country, but in the struggle she lost her all, her reputation, her liberty, her life. Better things were expected of her son and successor James VI. That he might be duly qualified to fill the throne with credit to himself and advantage to the country his education was entrusted to George Buchannan, a man whose genius had acquired a European reputation, whose patriotism was of Spartan inflexibility, and whose personal religion conformed scrupulously to the Presbyterian type. But James had come of a bad stock. The worst vices were grained in his constitution. The Church standing in the way of his ambitious designs, he resolved to crush its liberties. By a series of scandalous measures in which every principle of honour was sacrificed he corrupted its courts, silenced or banished its leading ministers and imposed upon it a class of bishops whom the people contemptuously styled *Tulchan* bishops.*

Charles I. inherited the despotic spirit of his father, coupled with much greater strength of will. Regardless of the remonstrances and entreaties of his Scottish subjects he resolved to suppress Presbyterianism, and to force upon them a system of bastard Episcopacy. The struggle which ensued between the people of Scotland and their infatuated monarch, and which was prolonged with varying fortunes for twenty-eight years, is one of the most mournful periods of Scottish history.

In the volume now before us many of the heart-stirring incidents of that period are reproduced in poetic form, with much lyrical

* "A Tulchan is, or rather was, for the thing is long since obsolete, a calf skin stuffed into the rude similitude of a calf,—similar enough to deceive the imperfect perceptive organs of a cow. At milking-time the Tulchan, with head duly bent, was set as if to suck; the fond cow looking round fancied that her calf was busy, and that all was right, and so gave her milk freely, which the cunning maid was draining in white abundance into her pail all the while . . . So of the bishops. Scotch lairds were eager enough to "milk" the church lands and tithes, to get the rents out of them freely, which was not always easy. They were glad to construct a form of bishops to please the king and make the milk come without disturbance. The reader now knows what a Tulchan bishop was. A piece of mechanism constructed not without difficulty, in parliament and king's council among the Scots; and torn asunder afterwards with dreadful clamour and scattered to the four winds when the cow became awake to it."—THOMAS CARLYLE.

force and beauty. The author writes from the fulness and fervo- of a heart in deep sympathy with his subject. He has obvious caught the spirit of

> The heroic men of old,
> In the cause of freedom bold,
> Flinching not though often told
> They must stoop or die,—

and he defends their cause with an enthusiasm akin to that whic glowed in the hearts of Peden, and Cameron, and Cargill, and othe noble-hearted Scotchmen, who, on the wild moorlands of their nativ country bore aloft the banner of civil and religious liberty, when i every other part of the two kingdoms it was trailing in the mire Instead of indulging in minute criticism of this beautiful volume we hasten to furnish our readers with such extracts as will enabl them to judge of its merits for themselves. The first piece w shall quote is called

THE READING OF THE LITURGY.

To bring the church of Scotland into harmony with the Englis church, public religious worship must be performed by means o a liturgy. So thought Charles I. and his advisers. A liturgy i therefore provided by the Scottish prelates, more thoroughly Popis in character than that of the English Church. After receiving it finishing touch from the hands of Archbishop Laud, a day i appointed for introducing it in the churches of Edinburgh. O that day public interest centres chiefly in the cathedral church o St. Giles,—that grand old structure which had often resounde with the stern eloquence of Knox, and which has ever remained favourite resort of the common people. On the present occasion i is crowded beyond its wont, and of all the vast crowd within it walls there is, perhaps, not a single individual whose heart doe not burn with indignation or bleed with sorrow. At length th Dean of Edinburgh, dressed in white surplice, ascends the reading desk, and begins the service of the day. He had scarcely com- menced when—but let us now listen to Mr. Macpherson.

> King Charles hath sworn, with right royal scorn,
> By his king-born right swore he,
> That the Scots should bend to his royal command,
> And pray through his Liturgy.
>
> But the Scots of old were a nation bold,
> They'd a will as well as he:
> They could joyful sing, "Here's a health to the King!"
> Yet, "Down with the Liturgy!"
>
> When on Scottish ground King Charles was crowned,
> How they made the welkin ring!
> He was lord of their heart, he was lord of their hand,
> Of their conscience he could not be king.

"My will it is law, and it shall be law,
And thwart it, ye Scots, if ye dare;
So, ye men of the crook, go, take ye my book,
And make your flocks bleat forth my prayer."

"But we'll not take the book, ye lords of the crook;
We shall pray as we may to our Lord:
Your liturgical noise is a false pastor's voice,
And we'll listen to naught but the Word.

"Then beware, O beware, what ye tempt us to dare!
We are loyal to kirk and to king;
But if we are driven to play false unto Heaven,
To the Covenant Faith must we cling."

But the king—he had sworn; and now came the morn,
And the kirk—it was crowded, to see
If the king must still have his royal will
To force on them "Black Prelacy."

Then the Dean, all in white, and pale with affright,
Slow mounted the pulpit stair;
But he trembled and shook when he met the fierce look
That scowled on him, "Read if you dare!"

He felt he was doomed, but, courage assumed,
He raised up his voice through his fears,
When a cry from the crowd, fierce, angry, and loud,
Like a thunder-clap tore through his ears.

In the heat of the strife an honest "kail wife,"
With a presence as proud as a queen,
Overbrimful of duty, seized hold of her "cutty,"
And banged it right off at the Dean.

"With an "Out thou false thief! dost thou think to say mass
At my lug!" as it whizzed on its mission;
The Dean saw the stool flying right for his skull,
And bobbed to a humbler position.

Did that blow miss its mark? Let that sound answer, Hark!
Over plain, hill, and dale, fly alarms;
From bound unto bound re-echoes the sound
Of the Scot's nation rushing to arms.

pp. 13—16.

Shortly after the affray in which "Jennie Geddes" figured so spicuously, the leading Presbyterian ministers, in connection with eral distinguished noblemen, resolved to adopt such measures as e likely to draw all classes of the people into a covenant engage- nt with Almighty God and with each other for the purpose of overing the liberties of which their country had been robbed, l guarding it against the still greater evils with which it was naced. The heart of Scotland leaped responsive to this propo- . On the day appointed for submitting the draft of the National venant to public acceptance there could not be less than sixty

thousand people drawn together from all parts of the kingdom Edinburgh. The cathedral church of St. Giles, the spacious ya surrounding it, and all the avenues leading thither were crowd with the flower of Scotland's sons and daughters. Mr. Macphe son thus describes

THE SIGNING OF THE COVENANT.

In the yard of the old Greyfriars' kirk
Stands a goodly companie;
They have come from the east, they have come from the west,
From the north and the south countrie.

In that "field of God" these bold men stand
To do a stern-willed deed—
To bind themselves with their hearts' best blood
To stand by their forefathers' creed.

The noblest are there, and the meanest are there—
Men in silk and in hodden gray;
But the blue cockade graces each man's head,
And the meanest are noble that day.

One by one they advance to the table of stone,
And record on the Covenant scroll
Their love to their kirk, their love to their king,
But their hatred of bishop-control.

And the wisest men in all Scotland
Have signed that Covenant bond;
And the bravest men in all Scotland
Have once more their armour donned.

To fight for what is dearer than life—
To fight in defence of their faith,
And to own no creed which the Word of God
Disowns as a faith unto death.

There were men of birth, there were men of worth,
There were men in presbyters' bands;
There were men full of youth, and men full of years,
That signed with their hearts in their hands,

They would 'bide by the bond to the best of their might—
A renegade he who should fail!
They would stand by each other as brother by brother,
And accursed be he who should quail!

Thro' east and thro' west, thro' north and thro' south,
Was that solemn Covenant signed;
Let the king come now with the frown on his brow,
And sunder the hearts that are joined.

pp. 17—19.

The foolish attempt of the king to crush the refractory spirit the Scottish nation by force of arms, the repulse he met at Dur Law by the army of the Covenanters, his subsequent hypocriti parleyings and negotiations, followed by the Scottish army invadi

and,—these several heart-stirring scenes are embodied by Mr. herson in short, pithy ballads.

e evils inflicted on Scotland in the reign of Charles I. were in comparison with what followed under Charles II. and s VII. To enforce submission to a faith and form of worship nineteen-twentieths of the people hated with mortal hatred, crowned fools—the one a heartless libertine, the other a re-less bigot—shed the best blood of the country like water, and trated atrocities at the recollection of which humanity still lers. After years of passive endurance, the intolerable ssion and bloodthirsty vindictiveness of the government drove ers of the more rigid Presbyterians into open and armed ance. But except in the solitary instance of the battle rumclog—in which Claverhouse and his troopers were igno-usly defeated—the conflicts with the royal troops issued dis-isly for the Covenanters. As well for the intrinsic interest e melancholy story as to convey a fair idea of our author's ying power we transcribe the poem on

BOTHWELL BRIG.

Ah! woe is me for Bothwell Brig!
For Bothwell Brig, ah! woe is me!
The flower of all our Covenant men
Lie slain upon the moorland lea.

Our blood be on the heads of those
Who strove to force us to the wrong!
In human power we were but weak,
But in our conscience we were strong.

On Bothwell Moor our foes drew up,
And ranged along in dark array—
Dark as a thunder-cloud that soon
Will flash into the lightning's play.

The Guards were on the right, and led
By Claverse, hot with vengeful shame,
And keen to wipe away the blot
Drumclog had cast upon his fame.

Dalzell upon a grassy mound
Had formed his men; while Livingstone
Led on the van; and over all
Duke Monmouth urged them on.

Upon the bent of Hamilton,
Behind the bridge that fords the Clyde,
Were ranged our men—to guard the way,
To keep the bridge, whate'er betide.

Our chief—Sir Robert Hamilton—
Made Hall and Hackston guard the pass;
Along the banks were Burley's foot,
Above were Nisbet's horse in mass.

The gate upon the bridge was barred
With wood and stone right strengthily;
Our cannon swept the only road
That joined us with the enemy.

Down rushed the foe upon the bridge,
Our volleys swept them back again;
But still they rushed, and still they strove,
To force the bridge by might and main.

'Twas horrible, to see the braves,
Their armour glancing, proudly ride,
And dash across the arched way,
Then crushed with slaughter in the Clyde.

Troop after troop came trooping on,
To dare the bloody pass-at-arms;
The fiery deluge hurls them back:
But yet the bloody work hath charms

For daring hands, for see! they've won
The way up to the barricade;
And now they ply the axe and crow
Though galled by many a trenchant blade.

Had we been true unto ourselves
The victor's wreath we would have won;
But faction mined away our strength,
And left instead the martyr's crown.

Sir Robert saw that fortune hung
Suspended on that midway strife;
He spurred his charger to the rear—
But there he saw a shameful sight.

The bigots of the cause refused
To march unto their brethren's aid;
On Clelland's and on Fleming's men
In vain he called—in vain he prayed

The troops of Henderson to march:
"You hear," cried he, "the battle's din,
Cold-hearted knaves! Will ye stand here
And dare to think ye do not sin

"In knowing that your brethren fall
Beneath the persecutor's blow,
And will not deal in their defence
A single stroke against the foe?"

Douglas, Cargill, and King, and Kid,
Harangued them with right sturdy zeal:
"Fight for your rights as free-born men,
Fight for your own, your country's weal!

"Dare for the right against the might—
The right to think your honest thought—
The right to do what God commands—
The right to teach what Christ has taught.

"Behold the banner of our cause!
Its blue and red be sign to you,
That even in blood, even to the death,
You to its standard will be true.

"And think upon its golden scroll!
Will ye allow the foe to plant
An impious foot upon the words,
'*For Christ's Crown and the Covenant!*'

"All ye who have the hearts of men,
All ye whose hopes are fixed on high,
Our cause is sacred,—follow us;
And march to conquer or to die!"

Then hastened back our noble chief,
Our leaders with him on the spur;
But selfish bigotry had steeled
The troopers' hearts—they would not stir.

Meanwhile our shot and powder failed;
Our great guns now could give no aid;
We now must trust to carabine;
To powerful arm and faithful blade.

A traitor knave in Hamilton—
My malison on the huckster sot—
Instead of powder sent a cask
Of raisins, labelled—best *grape* shot!

A sorry jest, and sad to us,
By treason thus so sore bestead:
For now the foe, stung by defeat,
Bore down with Claverse at their head.

We knew him by his baleful plume;
His Life-Guards round about him rode!
We saw his arm upraised in threat;
We knew he feared not man nor God.

He urged his troop across; our guns
No longer played upon their flank;
They stormed the barrier, cleared the pass,
And boldly formed upon our bank.

The bravest and the boldest men
In all the Covenanting band,
With Nisbet, Paton, and Torfoot,
And Hackston, chosen to command,

Advanced the blue and scarlet flag,
And dashed full gallop on the foe;
"God and our country!" was their cry,
Their broadswords raised with threatening blow!

A daring, desperate, deadly blow,
Dealt by despairing, desperate men;
The battle well they knew was lost,
And yet they needs must strike again

A parting blow for their good cause;
They gain besides some breathing space
For their poor followers to reach
If they can find some hiding place.

Down like a lightning bolt they bore
Upon the foe and made him reel;
The column paralysed, recoiled
From such an avalanche of steel.

Strong was their stroke,—Ferrara blades
Can do their work right heartily
If held by lusty hands that dare,
And nerved by hearts that willing be.

From van to rear they clove a path,
And back they clove their way again;
But what could they that were so few
Against so many banded men?

Dalzell and Livingstone had formed
Upon our flank, and charged us straight;
The fight became a massacre—
Our men now met a cruel fate.

The leaders of the Royal host—
Claverse, Dalzell, and Livingstone—
Like fiends careered along the field
And butchered all—no quarter! none!

What matters that the Royal Duke
Commanding to spare all, rode round?
Insatiate Claverse must have blood;
The scent is fresh, and keen the hound.

Bloodhound, is't not enough that thou
Behold'st the game before thee flee?
Must slake thy greedy, cruel thirst
In sacred blood so wantonly?

See there a wretch upon his knees
Imploring Graham to spare his life:
"O spare me for my tender babes!
And spare me for my helpless wife!"

"Thou cursed Covenanting dog!"
Cries Graham; "thou rank, rebellious pest,
Take this!" and thrusts his hateful sword
Hilt-home into the suppliant's breast.

Brain-mad with blood, he dashes o'er
The fallen slain, and hacks and hews
The very wounded, helpless men—
E'en death among the dying strews.

Our standard-bearer bore him well,
But numbers soon o'erpowered his hand.
"Torfoot! Torfoot!" cried Hamilton;
Aid, aid us with thy trusty brand."

The cry was heard. Torfoot sprang forth
To save the banner, or to die;
The ensign still held fast the staff,
And firmly bore it up on high.

But round it thronged the troopers fierce,
Who strove to seize the fluttering prize.
"The trophy's mine," cried Halliday;
"The man who dares to thwart me dies!"

"The blue and scarlet," cried Torfoot,
"Shall ne'er be soiled by touch of thine;"
And with the word he clove him down,
And seized himself the sacred sign,

And bore it streaming on the breeze
At sword's point from the fatal field.
His charger falls—the banner sinks—
Torfoot must die, or he must yield!

But Torfoot will not yield; he throws
The precious rag to Hamilton;
Then turns at bay, and dares to stay,
And stand the brunt—himself—alone.

They swept him down; stunned with the shock
Torfoot became an easy prey.
They spared his life. Why did they so?
To make him die more shamefully.

But who shall count the bloody deeds
Were done throughout that fearful fray?
Let the recording-angel tell
Upon the final judgment-day.

After the crushing overthrow at Bothwell Brig—occasioned more by faction among their own ranks than by the superior valour or strategy of the royal troops—the Covenanters were never able to appear again in armed force. Small bands of the more resolute and enthusiastic still held together among the wild moorlands of the western counties, sustained and cheered amidst their sufferings by the ministrations of such noble-minded men as Cargill and Cameron; but their numbers were too few to make any effective demonstration against the tyrannical government of the day, though sufficient to keep that government in continual alarm. In the meantime, with or without pretext, the blood of the saints was shed unsparingly by the hired ruffians of government. Claverhouse who, as we have seen, gained unenviable notoriety on the fatal field of Bothwell, now scoured the western counties at the head of his troopers, perpetrating the most outrageous atrocities upon innocent and defenceless men and women. His murder of John Brown of Priesthill, not to mention other enormities, is sufficient to stamp his memory with everlasting infamy. Mr.

Macpherson has given a graphic description of this tragical dent. Our readers will thank us for transcribing it.

JOHN BROWN,

THE CARRIER OF PRIESTHILL.

Behold, where toils the carrier of Priesthill
Upon the moorland lea; the breezy morn
Is full of joyful sounds, the carrier's heart,
Fresh with the morning incense offered up
Upon the family altar, joyous too;
Nay, his great gladness welleth from his heart,
And bursteth from his lips in Zion's strains.
His family, from whom he hath but gone
A short half hour, wend in and out their cot
Engaged in household duties, but anon
They stop and listen up the moor, from whence,
At intervals, is borne their father's psalm.
Ah! sacred fire of Poesy divine,
Drawn from on high by David's heavenly power,
Thou canst transfigure unto man the curse
That wreathes his brow, into a golden crown
Of purest blessing! Toil is, then, a joy!
The air rings vocal with the holy strains.
Alas! brave warbler, even now the hawk
Makes thy bright voice a sign to track thee by:
Beyond yon hill that checks thy wary eye,
Graham, and his hell-brood, swoop down on their prey.
Ah, now they crest the hill, and now they dash
Upon their quarry.
Down to the good man's cot they take their way—
Brown, marching like a leader, at their front—
Though he was led, and knew the lead was death!
His dear wife, Isabel, stood near the door
As they drew near, her baby at her breast.
"Cheer up, my Isabel; the day has come,
The prophet warned us, should come soon or late,
When that good man joined both our hands in one,
(And soon or late to us, is God's own time.)
Remember God is Providence, dear wife;
I only go before, you follow soon;
Through death to life our way is still the same."
A yearning kiss—a fond embrace—farewell!
And then he turned him face to face with Graham,
And calmly said: "One boon I ask from you—
A space to pray unto Almighty God,
To whose dread presence you do send me hence."
"Quick, then, to prayer," the Graham in answer said;
"And waste no time: the king's work must not wait."
Then down the good man fell upon his knees,
And through his lips flowed such a stream of pray'r,
The soldiers quailed and softened into men.
Meanwhile o'erhead, a lark sung sweetly down;
Invisible with light, it seemed the voice
From heaven that clove of yore the sacred cloud
When God said unto John, in Jordan's wave,
"This is my beloved Son in whom I am
Well pleased." Sing on, sweet warbling bird, and chaunt
A requiem for the sainted soul that soon
Will pass you swiftly on its way to heaven!

Sudden the Graham dispelled the holy calm,
As the hoarse croak of corbie on the moor
Startles the rest of quiet-couching sleep:
"Ho! soldiers to your work—cut short this prayer;
'Tis long enough i' faith to reach to heaven!
What! heard ye not my word? pale-livered loons!
We'll have ye praying next, and snivelling psalms."
With that he drew his holster-pistol forth,
And murdered man and prayer. Then turning round
To Isabel, he growled, "What think'st thou now
Of thy good man?" With eye as bold she met
The butcher-look of Graham, and calm replied,
"I loved him well, but never more than now."
"'Twere well," cried he, "to make thee share his bed."
"It cannot but be well alive or dead,"
Cried she; "But thou hast shed enough of blood
Without the added guilt of shedding mine.
Yet doubtless, thou would'st murder even me;
But God protects me. Lie there, my orphan babe,
While in my plaid I wrap thy father's bones.
Father, which art in heaven, thy will be done!
No father now on earth my children have;
Be thou their stay, and mine! O husband, dear,
We yet shall meet, a family, in heaven!"

t we pause. The form and pressure of this book may be l of by the copious extracts we have furnished. It contains precious substance. It is interlaced with rich veins of ıe poesy. Ever and anon its flashes of lyrical genius cause ılse of the reader to throb with quickened measure. Some lines are equal to anything in Campbell or Scott. But must be abatement of unqualified praise. The work is richer ɔmise than performance. It reminds us of Milton's lion, ʒ to extricate his hinder parts from the bondage of earth. thoughts are sometimes imperfectly expressed. Occasionally hyme is harsh and halting. Prosaic accretions dim the r and sully the purity of poetic sentiment. Nevertheless the as a whole is deserving of high praise. It overflows with utterances, lofty aspirations, and tender sensibilities.

ART. VII.—THE USES OF HISTORY TO THE PREACHER.

ERE is in facts this two-fold strength, that they both establish principles and incite men to use them. Rienzi, when he natured a conspiracy among the Romans, summoned them last appeal to the church of St. John Lateran. In the choir t church the curious traveller may still see affixed to the wall er tablet, in whose blurred inscription he may recognise a *consultum* of the days of the empire. It was a decree d to enlarge the imperial prerogative of Vespasian; and des-

tined after the decline of fourteen centuries to furnish the last the tribunes with a text. The golden age of the empire—renown of the Cæsars—the outward march of the legions—the c quest of nations—the revenue from province and colony—homage of allies—the influx of visitors—the public works—military roads—the temples—the suburban villas—the harbour the commerce—the opulence and luxury—of those elder da these were the departed glories of the Rome Vespasian ruled, blazoned by the fervid orator in bitter contrast with the degener of the present. His watchword was the "restoration of the g estate." It caught like wild-fire from heart to heart and f tongue to tongue. There was soon raging one of those polit conflagrations which Rome has so often endured herself, and so often kindled elsewhere.

To what magic shall we ascribe this result? The presenc the ill-fated Rienzi threw a spell over the facile crowd; his rhet was bold, his enthusiasm contagious. Yet we are to look for secret of his power rather in his appeal to history. He made f his pleaders. He unsealed the mute lips of the past; and infla the nerveless sons with the deeds of their sires. It was not force of argument that put the tribune at the head of the mob, the mob at the head of the state; but his rehearsal of the splen story of the national life. Without demonstrating what ough be, he told what had been. He painted the fame of earlier d and every stroke was a plea that the Rome of the future m rival the Rome of the past.

The last of the tribunes is but one example among many. first of the Bonapartes may serve us for another. He, too, accustomed to make history speak for him. Those troops so often baffled the combinations of the Allies, had been inspi beforehand by some bugle-note from the soldiers of old.

"The Persians," cried Napoleon, dreaming of conquest in East, "have blocked up the route of Tamerlane, but I will another."

"Hannibal forced the Alps—we have turned them," the words commemorating the first exploit of the Italian c paign.

On the advance into Austria, his general orders roused the ging columns with the memory of Alexander, near whose n Macedon their line of march lay.

The expedition into Egypt was quickened by recounting deeds of Roman legions on the plains before Carthage.

When the bloody action of Eylau was approaching, this allu to the deeds and hardships of earlier heroes on the same gro rung like a trumpet call through every *corps d'armée*: "The h and unfortunate Pole, on seeing you, will dream that he beh

the legions of Sobieski returning from their memorable expedition."

Even his generals caught the infection of their master's reverence for historic example: "Sire," said Marshal Davoust, after the fields of Jena and Auerstadt, "the soldiers of the third corps will always be to you what the tenth legion was to Cæsar."

The impulse from earlier times thus transmitted through bulletins of war, has made itself felt also in the employments of peace. Literature, oratory, and art have constructed their chief monuments with historic material. The best tragedies have been historical; not moving the heart with fictitious catastrophe, but with actual sorrows; with dire events, which have first been enacted in earnest by living men, before ever transmitted into milder scenes for the stage. The best pictures have been historical; the subject, chosen from the deeds and characters that were famous long ago; the painter, inspired by long converse with the relics of ancient art. Even the common utensils of life have taken upon themselves the classic elegance of antiquity. Wedgewood resuscitated the long buried materials and forgotten models of Grecian ware. Flaxman designed for him after the purest historic forms. The Barberini vase and the vases of Etruria and Herculaneum have repeated their fame; after long oblivion they have risen into a new dispensation, and exhibit their grace again, all the world over.

The highest samples of eloquence bear the marks of a similar influence. Take the oration "On the Crown." No reader of that masterpiece of argument and invective, can fail to observe the character of the whole fabric. Its very structure is historic; the occasion of it, a crisis in the national life; the aim of it, to vindicate the measures with which the administration encountered that crisis. The speaker rehearsed the acts which had been called in question; this gave the argument its texture. A living scholar has pointed out that the reasoning of the oration consists not so much in discussing propositions, as in detailing events: "Demosthenes' arguments are Demosthenes' facts." And those facts were not selected merely from the brief score of years embraced in the indication. He led the assembly back among the examples of a more distant past; spoke to them of Salamis, and Platea, and Marathon. His most triumphant climax ends with a passionate adjuration which derives all its power from the historic names it employs, and which the orator well knew were sacred to the heart of the Greeks.

The political addresses of our times abound with the same trait. They are historical, not scholastic, not argumentative. A principle, once announced, is not left on a basis of theory, but substantiated upon experimental fact. The practical working of an idea

can be seen only in events; by events, therefore, be it estimated. No nation makes a larger use of this mode than ourselves. The American platform is an established institution. Public affairs are nowhere else discussed so freely in presence of the masses. The platform knows no sacrilege. Questions of administration, revenue, foreign policy, internal improvement, education—whatever may be moving the popular mind—each has its turn. The *respublicæ* are subjected, in every conceivable variation, to the polemics of mass meeting and caucus. What we are to notice is, how invariable the form in which these discussions are moulded. They take on a historical shape. The political register of the nation is the established resort. It is the dusty highway on which all political speeches travel. There is sought the key to every problem; there the source of every maxim; there the support of every political formula, and the refutation of every political heresy. We need no citation. It would be easy, but endless, to quote.

The occasional addresses, of which our literature has already accumulated, at the hands of statesmen and scholars, many volumes, may be adduced as examples of the same graphic mode. The range of topic open to the literary oration is limited, and we have no ground to expect it will compete with the political harangue in the free use of historical fact. And yet who does not remember, in the efforts of our first orators, how the ringing periods kindled into fresh beauty and power, when the speaker touched them with the historic wand? Turn over the pages of Webster's Addresses—Everett's—Phillips'—Rantoul's—Sumner's—to cite no more—and how frequently will the eye rest upon some cadence finely turned with a memory of other days, or some vehement apostrophe impassioned with an achievement chronicled centuries ago! "History"—says the familiar definition—"is philosophy teaching by example." Rhetoric borrows the tuition, without resorting to the Academy or the Porch.

In every sphere, men find themselves most steadily grounded when they can maintain their footing upon the logic of facts. That argument is safe which coincides with the developments of centuries. A position that can be fortified by facts is well nigh impregnable. He who can appeal to past experiment, comes to his fellow-men with the consciousness of power. He speaks with authority. His arguments are real. "Facts are still the most powerful, the most solid, the most stubborn guides in the mazes of speculation, and casuistry; they cut through difficulties which arguments cannot overturn; they overturn theories which will surrender to nothing else."* The common sense of the race will accept the demonstrations of fact, when the subtleties of the schools have failed to convince. The retrospection of statesman, soldier

* Stanley's Eastern Church.

poet, and artist alike, toward the models of olden time, is tive.

h what effect a freer use of the historic element might be in- d into sacred oratory, is the inquiry of the present writing. ay not the pulpit profit by the experience of the forum and ? The sources of historic power are open to all seekers. hall hinder the preacher from shaping them to the purposes gospel ministration? Why may not the logic of facts the holy themes of religion, as well as the enterprises of affairs? If the question were, whether the average preach- our day does in any noticeable degree employ the lessons of to emphasise the counsels of the pulpit, we could dispose of arily. Let an intelligent hearer recal the discourses of any le year, or series of years, and the impression they have his mind; what, in the majority of cases, will be his verdict? nally—and yet very rarely—you will hear a preacher whose -place book floods his sermons, and whose profusion of his- anecdote leaves scanty space for the gospel. To one such, r, there are scores who make a judicious use of the material abused. And yet, to each one of the latter class, it must essed, there are hundreds of sermonisers who make no use of t all. It would not be difficult for most of us to remember s by the bale, in which not a figure of rhetoric relieved the itional drone, nor an instance from history ever illumined g paragraphs with life. It is no compliment to call a sermon as a pike-staff," unless its plainness give it the pike-staff's Without controversy, a prime reason why so many well- and well-planned discourses fall feebly from the lips that em, is to be found in their dearth of illustration. Whether, re, a more general use of the LOGIC OF FACTS might not a great measure to repair that deficiency, and so aid in the lishment of that sublime effect toward which all true rs and all earnest discourses aim, may well present itself to kman of Christ as a question deserving study. Experience, st schoolmaster in lower grades, may prove to be at least a usher in the highest school of all.

flecting mind can readily perceive how a freer use of the es of history could enrich both the preacher and his sermon. e would become conscious of a more proportionate and there- onger mental life; the other would become luminous and ant. Dismissing the sermon for the moment, let us trace f the advantages history has for the preacher.

acquaintance with history will enlarge his sympathies. He ow the race better. There will be contact at a greater r of points. Other sciences exhibit the beliefs, the inventions, e researches of man; history alone records his conduct and

his character. It is well to know the former; it is better t instructed by the latter. The former yields learning; the lat philanthropy. Science will educate the intellect; history exp the heart. Philosophy investigates the motives and mode doing; history writes down what has been done. Art builds embellishes the home; history registers the life lived in it. Scie art, and philosophy together, might make the preacher a Rab history would train him for a Good Samaritan.

The Great Teacher "needed not that any should testify of n for he knew what was in man." There could be no inaptitud his application of the truth. He exactly understood the heart which he was speaking; and therefore "never man spake like Man"—never words so pertinent and so penetrating. The preac when he comes to apply the same truths, has not the same insi He cannot discern the condition of the souls he approaches. default of a divine intuition, the knowledge he can acquire human motive must come through the channels of observation experience. To feel in his own breast the throbbings of the m fold heart around him, to comprehend its multiform griefs and j its hopes and disappointments, its sacrifices and aspirations, his soul must be keenly sensitive to, and his mind profoundly imb with, the great movements of the human mind in all ages. heart should beat in concert with the myriads around him, jus the vibrations of the great pendulum in Greenwich observatory in unison with the play of countless chronometers all over the to the remotest climes, and even with the measured beat of stars. The parish should be able to say subordinately of minister what the redeemed world says of its Teacher—"We h not an High Priest which cannot be touched with a feeling of infirmities." To this end let the preacher put himself into intin relations with his kind. Let him both accurately observe present and study the past. From the former he may derive pressions of human life more distinct, but from the latter n varied and more vast. The Christian scholar, brought in con with the race at so many points by the study of history, scarcely fail to be stirred to an intenser interest in humanity, to a sympathy with it far more intelligent and vivid.

The study of history will widen the preacher's charity; cha in both its meanings—leniency toward the faults, and helpfuln for the wants of the race. The vision of selfishness, and blun ing, and perversity, repeated throughout all the empires, and co by all the generations of men—might make the cynic more cyni and the despondent despairing. But the heart of faith is filled a deeper compassion, and nerved to a more earnest toil. The c of history appeals to the Christian as the map of India appeals the sacred instincts of Carey. It reveals to him whole contin

immortal beings, born in the dark, living in twilight, vanishing gloom. It appals him with an exhibition of the helplessness of without the knowledge of God, and without the assurance of ture life. It shows him the field of the world occupied by ies, mowing each other down in the red harvest of war—rating hordes, pushing before them the relics of routed nations—rupulous rulers, inflicting themselves and their passions upon groaning people—heathen philosophers, blindly endeavouring erce the firmament of superstition to reach a knowledge of Infinite—even the Christian Church, rent by internal divisions, upted by temporal aggrandizement and yet avaricious for more, us of encroachment, disturbed by the advances of liberty, even oring the necessity of toleration, as was seen the other day in deep black border of mourning assumed by the Genoese news-r, *Il Cattolico*, at the opening of a Vaudois church in that . He beholds all things misguided through ignorance and red by sin. It is a melancholy review. He rises from the emplation of it with mingled feelings of indignation and grief. prayer of the Saviour is on his lips, "Father, forgive them, they know not what they do." And that other prayer, "Thy gdom come"—what a meaning in those three words! What an estness of desire, and spirit of sacrifice, and harnessing for k, does the survey of the ages and the nations beget in the istian soul! It was after such a vision of the wants of the g race that Whitefield exclaimed, "Oh that I could fly from pole ole, preaching the everlasting gospel!"

t is a tendency of history to cherish in the Christian heart a eful spirit; and that, too, however sombre its confessions of an character may be. Hopeful, because there is at work in world a reformatory force, which is empowered in the end to rse the verdict of history, and make the future of the race as eful as its past has been turbulent. Confidence in the infinite er helps the Christian student to judge with clemency, and wait composure. He holds with the poet—

> "There is some soul of goodness in things evil,
> Would men observingly distil it out;"*

he refers that "soul of goodness" to the beneficent plan of , which is pushing its silent way through the tangled schemes nen. His far-sighted faith can detect the marks of that divine ence—can already compute some of the results of that divine ance. The light is creeping in among the shadows. A sublime ess of rejuvenation is transpiring all over the great world, such as long ago symbolized on the narrower stage of the seven-d city, when Alaric had left desolate its shrines; in many

* Shakespeare, King Henry V.

instances the Christians "took possession of the abandoned ed converted it to their own use, and hallowed it by a new cons tion."* The Gospel is everywhere breaking in upon the str holds of effete superstition, and empty shrines are re-dedicate a purer faith. "Had it not been for such men as Luther myself," said the fanatic Whiston to Halley the philosopher, "would now be kneeling before an image of St. Winifred."† T is a God in history; and the loving disciple can everywhere him. In all ages there are some signs of that ineffable pres In every century there are eminences from which blaze the be lights of Christianity; which multiply and brighten with the vancement of time; which illumine the horizon with hope. I where clouds still darken the air, they are spanned with the bo future promise. The extreme bluff of Africa was roughly t by its first visitor the Cape of Storms; but when the Portug king learned that the southern sentry stood guard over the hig to the wealth of the Indies, he rechristened the auspicious disco the Cape of Good Hope. Many a dark event in history may over the troubled centuries like a headland frowning upon the its aspect gloomy; its vicinity boisterous; its consequents w and death. Many a mystery there may seem to be unmin evil, fatal to the peace of its own age, and baneful to all that c after. And yet, in the plan of God, some great boon to the may start at just that point. In the far-seeing vision of faith no longer a place of storms, but a place of Good Hope. S were the trials of the Puritans, who, while they groaned under inflictions of intolerance, knew not that through tribulation God leading them to found an empire of religious freedom. Such the inquisition in the Netherlands, a bloody scourge which drov exasperated people to liberty. Such, undoubtedly, were mysterious inundations of Huns, and Alans, and Goths, by w the institutions of emasculate Europe were swept away to l room for a better civilization. Such the great American rebel which has already recoiled upon itself, and set free million human beings whom it sought to fetter for ever.

History would train the preacher to a severer truthfuln Perhaps Sir Walter Raleigh did abandon the design of compo a Universal History because, as he affirmed, no two men c report an event alike which had happened at their very d Nevertheless there is truth in history. The persistence of mo criticism has well nigh sifted out the fabulous, and the vast resid is genuine and reliable. It has been accomplished only by The received text of the Greek Testament has reached its preci by the industry of countless scholars, through endless collation

* Milman's History of Latin Christianity.

† Gibbon, Decline and Fall, V; LIV; note 34.

uscripts, and nice discriminations of "various readings," read-
"conjectural," "doubtful," "spurious;" we feel confident now
the holy pages of evangel and epistle are restored to the pristine
they received from the Holy Ghost. The text of secular
ry has been likewise questioned. Every period has been sub-
l again and again to rigid tests. Plodding antiquaries have
with each other in mental acumen and physical endurance. It
t seems as if the Swiss proverb, "It takes many shovelfuls
rth to bury the truth," had been actually tried in early times.
a truth has been found buried deep—as deep, our proverb
t, as "the bottom of a well." The rubbish of centuries
nulates rapidly. The labour of the critics has been to unearth
enuine facts of history from the mass of fable and tradition,
he fragments, painfully exhumed, have required to be fitted
'restored," like the Assyrian sculptures of Nineveh and the
of Herculaneum. Our conviction of the value of the truth
refore enhanced by our knowledge of what it costs. And if
tudy of history, bringing the mind into wondering contact
such indefatigable zeal and sharpness of search, cannot
ss it with new fidelity to the truth, it would seem that no
n influence could. It is to be admitted that in the ordinary
ne of composition one is easily tempted to inaccuracy. It
s from the press of labour; from the hurry and drive of
evitable sermon or two a week. Under this pressure the
her is liable to content himself with careless statement and
tions not authenticated. He is at his study table *currente*
o—the case is urgent—the book of reference is not within
, perhaps not on his shelves—for this once he may trust to
nemory. It is easy to lapse into negligence. Before he is
, the preacher of truth to others may have unwittingly
ed from it himself. To this tendency the study of history
urnish a corrective. It revives a conviction of the absolute
ness of truth. It appeals to the immense toil by which
ical fact has been discovered, identified, declared, and main-
l. It demands that that which has been established at such
hall not be lightly esteemed. It holds the Christian consci-
esponsible for permitting thoughtlessness or indolence to tamper
it in the smallest degree.

story has another mode of impressing upon the mind the
lability of truth. It points to the disastrous results which in
es have attended the perversion of it. Falsehood has been
eginning of most crimes. Wars which have desolated king-
, have frequently owed their origin to the duplicity of rulers.
h indeed of the enormities of human passion have not begun
nd, in misrepresentation, in ignorance, in faithlessness? In
1 of the great tournaments of blood that have swept the

battle grounds of the nations has not the aggressor or the instigat played false? Our own times furnish a witness; here at home, i the nineteenth century, in the heart of a Christian republic, t most extensive of rebellions was fomented by a falsity; the who *casus belli* an atrocious misstatement.† These are among t warnings of history. The reflecting mind can only contempla them with a deeper conviction than ever of the sanctity of trut The Christian heart can only witness them with a stronger impul than ever to the maintenance of the truth.

To condense the argument into the compass of a single wor history would tend to make the preacher a *substantial* man. would more thoroughly furnish him for his special work; wou impart a mental equilibrium—an intelligent acquaintance with t wants of the world—a perception of the fitness of the remedi he is commissioned to administer—a hearty conviction of their si nificance—a Christian persistency in their use. Eastern poets s of Mount Hermon that all seasons are exhibited on its sides at one It is the privilege and duty of the Christian scholar to assimila the culture of his spiritual powers to the fertility of the natur The great aim of his office is to create a Christian history. I the ingathering of individual souls into the kingdom he is bringi the race toward the final jubilee, when all the world shall ha been led by the Holy Spirit through the transmuting process of t new creation, and the future "biography of society"* shall written with a Christian pen. Is it marvellous that the consu mation of so grand a scheme, in which he is exalted to be "fellow labourer with God," should demand of him the fulle development of his powers? It was a quaint observation of Jerem Taylor that "the apple bears his seed in his heart; wheat bea his in his head." The minister owes it to the cause he serves resemble both. If he were only wheat he might perhaps refo the intellect. He must carry the good seed deeper than the bra if he would reach the heart. What he needs is a proportione mental life, in which the moral faculties shall expand *pari pas* with the intellectual; a substantial development of his entire hum framework. There must be a body to him, mentally—yes, a physically too. There must be wholesome replenishment for bo mind and heart. It is not too much to claim for the study history that it will educate the former and infuse experience in the latter. And whatever of right impulse it may communicate either, will be easily reproduced in the sermon. If a man equipped with a fact, and be mature enough to know how to wie it and where to aim it, his strokes will be more sturdy than could deal with theory and without the fact. Pulpit eloquenc says a writer in one of our monthlies,† "must be grounded on t

* Dr. Arnold's definition of History. † The Atlantic Monthly.

plainest narrative. Afterwards it may warm itself until it exhales symbols of every form and colour, speaks only through the most poetic forms; but, first and last, it must still be a biblical statement of fact. The orator is thereby an orator, that he keeps his feet ever on a fact." Emerson's idea of the orator is that he be "*first*, a substantial person."

When the preacher shall have learned thus to read from the half-opened roll of Clio, the results will appear in his preaching.

What Cato said of the vineyard is true of the sermon: *Nulla possessio pretiosior, nulla majorem operam requirit.* If human speech is the appointed instrument for reforming the world, then surely no "gift" can be more "precious" than the gift of Christian utterance. If the world is to be brought to the cross by preaching, then the times and modes of preaching are questions of the gravest moment, and demand the *majorem operam* of the preacher. To the sermon belongs a dignity borrowed from the eternity to which it points. Its composition has consumed but a few days of toil, its delivery holds the audience but half an hour, its results nevertheless an endless future may not exhaust. A godly sermon which brings one soul to Christ may not stop there; its influence will be perpetuated; through the labour of that soul, the truths and the saving results of that sermon may be repeated again and again to the end of time. Such illustrious genealogies of the new birth may be among the happy memories of the redeemed in heaven, as indeed they sometimes are on earth. Humanly speaking the obscure volumes handed to the boy Baxter by a neighbour, a pedlar, and a servant girl, were feeble instrumentalities, and gave no promise. Yet by such means was Baxter converted, and through him hundreds more of his own generation. His "Call to the Unconverted" led Doddridge to Christ, and he too was abundantly useful in his generation. Doddridge's "Rise and Progress" awakened Wilberforce. Wilberforce, after a career of piety, left a like legacy to the world. His book saved Legh Richmond. Legh Richmond wrote the "Dairyman's Daughter," and there the chain of conversion, branching into so many threads, is lost to human view. No chronicle but the Lamb's book of life has kept on enrolling the succession of believers who have been led in throngs to Christ by that simple story of a humble life.

Of all religious influences, the direct address by the living voice, we are constrained to believe, stands first. The sermon takes precedence of the tract. Men's hearts are reached by the earnest persuasions of the living speaker, when the printed page appeals in vain. It is therefore of the utmost consequence, that upon every occasion which brings the preacher of the gospel face to face with his fellow sinners, the sermon, whether written or unwritten, be the very best of its kind. And whatever process of replenishment or of

training will help to raise it to this higher effectiveness, must not be forgotten. We may indeed well understand that the best preparations for the pulpit are these: a heart full of the Spirit, and a mind full of the Bible; "upon these two hang the law and the prophets." But he would be unwise, however ardent his piety, who should esteem himself thus exempted from the improvement of the gifts with which his Maker has endowed him. To admit that the knowledge of Scripture can absolve the preacher from the need of other training, would be to endorse the casuistry of Caliph Omar, when he consigned to the flames the Alexandrian library: "If these writings of the Greeks agree with the Book of God," said the arrogant Moslem, "they are useless, and need not be preserved; if they disagree, they are pernicious and ought to be destroyed." Some original minds indeed can do immortal things with few aids. Bunyan, while writing the Pilgrim's Progress in Bedford Jail, had beside his Bible, only Fox's Book of Martyrs, and a concordance. But Bunyans are rare. Most men need more of the apparatus of learning; and if they neglect that which the Great Teacher has put within their reach, have no right to presume that supernatural assistance will supply the deficiency.

If then the sermon must be the result of labour, its highest effectiveness ought to be somewhat related to the amount and kind of the labour. This involves a choice between different branches of learning. One cannot know all; nor can all be alike helpful. Theology is a matter of course. Ditto "hermeneutics" and "homiletics." Logic and mental philosophy are presupposed; rhetoric and pastoral science superadded. Shall the curriculum stop here? Are these the only essentials to the education of the true "man of God, thoroughly furnished unto all good works?" Some have appended to these the study of the natural sciences, to meet the shock of war which comes from doubting savans. Some are exploring the unreal depths of mysticism, to turn back the champions of a rationalistic faith. We may not indeed apprehend such danger to Christianity from the perversion of history, as from these perversions of science and philosophy. History may not, like these, put us upon the defensive. We seek it, not as men enter a battle, sword in hand, but as men going with pitcher and urn to a fountain. We need it for its invigorating recuperative power—for its replenishment—for its sturdy examples—for its beacon lights—for its lessons of universal experience. There is a department of ecclesiastical history in our seminaries, we do not forget; and graduates carry out with them into their pastorate the text-books they had used; sometimes even add to the original Mosheim or Neander, a volume or two more modern. Yet all this does not show that the study of history, even the history of the church is generally, or often, made a definite pursuit among pastors

the sake of its assistance in preaching the gospel. The dull
mes brought home from the seminary, together with their
ber comrades, fill a silent nook on the shelves, where they stay
olested. They are classed among "works of reference." Their
s remain uncut, save in occasional spots, where a few pages
have been consulted for the adjustment of some mooted ques-
Their owner no more thinks of *studying* them—as he studies
heology and his classics—for their aid to his life-business, than
ould sit down to serious labour over a book of travels for the
purpose.
is neglect is an error. A proper use of historical studies
lel with others, would prove, we are persuaded, of great utility
e composition of the sermon. Two elements at least would be
ed into it, both of which are of an invigorating sort.
e is diversity of style. Paley relates as the result of his
rience during a tutorship of nine years, that unless some
city could be excited in the point to be considered—as by
doubt, some objection, some difficulty—the following discus-
was not well retained by his students. The same is true in a
in degree of the sermon. Unless the preacher can awaken an
est in his subject, he cannot expect his hearers will be moved
. In a time of revival men do not need to be roused; they
oused already. The very thing they want is religious instruc-
To any one who can supply that want, they are ready
ers. They will eagerly attend to the plainest and most
tic exhibition of the truth. In ordinary times it is not so.
do not desire to hear religious teaching. Whatever of it they
ar, must be in a manner forced upon them. The sermon is
fore obliged to occupy the same level with other public dis-
es; nay, worse—has at the outset to overcome the antecedent
ulty of a natural repulsion, which is seldom encountered by
s of a literary or political sort. When the preacher speaks
to hearts not already moved by the Spirit, the great aim of
rmon is to penetrate them, and constrain them to be moved.
though divine power can sanctify an endeavour of any sort,
indeed lay hold upon and convict the soul through the dullest
cy, no preacher has a right to presume that his sermon will be
tified because of his dulness. He is mistaken, who expects to
r his audience with him upon any question which does not
est them, or which he cannot make interesting to them. The
of conviction and persuasion are the same the world over, and
ugh all species and varieties of the rhetorical art. The religious
urse can no more disregard them than the secular. The
an emperor who in the insolence of his prerogative claimed to
olutus legibus, failed to persuade even the obsequious senate
he was really entitled to exemption. Nor is the sermon

solutus legibus; how great so ever the superiority of its aim above the aim of all other discourses, it is nevertheless bound by the same principles with them. It must make its way into the understanding through the same entrance which is open to them. To get and hold the attention it must rely upon the same maxims of mental enquiry to which all successful orators appeal. "The sermon must be interesting," is a truism from the Country Parson, very simple, and yet in actual experiment not so easy to be realised.

Monotony of composition is a serious obstacle to the effectiveness of the sermon. The varieties of subject which are spread before* the preacher in the Bible are indeed almost inexhaustible, and admit the largest scope and freedom of treatment. Yet they all converge upon one aim—viz., the salvation of the soul; and that singleness of aim is apt to create in the discussion of them a singleness of mode.† The constraint under which the preacher is obliged to produce so much per week, is not favourable to that leisurely composing by which a suitable variety may be secured. No sooner is one sermon out of press than the cry comes again for "more copy." And it is not wonderful if the urgency of the case should tend to relax the carefulness and vigilance of the writer. The constant draft may at first bring from the brain things new and old; but in process of time the draft becomes a routine, and the routine a drag. This must be the result, unless the mind be carrying on, meanwhile, a corresponding process of replenishment. To supply all this outgo, there must be an income. Unless the feeding springs are generous, evaporation and drainage will run any lake dry. A classmate of ours, now a successful preacher, held a jubilee over the completion of his first sermon, but bemoaned his hard fate in being obliged to put into this one all he knew; where the material for a second one was to come from, he dared not anticipate. That was sensible advice of the old minister, who told his young friend to "*fill up the cask*, and he would get a stream wherever he chose to tap it." He who says the same things on all varieties of subject, cannot long instruct or keep his audience. He must replenish, and

* When a curious reporter was gathering his statistics of the trades and professions represented at a session of the Maine legislature a few years ago, he encountered one member who had formerly been a clergyman, but had "left that business" long ago. "Why so?" was the natural inquiry. "Because I had written on all the good texts I could find, and I had to stop." "How many sermons did you write?" "Seventy-six!"

† My friend, Dr. X., lately delivered an address in support of the principles of homœopathy. If he were required to produce two discourses per week, each half an hour long, upon the same general topic, and to the same audience, for one year—from whatsoever standpoint he might approach the conclusion each time, and whatever variety of argument he might each time employ, what could prevent the attempt from gradually sliding into one beaten track of sameness, long before the prescribed year should have closed?

his sermons exhibit the results of his replenishment. People who will not listen to straightforward disquisition, will be convinced by the same arguments when illumined by facts and examples. And it would seem that for extent and variety of illustrative resources, no branch of learning could surpass the study of history. Many a discourse, thoughtful and truthful, but lustreless and therefore powerless, could be redeemed by historical illustration; the dull periods would be quickened into life; the feeble sentences made vocative; the arguments, before indecisive and unretainable, would now convict; the whole discourse would more readily and vividly rise upon the mind. The transformation of dulness into beauty and life, would find an apt symbol in the famous boast of the second Cæsar—"I found Rome brick, and left it marble." The preacher would make better sermons; he would be greeted by a heartier sympathy among his hearers; and the sarcasm of Coleridge would in no sense be true for him, that "four-fifths of the people who attended his preaching, did so from a sense of duty to the other fifth."

The other element infused into the sermon by the free use of history, is the power of conviction by example. It is not only possible to beguile the wandering mind and constrain it to interest itself in the subject, it is even possible to overwhelm it with such decisive facts that it cannot choose but surrender at discretion. Curiosity may be wrought into conviction. The force of historical example may not only fasten the mind upon the subject, but fasten the subject into the mind. Without being discursive, the preacher may move straightforward to his point, gathering illustrations on every hand and loading them with meaning—as an army impresses wagons along its route to carry the *matériel* of war.

Illustrations are to sermons what pictures are to words. Some descriptions would be unintelligible without a sketch. Some arguments can be more faithfully and more vividly pictured by an apt example which lights up the meaning, than could be hoped from any prolixity of detail. You have laid down a principle. You have defined it—supported it—urged it, with everything but facts. There is still among your hearers a *residuum* of lurking incredulity, or at least of apathy, which you are conscious you have not touched. The point is not carried; your position is yet in peril. Try now the effect of a well-selected reinforcement from the field of history; here, on the one hand, is your statement, logically accurate, yet unaccepted—here, on the other hand, is a fact which shows this principle in active play. The fact is incontestable; your hearers acknowledge it, and surrender. You have a theory which you believe will solve many puzzling problems; you wish it to be substantiated. You have set forth the probabilities; you have made it plausible; you have shown its worth and utility, if true; "Very

good," say your auditors, beginning to yield; "it looks well—if you can authenticate it, we will believe; let us see the thing done." Now, then, appeal to facts. Find in the history of the race, experiences and events which can be satisfactorily accounted for only upon the truth of your hypothesis, and your work is done.

Ruskin somewhere remarks that talkative facts are always more interesting and important than silent ones. The distinction is especially appropriate in the selections of the sermon writer. There are hosts of facts which to him are mute. An active mind will indeed make all its reading subservient to the one great business. It will make all the streams of knowledge which flow through its grounds tributary to the fulness and growth of its life; as the "rivers of Damascus," conducted in a thousand circling channels through the gardens that environ the city, are forced to yield themselves up for the fertilizing and beautifying of that Paradise of the East, and but a single shallow rivulet of the depleted waters escapes to continue its course beyond. Still, he who lives by a broad, sweet river will not travel far to drink from scantier fountains. He who has begun to draw from the tide of history, finds less nourishment at other springs. There are whole sciences and arts and trades, which have almost no aid for the peculiar wants of the preacher. The art of painting, for instance, could furnish him valuable knowledge, if he were a sculptor, or an architect; but beyond the general education of his taste, it has nothing which would repay him, in the line of his profession, for the toil of becoming familiar with its technicalities. The sciences of chemistry, botany, anatomy, geometry, and the like, the profession of law or of medicine, the business of the merchant or the machinist—he accepts as facts, both in the mass and in the bewildering variety of their details. But they are for the most part "silent facts" to him. The knowledge of them might make him a more learned man, might accumulate in his memory, might gratify his tastes, might suggest an occasional metaphor. And yet, as every one must see, they would yield him an infinitesimal return for all his outlay of time and brains. Though he has "all knowledge," though he has invaded every realm of learning, he may, with all his attainments, find himself in the dilemma of Philip II. of Spain —"the man who owned all America and half of Europe"*—and who nevertheless from such immense territories could reap but a beggarly revenue, totally insufficient for the dignity, or even the subsistence, of the royal estate. While, on the other hand, he who adds to the exegetical and theological studies of his profession, only a general acquaintance with matters of science, and business and art, but a familiar acquaintance with history, can be better compared to the Netherlands, so long the antagonist of Philip; a country

* Motley.

rescued first from the waves, and then from his iron grasp; a country whose commercial enterprise could afford an eighty years' struggle with Spain, and then outstrip the maternal wealth tenfold with its rentals from the sea. What the sea was to the Netherlands, so enriching will the ocean of history be to him whose keel diligently plows all its waters, and whose freights come in from its most affluent climes. The preacher's replenishment of material from history, which is exuberant of "talkative facts," may be computed as far above his revenue from any and perhaps all other sciences outside of his professional course. The latter are remote fields of Christian truth; the former is its dwelling-place, its home. The latter may help to "prepare the way of the Lord;" the former itself the broad plain along which the "highway" is to be cast [illegible]. The Piedmontese road over which Hannibal led the armies of Carthage, was the same by which Irenæus afterwards carried the gospel into Gaul. So the paths by which nations and periods have marched, still abide for "the feet of him that bringeth good tidings, that publisheth peace."

It remains to suggest, that our Great Exemplar in all things must be taken for our pattern in this. The discourses of our Lord abound in illustration. If we may judge of his general practice by the memorabilia of his daily discourses preserved by the evangelist, we should have reason to infer that his most important and convincing illustrations were drawn from history, far more frequently than from the things of common life, or from natural objects within view. The most elaborate of his parables received an historical cast; they are allegory more than metaphor. Such, for instance, are the Good Samaritan—the Rich Man and Lazarus—the Prodigal Son—the Wicked Husbandmen—the Marriage of the King's Son—the Unjust Steward—and the like. These were cast into the narrative form; and for aught that appears, might have been citations from veritable fact.

In the sermon on the mount, the illustrations are almost entirely drawn from the affairs of common life, and from visible objects near to the speaker. The only exception was his brief and suggestive comparison of the lilies of the field with "Solomon in all his glory."

In the conversation with Nicodemus, a typical event was adduced, and its meaning and fulfilment explained: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life."

On the day of his rejection by his fellow townsmen at Nazareth, after preaching in their synagogue with such effect that "all wondered at the gracious words which proceeded out of his mouth," he answered their clamors for a miracle with this cutting retort:

"No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel, in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

When the Pharisees upbraided him for allowing his disciples to pluck and eat the ears of corn on the Sabbath, he turned upon them and confounded them with a like example of supposed sacrilege, drawn from their own sacred books: "Have ye never read what David did when he had need and was an hungered, he and they that were with him; how he went into the house of God, in the days of Abiathar, the high priest, and did eat the shew-bread, which it is not lawful to eat, but for the priests; and gave also to them that were with him?"

To the Pharisees who asked a sign from heaven, he answered by appealing to facts with which they were familiar, and which strongly reflected upon their degeneracy: "There shall no sign be given, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonas, and behold a greater than Jonas is here. The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here."

A fine instance of the solemn and effective manner in which the Great Teacher was wont to turn a historical incident into a significant lesson occurs in these words from Luke: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent ye shall all likewise perish."

Upon one occasion his persecutors demanded of him when the kingdom of God should come? He replied with warnings from history: "As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered

e ark, and the flood came and destroyed them all. Likewise
it was in the days of Lot; they did eat, they drank, they
, they sold, they planted, they builded; but the same day
ot went out of Sodom, it rained fire and brimstone from
, and destroyed them all; even thus shall it be in the day
he Son of man is revealed."

days before his death, surrounded by a malignant knot of
s, who were trying to catch his words and confound him, he
ced upon them those scathing "woes," which he seldom
ut which, when he did use them, were doubtless remembered
shrinking foes to their dying day; and the final climax was
under burst of malediction, which heaped upon them the
uences of all the martyrdoms which history had recorded,
he first days down to their own: "That upon you may come
righteous blood shed upon the earth, from the blood of
us Abel, unto the blood of Zacharias, son of Barachias,
ye slew between the temple and the altar."

h was the example of the "Author and finisher of our faith."
aken his hearers—to explain his doctrines—to fortify and
e his precepts—to make eternal things present and real,—he
ed to the vital force of facts. The grand sweep of his
g gathered in metaphor, and allegory, and event by turns;
e favourite source of illustration was the field of history;
that field he drew the memorable instances, which were so
ngly transformed into arguments the most weighty, and
itions the most solemn.

er all, however elaborate the sermon, we can but fall back on
collection that it is only an instrument, and a human instru-
too. It is our part to give it the utmost completeness and
cy within the compass of our endeavours; then leave it in
nds of God, to be used or not used as his good pleasure may

We read of an apostolic discourse preached in Jerusalem,
was followed by the conversion of no less than three thou-
but that result was the work of the Spirit, not of Peter. We
f a sermon preached two centuries ago in Scotland, whose
may be recorded side by side with the labours of the apostle.
ard the close of the sermon," writes Fleming, "The audi-
nd even the preacher himself, were affected with a deep
l awe." There was a melting of multitudes. Five hundred
ts united with the neighbouring churches. A vast revival
whose influence endured through the century. But it was
t to the sermon, nor to young Livingstone the preacher, but
Spirit of God. Paul may plant, Apollos may water, but
rease must come from God. Unless the Spirit accompany
force the preaching of the word, it must fall powerless upon
art. How finely soever tempered and sharpened at the forge

of the brain, without the Spirit to guide the stroke, it can never penetrate to the soul. When the Saracen Amrou was asked to show the sword with which he had slain so many Christians, he produced a common cimetar. "Alas," said the warrior, "the sword itself, without the arm of its master, is neither sharper nor more weighty than the sword of Pharezdak the poet." Let us fashion the weapon with what skill God has given us, then entreat him to take it and strike the blow. The most elaborate sermon is not finished till it has been laid on the altar of prayer. "To pray well," said Luther, "is the better half of study." It was the custom of Dr. Shepard of Cambridge to complete his preparation for the pulpit by Saturday noon, that he might spend the remainder of the day on his knees over the sermon, pleading for the blessing of the Holy Spirit upon its use. President Dwight used to charge his graduating classes with such words of sober wisdom as these: "Young men, it is not great talent, it is not great learning, that is to enable you to do good, but abiding in Christ." It was the same profound sense of the futility of human endeavour, unblessed by the Spirit, that led Bengel the commentator to commence his long tutorship at Denkendorf with an address to prove "The diligent pursuit of piety the surest method of attaining true learning," and to close it twenty-eight years after with an eloquent exhibition of "The beneficial influence of piety upon the studies of the rising generation." If we will listen to the voice of a later and more prominent actor on the stage of Europe, we shall gather a double testimony, at once to the value of the studies we have been considering, and to the admitted need of some higher motive than mere learning to inspire the human soul. In the Emperor's last letter to his son, dictated to Count Montholon during those last days of dreariness and feebleness at Longwood, occur these words of dying counsel: "Let my son often read and reflect on history. This is the only true philosophy. Let him read and meditate on the wars of the greatest captains. This is the only means of rightly learning the science of war. But all that you say to him, or all that he learns, will be of little use to him if he has not in the depth of his heart that sacred fire and love of good which alone can effect great things."—*The New Englander.*

Art. VIII.—HOMILETICAL PARAGRAPHS.

Self-repetition in Preaching.—It has been often observed, that preachers who rely on their extemporaneous powers, are very apt to fall into a great sameness. They repeat the same thoughts and the ame trains of thought, and at length almost the same sermons: and this they do without being conscious of it. The same thing

occurs to them which happens to some story-tellers: who remember the anecdote perfectly, but forget that they have told it before. Mere writing is not a certain preventive of this evil, but it has an excellent tendency to prevent it; as insuring an excellent amount of fresh study, and by keeping the mind, for longer periods and with greater deliberation, in view of the truth.

The evil is so disastrous, that there should be a constant effort to avoid it. Without this struggle, the preacher, on arriving at certain topics, which are familiar, will, by the simple influence of association, hitch into the old rut, and treat them exactly as he has treated them before. We observe this in extemporaneous prayers, which with some good men become as stereotyped as if they had been committed to memory: as, indeed, though unconsciously, they have been. We observe the same thing in that part of sermons, on which least of new meditation has been bestowed, namely, the conclusion. This accounts for the familiar fact, that some very fluent extemporaneous preachers are quite popular abroad, while at home, among their own flocks, they have lost all power, and seem to the people to be preaching the same discourse over and over.

The only remedy for this evil is the obvious one of devoting the mind to the origination of new trains of thought, which may vary, complete, or supersede the old ones. There may be superficial reflection and even superficial writing; but the meditation which is intended must go deeply into thorough investigation, and follow out the thoughts into new relations. It must be the habit of the preacher to be continually opening new veins, and deeply considering subjects allied to those on which he is to preach. This habit is greatly aided by judicious reading on theological topics. A man will be as his books. But of all means, none is so effectual as the perpetual study of the Scriptures. Let a man be interested in them day and night, continually labouring in this mine, and whether he write or not, he will be effectually secured against self-repetition. There is such profundity, comprehensiveness and variety in the Word of God, that it is a library of itself. There is such a freshness in its mode of presenting truth, that he who is perpetually conversant with it can scarcely be dull.

The liveliest preachers are those who are most familiar with the Bible, without note or comment; and we frequently find them among men who have had no education better than that of the common school. It was this which gave such animation to the vivid books and discourses of the Puritans. As there is no poetry so rich and bold as that of the Bible, so he who daily makes this his study, will even on human principles be awakened, and acquire a striking manner of conveying his thoughts. The sacred books are full of fact, example, and illustration, which with copiousness

and variety will cluster around the truths which the man of God derives from the same source. One preacher gives us naked heads of theology; they are true, scriptural, and important, but they are uninteresting, especially when reiterated for the thousandth time in the same naked manner. Another gives us the same truths, but each of them brings in its train a retinue of scriptural example, history, and figure by way of illustration; and a variety hence arises which is perpetually becoming richer as the preacher goes more deeply into the mine of Scripture. There are some great preachers, who, like Whitfield, do not appear to bestow great labour on the preparation of particular discourses; but it may be observed, that these are always persons whose life is a study of the Word. Each sermon is an outflowing from a fountain which is constantly full. The Bible is, after all, the one book of the preacher. He who is most familiar with it, will become most like it; and this in respect to every one of its wonderful qualities; and will bring forth from its treasury things *new* and old.

Scripture Citation in Preaching.—Do not cite many Scripture references in your notes. You often find them less available than those which occur *inter loquendum*. The best way of preparing for prompt quotation, is to be daily conversant with Scripture, and to commit large portions to memory. I regret more than I can express, my neglect of this in former years. The next best way, and a means of getting the facility just mentioned, is, in preparing for a given performance, to read attentively and with meditation all the pertinent Scriptures, committing as many as possible to memory, but not referring them to particular places, or determining to use this or that without fail; it is enough to imbue the mind with them, and leave the use of any or all to be prompted by the impulse of the moment. The best effect of many Scripture texts on a sermon is often that which does not lead to a direct rehearsal of them. They suggest new thoughts and illustrations, and afford the very best preventive of that sameness and routine, into which most extempore preachers fall. The tendency in all, is to be contented with a narrow stock of texts. Take almost any extemporaneous preacher, whom you hear often, and observe how seldom he quotes a new text, one which you have not heard him quote before. How many noble incidents in the Old Testament history, touching emblems in the Levitical ritual, and poetic strains of the Prophets, are never introduced into the pulpit! All which commends the daily interested study of the Bible.

Uninvited Trains of Thought.—The thoughts which come to us unasked, and the trains which float in the twilight of our careless hours, are often those which are most precious, longest remembered, and most deep in their influence on future life. They are some-

result of long studies pursued at irregular intervals during years, the distillation from many gathered flowers, and they cannot be looked for as daily visitations. As they come for being called, so they will not stay for being

And when they give the first intimations of their we should lay aside lesser employments and joys; as we windows when the fragrance of orchards is wafted on the Yet there is a posture of soul, better fitted than all others eception of these revelations; and there are pursuits and alien to them as to be almost prohibitions.

ust not look for them in the crowd of mammon-mongers, t the clangour of political array, or the mining drudgery ical study. They steal over us rather when we close the ightfall, listening to the drowsy music of the autumnal ibe; when we walk alone in the sight of mountains, or on hore: or when we kneel before the open Bible, and medi- he oriental usages of inspiration. Enthusiasts of various ve taken these goodly visions for direct revelations of new and mystics have deemed themselves inspired. But they r all, only higher manifestations of the Reason which is to us all. We deny not that a Divine agent is sometimes but the operation follows the laws of our rational humanity, forms itself to the conditions of all influence from above e creatures. The mind though elevated is not overborne. -thinking principle is the same as before, though raised to point of observation. God, who speaks in this silence, y the word which was recorded hundreds of years ago; and hapter or verse or textual phrase may not always be recog- he truths which ring in the ear are echoes from Sinai or n. That word of the Lord which abideth for ever, has an variety in its combinations and suggestions. It is a well urces are hidden in infinite wisdom, and whose flow is fresh ndant and sparkling to everlasting periods.

lace ourselves in the way of such favoured contemplations, e linger long and often over the holy pages, and imbue our s with the lessons of Apostles and Prophets. To be inspired n, we may not pray for, in this world, but we may catch a glow from their heavenly rapture, sympathise with their s, carry out the trains which they have begun, harmonise ttered propositions which they have announced, and live ain in our experience the divine happiness of their sanctifica- Though our circumstances may be unlike theirs, in the on in which the new world is unlike the old, our faith and y be essentially the same, and may at some favoured s realise to us glories of religious awe or fruition, which, ny years of scriptural study, shall still be new and unwonted.

It is thus that Christian experience is a book, of which the pa we are turning over to-day, is unlike all that have filled the volu before.

To gain these results, a man must in some degree live apa He must leave the beaten track, and converse less with earth th heaven. There are meditations which the common talk and world reading of our busy day do not prompt and cannot repres They are beyond the scope of science, and unwhispered in the ha of letters and the galleries of art. But as little should we se them in the cell of the ascetic. True love and true humility, whi are the nurses of such a progeny, are closely connected wi familiar converse with our kind. Best thoughts are those whi spring up under the shower of tears that falls over the ills distressed fellow-creatures. Jesus Christ is still present by Spirit where broken hearts are to be bound up. The house mourning and the house of prayer are the places where the he is made better.

Preaching, Remarks struck out in Talk with J. A. A.—1. most all extemporaneous preachers have this fault; they talk ab the *way* in which they are preaching—Thus: "After a few p liminary remarks, I shall proceed to," &c.; or "What I lay do shall take the form of general principles." "I come with hesi tion," &c. "I shall be more brief on this point." "You observe that in this discussion I do so and so." Avoid all s observations.—More generally still, avoid all that brings speaker's personality before the hearer. A better model than honoured father in this there could not be.

2. Whenever I write down heads, from which to preach ext pore, I always find myself disappointed, by not having as much say under each as I thought; but whenever I premeditate a subje and take my pen to write on it, I always find myself disappoin in a way exactly opposite.

3. Addison says truly, there is this difference between him and I I am more warm and ornate when I do not write; he, when he do

4. As men who strut in walking, sometimes find it difficult get out of it, and step in the ordinary way, so in writing men into a measured, rhythmical, ornamental flow of diction, and f it hard, even when the subject demands it, to come down to pedestrian style. Hence a great argument for simplicity. W a wonderful simplicity in Goethe! It is his characteristic in reg to style. Even Voltaire, simple as his structure of sentence alw lies, has a mannerism: so has Macaulay. The reader comes look for a certain pungent apodosis. In Goethe, nothing leads to expect any particular bringing up of the period, or antithesis the thought.

THE

HRISTIAN AMBASSADOR

ART. I.—THE WILL SEEKING ITS LAW.

nslated from the French of the Rev. A. Vinet, by J. McP.; eing one of a series of Essays which appeared in a periodical ntitled *Le Semeur*, and subsequently collected and published n one volume under the title of "Essaies de Philosophie Morale t de Morale Religieuse." Vinet has been designated the halmers of France. At the present time when many with reat show of learning are labouring to establish reason as the ltimate court of appeal in all moral questions, we conceive that is admirable essay will not be regarded, at least by our more oughtful readers, as inopportune.

the examination which we have attempted of the progress of the human mind in reference to philosophic speculations, we met with two facts equally remarkable: the absolute priority onsciousness in relation to idea, and instinct which inclines all to regulate their opinions and their conduct by ideas; instinct t itself is a sense the most primitive and elementary of all.

ut afterwards we discovered how difficult it is for man to find lea or a rule which shall be something else than himself, and, n I say himself, I do not mean the individual only, but man ctively, humanity; and when I say humanity, I mean humanity its moral instincts, with the notion of duty, and the exigencies nscience. This *I*, however vast it is, invested with its most parts, is still the *I*, another thing than idea, less than the that man invokes without knowing or naming it. The law nted with these circumstances is not always what humanity s for a rule to humanity; and if it were possible to conceive a in whom all the attributes of humanity were personified, a l man, man *par excellence*, this man would not consent to pt himself for a rule—he would seek one outside of and above elf.

his man would do what humanity has done in all times and r all the circumstances of human life. Before enumerating

them let us answer this question: What business had man to search for an idea or a rule? Did he not carry one in himself? Had he not conscience?

There are two answers to give. In the actual state of the human being, that is to say, taking him as high in his history as it is possible to ascend, we certainly find in him moral sentiments, a general notion of right and wrong; but in applying them we see it varying from age to age, from nation to nation, and almost from man to man. These divergencies demand a uniform and sovereign rule. Man is urged by his conscience itself to seek it elsewhere than in his conscience, which does not furnish it to him.

This is not all. Conscience is next neighbour to the *I*, that is to say, to all our affections and to all our interests. By right, it is the guardian lodged within us, at our expense, to watch our actions and to render an account of them; but we wrest it, we suborn it; we engage it in our interests; we oblige it to sit with us at our table; we smooth down its wrinkled forehead, and make it empty with us the cup of stupefaction; it identifies itself with our passions; it weds them; forgetting the part it has to play, it makes our business its own. At intervals only it remembers it has other business. Conscience could rule us when it was quite distinct from ourselves, and when we did not venture to connect the notion of duty with the service of passion. But humanity was not long in discovering that conscience, now neglected, anon suborned, rarely obeyed, was most frequently but a simple property, more costly than profitable, and that it was necessary to seek elsewhere than in ourselves for redress.

What is to be done? for man truly felt that his will, far from being enough to serve him as a rule, needed itself to be ruled and rectified; that his will in a word was not good. He went further; he understood that the whole matter did not lie there; that the question was not only the making of his will good, that the will is bad from the fact alone that it is made its own object, that in an absolute sense it belongs not to us to will, that our will is given to us only to do that of another, that it is in the interest of the latter we ought to will, in other words, that it is God who should will in us.

These considerations have not assumed among all people and among all men the precise form which we attempt to give them; for the reasons which determine humanity are not those of which it is most manifestly conscious. It does not express by a deal all it conceives, and it conceives much less than it feels. A comparison will make the thing plain. Whoever appropriates the use of a language reasons without suspecting it upon a number of very nice points, of which he could not give the least account. Will you say that he has not thus reasoned? Will you say that nothing has

ı his mind? Will you not grant to him a rapid intuition
s which you have but slowly analysed? Well, this is
ɐe of humanity in the development of its moral and philo-
ɛe. That is a language which it learns, but whose grammar
r does nor ever will know.

ıt as it may, an irresistible impulse has constrained man, I
the exceptional man, the thinker, or the mechanical man,
man who fills the whole of the vast space between these
ɛme points, to seek a will to which he might place his own
tion. He did not long seek it. He found it in God, or if
ɐr it, he named this will God. He immediately conceived
as a governing will. The point in question was not to
ɔ existence of a first cause—he never doubted it. He has
ɔoriously applied himself to the clothing of this naked cause
ɛrent properties which imply its causative nature, and the
: of its effects. God has not been one moment to humanity
ıct being, an idea, but, from the beginning, a person; and
ıt could characterise this person, nothing sooner nor more
interested men than his will—his will, I say, in relation to
he God of humanity has been from the first a moral God,
personified. And what humanity has sought above all in
ry regions, whither the religious look is instinctively
is a lawgiver and a judge. Religion then has been from
, and essentially, morality, and, in fact, is nothing else.
ray morality, that is to say, obedience, and nothing

We may continue to employ the word religion, but in
ɔ we make it belie its origin and the sense which has
ıes been given to it by the human conscience. M. Benjamin
shows us morality identifying itself increasingly with reli-
roportion as civilisation progresses, and rectifying dogma
ling itself with it. It is, moreover, one of those things
e true at their commencement.* Religion, after having
the state of theory or of rites, has taken body and form
ɛcession of morality; but it has then only gone back to its
ɔoint, to its primitive nature—only become re-inspired with
which gave it birth, only re-become religion. But it is cer-
ıt its origin religion was a morality, and morality a religion.
loes not imply, it is important to remark, that the duties
ity are arbitrary, that religion has no objective truth, and
a body of precepts, it comes to man entirely from without.
ɐr in question here is not to discover in fact the identity
n and of morality. It is in this point of view that Kant
"e cannot conceive of obligation without joining thereto
of another, who is GOD, and of his will." Here morality

* Vraies à leur date.

becomes religion. And M. de Wette, in his work on Reli
says in a still more absolute manner, "Religion is faith in
validity of the moral law, in the invisible world, in a perfect n
communion in eternity, the believing contemplation of the Archi
of moral communion." Here religion is morality itself, with
for its object.

I know not whether some one will not feel offended at s
here morality and religion in some sort identified. There is hov
no ground of offence, rather the contrary. The dignity of rel
and its power coincide exactly with this unity, or if you pref
with this confusion. Religion without morality is of still less v
than a morality without religion. We must, far from dissem
it, announce it clearly and with uplifted voice, so as to a
among men, all attempts to bring into disrepute doctrinal truth
representing them as a gratuitous appendix, and an inconve
excrescence of morality. Let it be known that there is not a
in religion, not an idea, not an article of faith, which is di
from morality.

Man has therefore sought out in religion an idea or rule v
he found not in himself, or which at least he did not find
authentic and unexceptionable. But O sad deception to whi
must trust, if humanity ever trusted to nothing! Humanity
witness to a truth, but that was all. She found not this will v
she appeared to seek, other and higher than her own. Sh
not re-make her will to the image of that of the gods, but th
the gods to her own image. And realising everywhere the
getic and memorable saying of a prophet, "In my Sabbath
found your own will."* Her religion was but her own natur
propensities, her moral state deified. Precisely the inverse of
was proposed was done. Accordance was found between the I
will and the human will, but at the expense of the forme
human will having become law to the human will: Humana t
tulerunt ad Deos, says Cicero; divina mallem ad nos.
transferred the human to the gods. I would rather transfe
divine to us.

Such have been at all times and in all countries human reli
human in an exclusive sense, for they have reflected only hum
Certainly true religion ought to be human, and more so th
others; for God, by whom it is devised, knew man much
than man knew himself; but it is at the same time divine,
human religions are but human. They re-produce, with an
fidelity, the state of manners and society; they consecrate a

* These words are the prophet's only by implication, and are based u
French version, where we have "ne trouvant point ta volanté," not find
will. Similar also is the German of Luther, "noch darinnen erfunden
was dir gefællt," nor shalt thou find therein what pleases thee. The
admits such renderings as we have here as well as that of our own English

nd the evil found therein; not all the good nor all the
ll the good for which the multitude feel both a love and
d all the evil which society loves and which it can endure
eing dissolved. It expresses, therefore, what we might
erage moral condition; but all that is between the two
ch we have indicated, they exalt, they exaggerate, they
e top of this species of mediocrity of general manners.
he people love, wish, and feel, is thus consecrated; and,
right to observe, that the interests of the mass having
eligion, and this interest being naturally more analogous
nd conservation than such and such individual interests,
considering the state of manners and culture, lean propor-
ss upon the evil than the good, and are more beneficent
moral than the absence of all religion would be. In a
his latter case, public manners would be delivered over to
s, and would not have as moderator that ideal species
tional religion presents to them, and which, although
m themselves, is notwithstanding better than themselves.
generates and changes. Religion falls into hands whose
is to make it always more distinct from morality, or to
it a partial morality, altogether arbitrary and conven-
But before this epoch, and nearer its origin, religion sus-
character which we have assigned to it, and may in a
ense pass for a beneficent institution. All religion is
ile atheism is immensely anti-social. The first effect of
on whatsoever is to oblige men towards each other: for it
ble, as we have seen, that they should not attribute some
ities to their gods, and it is impossible that they should
e themselves bound to imitate the good qualities of their
irst types of their gods, they must afterwards become their

The chain of virtue made fast in some measure to the
becomes thereby more tight and strong. If adulterous
thorise licentiousness of manners, hospitable Jupiter con-
hospitality. Every duty which nature and interest dis-
practise takes a character of holiness. Every vice which
uld endure is held under a stronger curb. Montesquieu
of all this, and has more than once expressed it. We
following passage from his "Lettres Persanes:"—"In any
religion observation of laws, love of men, piety towards
re always the first acts of religion. In any existing reli-
the moment we suppose one we must also suppose that
men, seeing he has established a religion to render them
hat if he loves men, we are assured of pleasing him by
m also, that is to say, by exercising towards them all the
harity and humanity, and by not violating the laws under
y live."

These details would conduct us too far. Let us return principal idea. Human religion represents, without really beyond them, the character, the moral condition, the physica stitution, and the intellectual habitudes of the people who spe yes, who speak it, for such a religion is a language. Religio as literature, but in a still stricter sense, is the express society; but this definition which, applied to a government do it honour, does not do so to a religion. A government ha enough when it reproduces the better tendencies of the whom it governs. Religion desires to be the mistress and t of these tendencies. Her dimensions, her height, are imm and she conceives but one way of harmonising the will of G that of man, that is to bring the second under the sovereign of the first. To sum up, human religions are literally the apo of the will.

This is not the immediate cause of their progressive sw and of their irrevocable decease. But it is right we shoul the principle of it. What is human is mortal. Doubtle what is divine may become corrupt in human hands; b divine germ resists and cannot die. Its immortality h agonies; its light grows pale or becomes concentrated in a circle; but its life has no gaps, and knows no end. T failure of its light succeeds a more lively jet of the heavenly Religious truth, although it may have been acquired and date, is sealed in the bottom of human nature, like the elementary and instinctive beliefs. It belongs irrevocal humanity, or, to speak more correctly, humanity belongs to is not the same with religions which man has drawn from h substance. Stars extinguished can never be re-lighted; and sacerdotal hypocrisy and political devotion have once pr them, when the illusion which sustains them under the n faith is slowly dissipated, it is over for ever; the people f undeceived beg, under the name of religion, some new error. sage exclaims with scorn, "What is truth?" and no longer of any choice between the doctrines of Epicurus and th Zeno.

It is not within our design to speak of the former, but the demand attentive consideration. Stoicism, that is the who, to have a god, becomes God to himself. The Stoic, it i sometimes speaks of gods, but in a sense in which he must d himself. They are another name for his ideal, not the rule n primary reason of his will. The Stoic conceives of virtue the notion of force, not under that of obedience. It does n sent itself to him under the aspect of duty, but under that of d either personal or collective. Doubtless in the distance the o sense of duty opens up as the source of this notion of virtu

Stoic hides from himself this origin, and if in this religion of the word duty is still pronounced, it is duty towards oneself is meant, and respect towards oneself is the motive and sub- of all good. There are in this religion appearances of nent hostility, of mortal war against the will, but only appear- for obeying oneself is not obedience, and duties of which self first and last term are not duties. Here again the will itself ied. We exalt it; indeed, we raise it up in some sort above hat we may more conveniently adore it. We make it nearly sible in order that we may fancy in the will some other and r thing than the will. But all these involuntary artifices are , and behold what happens: either we lower the rule level to res so that we may be able to reach it, or else we maintain it former height, and pride, severely warned of its impotency, o despair. We avow that God would not have put the rule h as we have put it; that God who made nature would not lain nature; he had no need. The implicit sacrifice of the all he would have asked. Thence more tension, more un- red efforts; a tranquil and serene disposition founded on con- in God and on the promise of his aid. And on great ons the certainty that force will come, the humble appeal to iver of this force, in short, love, the first of all forces—love, elasticity has no known limits—love, which transforms all , even to the making of suffering itself exquisite food—in a love which desires an object outside the soul, and which con- itly is a stranger to the Stoic's principle of action, whose is but a rotatory movement upon its own axis. Whatever may rational and moral worth of Stoicism it has its men, and in f them its province and its time. It is less a system and a han the temperament of certain strong minds, and in these it does not take to all as does love. It cultivates only one f the soul's field; it is ordinarily compelled to harden itself may be strong, and especially should unexpected moments it learns at length to try its strength. After having broken it is itself broken against a grain of sand. It did not uniformly ually cover the entire soul. Its brasen breastplate, its *ces* (triple shield), always had a defect somewhere. It belied terribly. Perhaps it did not bend, but it broke; it never d, but it fell, and its falls are striking in proportion to its height, for Stoicism is but the most spiritual form of pride, pride," saith eternal wisdom, "goeth before destruction."

may say all these things without scorn, without depreciation, en pay deference to Stoicism. The believer who feels him- borne can admire those who endeavour to bear up them- but he admires them with alarm, with compassion, for he their danger, and he knows, in every case, that the man so

tenderly taught to say: "Thy will be done," has not been in to say so to himself. If there is a God, to him this invocation s be made, fully, absolutely, and without reserve.

All we have just said ought to indicate at once both the nature of the problem proposed to humanity and the impossi she feels of resolving it. Stoicism has perfected the proof. we see the will incessantly fleeing from itself, yet always pre It does not become man to say, I will not will, I will not d will. That itself is an act of will, of sovereignty. The w really deposed and subdued on one side, and on the other int cally good only when that of God's has been imposed upon it authentic manner. And the difficulty appears beyond all me when we reflect that, without regarding it, no religion can be in which the will is not taken into account. It ought, on contrary, to find therein its full satisfaction; for truth is in rable from happiness, and happiness is the proper object o will, its immutable pole; and man, by the very fact that he wills happiness, and he cannot will anything else. Divest th of this tendency, it is annihilated.

The task at first sight appears contradictory; but to say th is contradictory is to affirm that there is no God, or that he forsaken us. The conclusion is stern, and I am astonished thought does not plunge into it. In fact, logic drives it to this abyss; but the instinct of nature has furnished it grappling irons which retain it upon the slope.

I have said that the task appears at first contradictory system which at once accomplishes our will and confounds system in which it may be at the same time vanquished an torious, how can we conceive it, how can we believe in its possib for it seems that if it be presented at first with the last of marks, that is to say with the attribute of happiness, the min rush upon it by attraction, instead of yielding to it by submi and if it offers at first only its harsh side, the mind, not by and deliberation, but irresistibly, and by virtue of its nature refuse to adopt it. Overwhelming fact! The will must fin triumph in its defeat and its defeat in its triumph, truth in h ness and happiness in truth, liberty in submission and subm in liberty. These things being premised, I study Christianit at its source, in the Gospel, and nowhere else.

Before entering upon a more particular examination I am s in the Gospel with a general feature spread over its whole su and affecting its whole aspect. The Gospel is a discipline o will, or to say the same thing in other words, the Gospel is tially practical. I have little to detain me on this well-k character, and which I will develope in another essay. I add one remark. Not only does the practical element superabou

all in the Gospel is subordinate thereto, all tends to the unfolding and the increasing of its force. It is important to remark that differently from other religions the Gospel admits speculation only as a fulcrum and auxiliary to practice, and only in proportion as the necessity of the practical demands it. Not only, as it is easy to convince one's self, is no doctrine inactive, but the exposition of the doctrine is suspended precisely, I dare to say abruptly, at the point wherein the practical, being satisfied, would have no advantage to reap from a further development. In other religions, doctrine, after having established practice, is continued beyond for its own satisfaction, and prolonged under the form of poesy or metaphysics, according to the taste and intellectual temperament of the people, or the age for which it has been conceived. There are, in this respect, superfluities in religions intellectually the poorest. Thought and imagination are unwilling to leave incomplete the circle that is commenced. The Christian religion proceeds otherwise. Solely pre-occupied with the restoration of the human will, she has uttered no doctrines or, to express ourselves better, no mysterious facts which have fallen under her knowledge, but such as were strictly necessary to her design. Far from fully satisfying human curiosity, she has sent it away fasting on many subjects, thus imposing upon it an exercise of submission before or after many others of the same species. This imperfection of the system, if it was a system, appears to me admirable in a religion, and communicates to ours an austere and holy character which belongs only to herself.

I pursue my examination, and I find that this religion, from the moment its foundations were laid by eternal love and wisdom, has prepared proofs of its truth, has written conformably thereto its title deeds, registered its vouchers, in a word, it alone, of all religions, has manifested the formal intention of being established in the understanding by means of criticism and science. I do not yet speak of the amount of force and evidence possessed by these proofs, too much neglected and slighted in our day even by Christians. I do not say that the most severe intellects have declared themselves satisfied therewith, that the greatest minds have rejoiced in the contemplation of these proofs, and that scientifically we should be very happy to be able to give to all the important facts of profane history, bases as certain as that of the details of Christian history; I only say that God has willed this religion should be a history, till the most abstract dogmas should become, within the limits of time and space, within the horizon of human life, external facts susceptible of being appreciated and verified by ordinary means. If this system does not absolutely hold aloof the will of the examiner, it is because in no species of investigation is the will entirely out of court. To pretend so in the case in question would be to make an impossible condition. But what was possible

has been done, and has been done only by Christianity. It placed its proofs, not in a sphere beyond the reach of the will in a sphere which is not that wherein the will reigns. It has become philosophy; for philosophy is man himself, man n translated by man intellectual, the formulated sentiment by th The foundation of Christianity, considered as history, is not jective, but objective, outside of the *I*, as in all history. passions may pervert the look we cast on facts, but we ca mix our substance with these facts, identify them with selves, transmute them into ourselves. Objective by nature, they remain what they are. We shall meet them ag but it is better still to say they will meet us again. The monun subsist and are indestructible; the rules of criticism subsist are immutable. There the will can do nothing directly. Wh false is false; what is true is true. We may refuse to attend proof, to look at a fact; we cannot refuse our consent to evid and what is false cannot eventually and universally be held as The Christian religion, in this respect, has taken the most and generous form, and, I re-assert it, it is of all religions the one which has submitted to this proof, the only one which challenged it. But it was not all to have held, as far as the was naturally possible, the will at a distance from the discu Here the heroism of truth appears. As truth it aspires t believed. That is its necessary tendency, its desire. But wh means of being believed, to run from the first step right in face of the will! The will braving the will! What an ou And yet it was necessary. It was necessary that it shou really verified, quite evident that the human will, under the d tive appearance of homage to God, was not going to antic itself. It was necessary it should have the feeling, the sciousness, that it was indeed the will of another which it adopting; and that it might feel thus, it was necessary it s feel itself opposed on all sides, and in its greatest depths. A price only it was certain not to worship itself under the name of

Here we have the most imposing testimony in favour of C tianity, that of mankind. Just as the piercing cry of sorro forms the surgeon of the moment in which the steel, operatin the extirpation of an inveterate evil, has penetrated beyon dead flesh, and plunges into the living and sensitive tissue, ev a terrible cry from human nature has served as an answer t sword of the Word as it ploughed into its depths. The w until then probed in every direction, but without even awakin invalid, now probed to the bottom for the first time, irritate living fibre, and awakes the patient with a start. Other reli could recoil by a feeling of nationality or by individual inte but here a howl of indignation has gone forth from all and

man.* The new religion makes its way like an enemy, and its advent into the world has the character of an invasion. The cross, in which is summed up all that is characteristic of this religion in its dogmatic, moral, and social bearings, the cross is "unto the Jews a stumbling-block, and unto the Greeks foolishness," that is to say an offence in all times to the legal man who thinks he has done, or is able to make, his reckoning with God; folly at all times to the worldly wise, who laughs at the double idea of man reckoning with God, and of God reckoning with man. The human will, by which we must understand "the lust of the flesh, the lust of the eye, and the pride of life," the human will is nailed to the cross. This cross expresses everything: that man, irrevocably lost, ought to renounce all confidence in himself, that his works have no proper value of their own which may be reckoned to him, that he is dead, and that he has to be re-quickened, that the very foundation of his inclinations must be renewed, that he belongs not to himself, and that he must divest himself of his own will, placing himself in the hands of God, to receive a new one from him, conformed and subordinate to the Divine will.

The cross, the new sun of the moral universe, concentrates in its focus all these rays of truth. It is the sublime abridgment of everything more explicitly spoken by the Gospel. The morality of the Gospel is not the partial and successive restoration of man. It does not add virtue to virtue until the framework is filled up, but it casts into the heart of man a new principle of life and action, the love of God; and as this word, so easily articulated, is the name of a moral fact till then deemed impossible, and which was so in effect, it gives for a principle to this principle, for a basis to this basis, a fact of incommensurable import, and at once of a mysterious nature, and profoundly sympathetic with our moral necessities; a fact which alone completes life, governs the world, organizes chaos, pacifies the soul. It sets before us God himself becoming man for the salvation of men, the only lever which could be brought down low enough into the soul to shake, move, and displace its life; shall I say a physicological discovery which belongs only to God, and the application of which restores to him our will in the subjugation of our hearts.

Strong in this immense fact, the Gospel raises against us immense pretensions. I know not what they dream of who would consent to receive Gospel morality on the sole condition that we don't ask their acceptance of its doctrines. What is this but first of all to desire to transplant a tree without its roots? And then,

* We subjoin this sentence in the original that the reader who wishes may test the efficiency of our translation: "D'autres religions avaient pu être repoussées par un sentiment de nationalité ou par des intérêts individuels, mais ici le *tolle!* est parti de tout l'homme et de tout homme."

where does doctrine end and morality begin? I despair of any one making me see it. In the Gospel doctrine is already morality, and morality doctrine, and their respective character maintains that intimate and organic union which makes them to be the continuation of each other. If you rend the living bond which unites them, if you tear morality from the heart of religion like a leaf from the midst of a book, you then have a morality such as others, which you will in vain call beautiful, sublime, and which will not bind you more than any other to perfection. But seen in its place, and in the whole with which it is co-ordinate, Gospel morality raises, we repeat, immense pretensions. The Gospel exacts of the soul an entire surrender, without reserve, of all it loves, of all it desires, of all it is. The indispensable condition of true morality; for the least shelter, the most modest retreat suffices the will. The smallest nook of the soul is to it a world wherein it makes room for itself and stretches itself out. An indivisible point would be enough for it. There is none so contracted in which it is not found entire, in which it does not triumph to the full. It is not space that is important to it, it is being. The *I* occupies no space, it asks only life. Not to be absolutely nothing is all it demands, for then it is everything. Now it is this last asylum, this mathematical point, which evangelical ethics refuse to the will. Also all those who have honoured the evangelical system with the most superficial glance, have said, if not with more truth at least with more feeling, this morality is beautiful, but it is inapplicable, it is impracticable. A contradictory and rash assertion. Contradictory because the just and the impracticable are self-excluded, because duty in morals implies power, because these two ideas are confounded at their source—which is God, and because to put them in contradiction to each other is to make him a liar. A rash assertion because it is to judge at a glance what we wish to have thoroughly examined, and to consider from a natural point of view an order of things necessarily supernatural, to deny that God would or could finish his work, to deny that he has been faithful to himself, and consequently to deny the means at his disposal, and by the use of which he can as easily renew our moral force as our moral ideas. If Christian morality is impracticable we could not call it beautiful, for nothing is beautiful but the true; if it is true it is practical, in the sense that no one of its precepts is absolutely above the capacity of man armed with God's weapons; in this sense especially that the spirit of this law becomes without reserve and without restriction the spirit of the spirit of the believer, on whom it is not only by God imposed, but to whom it is assimilated, and with whom it is incorporated by the efficacy of love.

We might ask whether it be not necessary to establish undeniably the entire submission of the will, to impose upon it some law

rbitrary, that is to say, some law which is not its own re-
lation, but one which is recommended by its origin and the
its author. I shall be very guarded in saying whether
sition of laws of this kind are unworthy of the Divine
:; but I would reply that the Gospel does not impose any
, and prescribes in general only what nature recommends
nscience; and I would add that in general the will is not
ued by the necessity of obeying natural laws than it would
ɔitrary ordinances. In itself it is already but too difficult
l spiritually to obey the first, without gratuitously seeking
ıer exercise. I am not even far from believing that natural
generally more difficult of observation. Pride is easily
, and obedience assumes a material form in the observance
ary commands; the others offer more occasions of humility
e spiritual aliment. And experience proves beyond all
that there is no necessity to carry to another soil than
he conscience, an obedience the direction of whose spirit
ıined by the evangelical law. I add that when man has
to remove the will from under the sublime severity of
ı law, he has created a multitude of arbitrary prescriptions
e not added to, but substituted for, the natural laws, of
e Gospel is a new and more perfect publication.

y now be asked whether with this same object of establish-
oyal submission of the will it be not indispensable that the
happiness be waived, whether we must at all cost escape
ɛerous contact of two elements of which the one tends
r to absorb the other. The submission of the human will
)ivine will is virtue, virtue is truth, truth in action. Now
s is necessarily included in truth. Nothing in the world
ɔf the world can prevent a being whose will is united to
God from being happy thereby. It would be so in the
the damned. Nothing can prevent such a being from the
ɔement of its efforts to unite its will to the Divine will,
ting in some measure that true happiness which has its
in the peace of the heart. It is useless then to think of
ıg from each other two elements thus inseparable. They
ɔ-unite, notwithstanding all obstacles, or perish each one
ım the other.

) Christian religion is so far from excluding or waiving the
ıappiness, that on the contrary it begins with offering it, if
s first act, its first word, the reason is that no more than
r religion can it begin otherwise. And if anything dis-
ɛs it, in this respect, from other religions, it is its being
ıtuitously liberal, it is its giving all to whom nothing was
is its assuring all to whom nothing was promised. But its
spiritual, invisible, assigned for eternity, and its demands

are near, immediate, inexorable, unbounded. It does more than show that happiness is the consequence of submission; it places it in submission itself. Obedience is more than the means of happiness. It is happiness. This religion, all prodigal as it is in its gifts, draws them from our own heart. It enriches us with our own substance, it makes us the artificers of our own lot. We are free so far as we obey, rich so far as we despoil ourselves. The surrender of our own will is the whole of religion, is life eternal. We are clearly warned of what our instinct has whispered to us ever since the world began, and that is, that we shall have attained the end of our being and the limits of our desires only when we shall have sincerely, loyally, and in good faith, yielded ourselves into the hands of God. But although this truth stands upon the threshold of every conscience, what a task notwithstanding, and what subject more appalling? What object more horrible to a natural man than such an abdication? And even as to those who have suffered themselves to be caught in the snare of heavenly promises as by divine honey, what more overwhelming discovery than that of a task they have never even caught a glimpse of through these sweet words of pardon, of grace, of salvation? Why, notwithstanding the conviction even of their reality, notwithstanding the beauty of these promises, notwithstanding the inevitable acceptance of a morality whose righteousness we acknowledge, why, finding in the Gospel itself nothing but reasons to respect and love them, why the rigourous adoption of these principles, why has a real, consequent Christianity deeply rooted in the life been at all times? Why yet a rare thing? Why content with a Christianity of bark to which we could not cordially yield ourselves, evince generally aversion, and decide only after long struggles for the free Gospel, which, considered under one of its principal aspects is, to take it rightly, but the proclamation of the sovereignty of God? It is precisely because of that. The attribute which recommends it with authority is the same which repels it with power. The sovereignty of God excludes the sovereignty of man. Need we be astonished that St. John should say "that no one can believe that Jesus Christ is the Son of God without the Holy Spirit?"

Art. II.—THE WITNESS OF THE SPIRIT.

INTIMATELY and inseparably connected with justification by faith, is the inestimable blessing of adoption into the family of God. Our sonship lost in the first Adam is regained by every believer in Christ, the second Adam. That we might be restored

irable and blessed connection with the heavenly family
ncipal design of the Saviour's advent. "When the
ne was come, God sent forth his Son, made of a woman,
the law, to redeem them that were under the law, that
ceive the adoption of sons." Accordingly, all who
im in the days of his flesh, were actually restored to
d holy relationship. "As many as received him, to
e power to become the sons of God, even to them that
s name."
wment of a privilege so great and glorious may well
stonishment and thankfulness of all who enjoy it. It
oved disciple with adoring wonder and glowing gratitude.
at manner of love the Father hath bestowed on us,
uld be called the sons of God!" It is a high and
distinction to be permitted to become the servants of
higher still to be made the friends of God. How high
n the distinction of being the sons of God! What
ly distinctions, all earthly titles and dignities, compared
he sons of God! They dwindle into utter insignificance
holly obscured in the effulgence of this exalted dignity

s an empty title—a mere honorary distinction, which
enefit, or from which no real advantage is derived. It
; of inestimable blessings and of glorious things. It
to God as a reconciled Father, imparts a title to the
eritance, and inspires a joyful hope of a blissful im-
"If children, then heirs; heirs of God, and joint-heirs
"

owledge of this exalted privilege—this blessed relation-
ined? Can those who are adopted into the heavenly
an assurance of the fact? It will not be questioned
n impart this knowledge or assurance to any whom he
to favour; and that he will bestow it upon those whom
into so intimate and endearing a relationship seems
o suppose. As he bestows upon them such wondrous
condescending love as to adopt them into his family
em as "dear children," it would be strange indeed if
mpart to them a knowledge of the fact.
g to the sacred Scriptures we find numerous instances
persons being favoured with this blessed knowledge. In
of the world, while as yet the promises of the Saviour
nparatively obscure, and religious light but dim, Abel
itness that he was righteous,"—that he was justified
of God, and adopted into the heavenly family. Enoch,
nslation, "had this testimony, that he pleased God,"—
ved the divine favour and approval. Noah received a

similar testimony. Abraham, Isaac, and Jacob were favoured with repeated assurances of the divine favour. David speaks in joyous strains of his sins being forgiven and his iniquities being pardoned. Many of the prophets enjoyed an assurance of the divine favour. And during our Saviour's public career he assured many who came to him that their sins were forgiven. Leaving the Gospel narratives, and coming to the epistles of the inspired apostles, we find "the knowledge of salvation by the remission of sins," or a consciousness of adoption into the family of God, represented as the common experience of Christian believers. In the epistle to the Romans the Apostle Paul says, "Being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God:" language this, which manifestly implies a knowledge of adoption into the heavenly family, and of a consequent title to the heavenly inheritance. In the second epistle to the Corinthians the same apostle says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Similar language is scattered throughout his epistles, but we will quote only one other passage: "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." The Apostle Peter speaks with equal certainty: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." The Apostle John is not less clear and explicit on the subject: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." From these, and numerous other passages of a similar kind, it is evident that the knowledge of the divine favour was the common experience of the Christians of the apostolic age.

We have thus seen that an assurance of the favour of God was enjoyed by many under the patriarchal, the Levitical, and at the commencement of the Gospel dispensation. If, therefore, believers cannot now know that they are accepted of God and adopted into his family, their privileges are not only inferior to those of believers in the apostolic age, but also to those of the saints in former dispensations, which surely will not be admitted by any who understand the superior light and glory of the Gospel dispensation.

The question then arises, how, or by what means, is this knowledge of the divine favour obtained? Abel obtained it by some external

; a testimony which was understood by Cain as well as
Cain was very wroth, and his countenance fell" because
accepted of God and himself was not. Some outward
too, appears to have been given to Enoch; and Noah
ed with a direct and oracular testimony from God that
hteous. Abraham appears to have received a similar
of the divine favour; God said unto him, "Fear not,
I am thy shield, and thy exceeding great reward."
: messenger said to Isaiah, "Lo, thine iniquity is taken
thy sin is purged." The angel Gabriel said to Daniel,
reatly beloved, fear not: peace be unto thee." The same
ed angel said to the Virgin Mary, "Hail, thou that art
oured, the Lord is with thee;" or, as it is rendered in
ı, thou art "graciously accepted, or much graced." So
hom the Saviour pardoned, he spoke directly, assuring
they were forgiven.

se extraordinary circumstances do not now occur; and
ır is not now with us in his bodily presence as he was
isciples in the days of his flesh. No outward voice now
mation to believers respecting their acceptance with God;
messenger is sent from heaven to assure them of the fact.
y testimony of their adoption is nevertheless afforded;
ony is nothing less than the testimony or witness of the
it. "The Spirit itself beareth witness with our spirit,
ə the children of God."

oeen matter of dispute, and still is, whether one or two
ıre here spoken of. The language certainly favours the
two witnesses are meant,—the witness of the Holy
urring with the witness of our own spirit. The original
ı to be still more explicit. The word rendered "beareth
h," is not the simple form *μαρτυρεῖ*, he witnesseth, but the
form, *συμμαρτυρεῖ*; the preposition *συν* denoting the con-
: the witness of the Spirit with the witness of our own
The words clearly teach us," says Dr. Cooke, "that the
: our adoption is two-fold—the witness of the Holy Spirit
itness of our own spirit. The meaning lies upon the
the passage, and is so obvious that we wonder that any
should have attempted to reduce the testimony to that of
namely, the testimony of our own spirit. Certainly
! *itself*," which bears witness with our spirit, is as distinct
ın spirit as two men deposing in a court of justice are
t beings." Bishop Sherlock in his sermon on the subject
similar language, and argues the point against Grotius
. "As our translators have represented St. Paul's
ere is no room for dispute concerning the number of the
hich are evidently two: '*The Spirit beareth witness*

with our spirit;' The Spirit itself, that is, the Spirit of adopti which Christians receive, is one witness; and our own spirit is t other witness. But the vulgar Latin, and several other translat render the words to this effect: *The Spirit itself beareth witn to our spirit.* According to this sense, which is maintained Grotius and Crellius, and some others, there is but one witness, t Spirit of adoption, who bears evidence to our spirit. But the wo of the original evidently imply the sense which our translat follow. Συμμαρτυρειν signifies to be a fellow-witness, or to witness same thing that another does. And so the word constantly signi in Scripture, and is never used but where there is a concurr evidence of two witnesses. We meet with the same word in Ro ii. 15. *Which shew the work of the law written in their hea their conscience also bearing witness, and their thoughts the me while accusing or else excusing one another.* And to this pl Grotius sends us to show that the word is used of one single witn only; as here the conscience only is said to bear witness. Bu little attention will show us in this place another witness: t apostle proves from the evidence of conscience that the Gentiles h the work or matter of the law written in their hearts: the l testifies to men what is good, and what is evil: if conscience testi the same thing to be good and just which the law does, then c science proves the matter of the law to be written in the heart; it testifies anything else, so be it; but no other evidence will pr the apostle's assertion, that the Gentiles have the work of the l written in their hearts. And, therefore, the apostle's argum stands thus: the Gentiles shew the work of the law to be writte their heart by the testimony of their conscience, which agrees w the testimony of the law; their conscience and the law both allow and forbidding the same thing. So that the apostle's argum plainly supposes the concurrent evidence of the law and of c science. And, therefore, even here the word συμμαρτυρεῖν points two witnesses to us. The same word is used by St. Paul in the f verse of the ninth chapter of the Romans: *I say the truth in Chr I lie not, my conscience also bearing me witness,* συμμαρτυρουσης But here evidently are two witnesses to the same thing. Whe man does not speak the truth 'tis certain that he witnesses thing, and his conscience witnesses another, and are therefore t distinct witnesses: so are they likewise when a man speaks tru for the same evidence will not make two witnesses to be one witn And, therefore, here also there are two witnesses. St. Paul, w witnessed his affection to his countrymen, and his conscience, wh witnessed for his sincerity. The word is used but once more in New Testament, and that is in the last chapter of the Revelatio and there it is used with respect to testimony, in which Christ, t his angel whom he sent to the churches, and even St. John, w

ed. So that the word is everywhere used of the concurrent
s of two or more witnesses. And, this being the constant
he word, there can be no reason given why it should not be
the same sense here, and rendered, *the Spirit itself beareth*
not to, but *with*, or, *together with our spirit, that we are the*
of God."

rmony with these views, and with the English version, Beza
atin version renders the verse thus: "Qui ipse Spiritus
unà cum spiritu nostro, nos esse filios Dei."—The same
itnesseth together with our spirit, that we are the children

To the same purpose is the French version of Martin:
e même Esprit qui rend témoignage avec notre esprit, que
mes enfans de Dieu."—It is the same Spirit that bears
y with our spirit that we are children of God.

there are two witnesses to the fact of our adoption seems
ly clear, namely, the Holy Spirit and our own spirit. Let
ine each of these in order.

The witness of the Holy Spirit. We begin with this
it is first in the order in which the witnesses are named by
le, and also because it is first in the order of nature, it
e witness of the Holy Spirit which produces the witness of
spirit, as we shall have occasion hereafter to show.

it is the Holy Spirit, the third person in the ever-adorable
to which the apostle refers in the last quoted passage is as
as it can well be. Crellius and others suppose, indeed, that
s our evangelical spirit, or evangelical temper; but the
shows that this supposition is without foundation, and is
er erroneous. In the second verse of the chapter we read
Spirit of life in Christ Jesus which hath made us free from
of sin and death, which cannot mean our evangelical spirit,
is the agent by which our freedom from the bondage of sin
evangelical temper is produced. In the fourth and fifth
his Spirit is represented as the Spirit after which believers
nich is the evidence of their regeneration. In the ninth
is called the Spirit of God and the Spirit of Christ as
ng from the Father and the Son, and is represented as
in the hearts of believers in conformity with another
which says that believers are "temples of the Holy Ghost."
leventh verse the work of raising up Christ from the dead,
quickening the bodies of believers is attributed to him,
rely cannot mean our evangelical spirit or temper. In the
h verse he is represented as the agent by whose gracious
ievers are enabled to mortify the deeds of the body. In
teenth verse they are said to be led by the Spirit. In the
he is called the Spirit of adoption which enables them to
a, Father. And it is the Spirit itself, or, as may probably

be more correctly rendered, as it is by several critics and divines, the same Spirit, which bears witness with our spirit that we are the children of God. It is, therefore, sufficiently clear that by the Spirit which beareth witness with the spirit of believers is meant the Holy Spirit, or the third person in the sacred Trinity. The next inquiry is, how, or in what manner does the Holy Spirit bear witness to the believer that he is a child of God? Among evangelical divines there are two principal views entertained upon this point, which it may be necessary to examine; frequently called, for the sake of distinction, the direct or immediate, and the indirect or mediate. The first of these is thus expressed by Wesley: "Perhaps one might say, (desiring any who are taught of God to correct, to soften, or strengthen the expression), the testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ has loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God." St. Bernard speaking of this witness says, "This is the witness which the Holy Spirit bears in thy heart, 'Thy sins are forgiven thee.'" Hooker, as quoted by Watson, says, "The Spirit which God hath given us to assure us that we are the sons of God, to enable us to call upon him as our Father." Archbishop Usher, as quoted by the same author, says, "From adoption flows all Christian joy; for the Spirit of adoption is, first, a witness; (Rom. viii. 16;) second, a seal; (Eph. iv. 30;) third, the pledge and earnest of our inheritance; (Eph. i. 14;) setting a holy security on the soul, whereby it rejoiceth, even in affliction, in hope of glory." Bishop Pearson says, "It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance. As we are born again by the Spirit, and receive from him our regeneration, so we are also assured by the same Spirit of our adoption." "This is that πνευμα υιοθεσιας, that 'Spirit of adoption' which constituteth us the sons of God, qualifying us so to be by dispositions resembling God, and filial affections towards him; certifying us that we are so, and causing us, by a free instinct, to cry, Abba, Father." These last named authors, though not aiming at such a precise and accurate definition as Wesley, nevertheless agree substantially with him; their language being in harmony with the doctrine of the direct or immediate witness of the Spirit.

The second opinion of the witness of the Spirit is what is called, and that properly, the indirect or mediate witness; making the witness of the Spirit to be given through our own spirit. It is thus expressed by Scott, the commentator, "The Holy Spirit, by producing in believers the tempers and affections of children, as

described in the Scriptures, most manifestly attests their adoption into God's family. This is not done by any voice, immediate revelation, or impulse, or merely by any text brought to the mind (for all these are equivocal and delusory), but by coinciding with the testimony of their own consciences, as to their embracing the gospel, and giving themselves up to the service of God. So that, whilst they are examining themselves as to the reality of their conversion, and find scriptural evidence of it, the Holy Spirit from time to time shines upon his own work, excites their holy affections into lively exercise, renders them very efficacious upon their conduct, and thus puts the matter beyond doubt; for while they feel the spirit of dutiful children towards God, they become satisfied concerning his paternal love to them."

This is the view now generally entertained among moderate Calvinists, both among the evangelical clergy of the Church of England, and the leading denominations of Protestant Dissenters, and the Presbyterians of Scotland. Dr. Stowell, in his "Work of the Spirit" (Congregational Lecture) does not formally discuss the subject; but from brief statements it is evident that he holds this view. "Good works," says he, "connected with the principle and the power by which they are wrought, are the signs of the presence of the Holy Spirit, 'bearing witness with their spirit,' that they are the children of God.'" Dr. Pye Smith, in his Theology, does not notice the subject at all. Dr. Jackson, the present Bishop of Lincoln, in his volume of sermons, entitled, "The Witness of the Spirit," never discusses this question, but takes for granted that the work of the Spirit is the witness of the Spirit. Dr. Dewar, Principal of Marischall College and University, Aberdeen, in his 'Believer's Charter," thus speaks of the ordinary witness of the Spirit:—"This Divine Spirit enables him [the believer] to see amidst much weakness and imperfection, his own gracious work, and to come to the conclusion that he is really a child of God. How does the Holy Spirit work in enabling the soul to apply this evidence? By stirring it up to diligent self-examination; by giving occasion for the exercise of some graces in so clear a manner, that there can be no doubt of their heavenly origin; by showing from Scripture its interest in redeeming mercy, and making it manifest that the faith, the love, the repentance, and the obedience which are in us, are truly unfeigned, sincere, and evangelical. Thus the Holy Spirit, by directing and aiding our faculties, enables us to compare our actual condition with the Divine Word, and, on good grounds, to come to the conclusion that we are the children of God."

A third opinion, which differs from both of these principal ones, and which agrees with both in one or more respects, is, that the direct witness of the Spirit is a special privilege, limited to a few believers, and that the indirect witness of the Spirit, or the witness

of our own spirit, is the common privilege and experience of the saints. Among those who held this view among the early Nonconformists was Dr. Watts, as may be seen in his two interesting discourses on the witness of the Spirit. Besides him was, according to Dr. John Campbell, as stated in his Theology for Youth, "A host of Calvinistic divines, second to none, in any age or country, in eminence for learning and piety—among whom are Flavel, Howe, Caryll, Owen, Goodwin, and Samuel Clark." Among modern divines who hold this intermediate opinion may be named Dr. Campbell, Dr. Leifchild, as may be seen in his sermon on the witness of the Spirit in his work on Christian Experience, and Dr. Dewar before named. These last mentioned divines call the direct witness of the Spirit the extraordinary witness; and the indirect witness, or the witness of our own spirit, the ordinary witness of the Spirit.

The former of these opinions, or that of the direct or immediate witness of the Spirit, seems most agreeable to the Word of God and to the experience of believers. Dr. W. Cooke, with his usual clearness and accuracy, says, "The kind of evidence which the Holy Spirit affords, is called bearing witness. It will not be disputed, that this language is appropriate and expressive; and if so, the evidence of our adoption must be such as is analogous to a testimony or direct proof. When John bore witness of Jesus, that he was the Messiah, he uttered a plain and direct testimony, saying, 'This is he of whom I spake. Behold the Lamb of God which taketh away the sin of the world.' When the apostles bore witness to the resurrection of Christ, they exclaimed, 'This Jesus hath God raised up, whereof we are all witnesses.' When the Father bore witness to the Son, he announced from the parted cloud, 'This is my beloved Son, in whom I am well pleased.' And when the Spirit bears witness to our spirit, that we are God's children, although no vocal sound is heard, yet he exerts an influence upon the soul equivalent to a direct testimony, declaring, 'Thou art pardoned and accepted through Christ. Thy sins are all forgiven, and thou art an adopted child of God.' As St. Bernard says, 'The testimony given by the Holy Ghost in thy heart is this, Thy sins are forgiven thee.' It is a witness; and though the testimony is internal, not external—addressed to our consciousness, not to our bodily senses, yet it is equally as distinct and recognised, as if it were a vocal announcement from heaven."

The late Rev. E. Grindrod, in an essay on the Witness of the Spirit, published in the *Wesleyan Magazine* for 1825, speaks with similar clearness and convincing argument:—"St. Paul, in the first cited text (Rom. viii. 16) distinguishes the witness of which he speaks, from all induction and inferential evidence, by an explicit and emphatical phraseology: 'the Spirit itself beareth witness,' not the Spirit in the word, but the Spirit itself, without any inter-

mediate means. Were I to say, 'A man himself declared a given fact to me,' would any person imagine I meant that the man had only written a letter containing certain general statements, from which, by examining and comparing certain extrinsic circumstances, I might infer the fact in question? No reasonable person would charge another with such absurd circumlocution; and yet an inspired apostle is charged with it by the advocates of the opinion just stated."

Without further arguing the question, we conclude that the witness of the Spirit is an immediate testimony which he gives to the souls of believers respecting their adoption into the family of God. We may, however, remark that this witness is not equally clear in every case and at all times. In many cases it is so clear and strong as to exclude all doubt and uncertainty, and give a full assurance of the Divine favour. It is said of Brainerd, that though he had a natural tendency to depression and sometimes sank into deep melancholy, yet that even "at these times he was not exercised about the state of his soul, with regard to the favour of God and his interest in Christ, but about his own sinful infirmities and unfitness for God's service." And it is recorded of the late celebrated Dr. Judson, American missionary to Burmah, that from the time of his obtaining peace he never doubted his acceptance with God. Numberless instances of a like kind doubtless occur in every age, and among different denominations of Christians. But it does not necessarily follow that all who enjoy the witness of the Spirit are favoured with these clear and bright evidences of the Divine favour, which banish all doubt and fear. It may certainly be enjoyed, and we believe often is, in a less clear and luminous degree; admitting even doubts more or less, and amounting only to what has not been unaptly called by several divines "a comfortable persuasion" of the Divine favour, rather than to a full assurance of it.

And even in those cases in which it is sometimes clear and luminous, it may become partially obscured through various causes. "Grieving the Holy Spirit," through unwatchfulness or partial omission of duty, nervous disorders, and powerful temptations of the enemy, may bring a cloud over the mind, and darken the evidence of our acceptance with God. It should not, therefore, be concluded that believers who are not wholly free from painful doubts relating to their spiritual state, are not in possession of the witness of the Spirit, though they cannot be said to enjoy it in a full and luminous measure.

Secondly, we glance *at the witness of our own spirit.* This is the evidence afforded by our own minds respecting our connection with the family of God. The characteristics of God's children are clearly pourtrayed in the sacred Scriptures, and the agreement therewith of the believer's characteristics is the witness which his

spirit or mind gives to the fact of his sonship. For example, love to God is one of the characteristics of God's children. "We love him, because he first loved us." Love to our Christian brethren is another: "We know that we have passed from death unto life, because we love the brethren." So are all the fruits of the Spirit; for the Spirit produces these fruits in the hearts of the children of God; they are "born of God," "born of the Spirit," in order that they may resemble God, and have all a family likeness. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now, if we have this love to God and our brethren in Christ, and these fruits of the Spirit, they afford an evidence of our connection with the family of God; our spirit, our renewed mind, witnesses that we are his children. We can be conscious that we have those characteristics of God's children which are given in the sacred Scriptures; and from comparing our own hearts with the Divine Word we can discern the agreement, and thus reasonably conclude that we are the children of God.

The witness of the Holy Spirit to the fact of our sonship is addressed to our consciousness; but the witness of our own spirit appeals both to our consciousness and our reason; by faithful examination and the help of the Holy Spirit, we are made conscious that we possess the features of the children of God, and we therefore reason that we are his children. These witnesses, the witness of the Spirit and the witness of our own spirit, are united in every true believer. The Spirit's witness is not the privilege of a few merely, as Doctors Watts, Leifchild, Campbell, and other eminent divines teach; for the language of the apostle respecting this witness, evidently refers to the common experience of the children of God. This witness, as we have previously remarked, varies in degrees, some believers having a much clearer testimony than others; but all real Christians evidently enjoy this witness in a greater or less degree.

And having the witness of the Spirit of God, we must also have the witness of our own spirit, for they are never separated, but are always combined: they exist in the relation of cause and effect. The witness of the Spirit to the soul of a believer naturally and necessarily produces the witness of his own spirit. When the Spirit testifies to the heart of the pardoned sinner that his sins are pardoned—that God has so loved him as to turn away his wrath, and to adopt him into his family, then it is that he first feels love to God spring up in his soul. Till he receives a knowledge of the pardoning and paternal love of God towards him, he cannot feel love to God in return. But no sooner does he receive this assurance than this love to God begins to glow and burn within him, and he is "born again," and thus conformed, in a considerable degree at least, to the likeness of God.

And usually the witness of the Holy Spirit and the witness of our own spirit, will agree in point of clearness. If the witness of the Spirit to our sonship be very clear and luminous, so will the witness of our own spirit generally be. If the evidence of God's love to us be unusually bright, our love to him, our joy and peace, and other fruits of the Spirit, will commonly abound. If, on the contrary, the witness be somewhat obscure or cloudy, the graces of the Spirit in us will be proportionately weak and feeble.

In this union of the two witnesses is secured our safety and our comfort. Our safety; we cannot be deluded with a false impression, if we have the evidences of regeneration in ourselves; and our comfort; for the Spirit's witness, confirmed by the witness of our own spirit, afford the most rational and satisfactory evidence of our adoption into the family of God.

Have we then this witness of the Spirit? Do we enjoy it in our own souls? And is it corroborated by the witness of our own spirit? If so, what thanks should we render to God for his abundant mercy towards us! What fervent gratitude should burn within us for such condescending goodness and boundless mercy! Formerly slaves of sin and Satan, rebels against God, and heirs of hell, we have found forgiveness, liberty from bondage, adoption into the family of God, and are become heirs of the heavenly inheritance! And can we be unmindful of the abundant mercy and grace manifested towards us? Can we be ungrateful for such distinguished favours? Rather let us daily contemplate the wondrous goodness and mercy of God towards us, and from a grateful sense of our obligations consecrate ourselves unreservedly to the service and glory of our gracious God and Saviour.

And let us be careful so to walk that we may not forfeit this witness and the privileges and blessings connected with it. It is the witness of the Spirit to the fact of our sonship; it is not an assurance of eternal salvation. From our sonship naturally arises our heirship; for, as the apostle argues, "if children, then heirs; heirs of God, and joint heirs with Christ." But if our sonship should be forfeited, so also would our heirship. So argues Bishop Sherlock, with his usual perspicuity and force: "This certainty does not extend to our future and final salvation. For to be in a state of grace is to be heir of salvation: but an heir may be defeated, if by any after act he incapacitates himself to inherit. In a word, a state of grace may be lost; he that is the child of God may cease to be the child of God: and therefore being certain that you are now in a state of grace cannot make you certain of final salvation; but you must still work out your salvation with fear and trembling. This we learn from the apostle's own arguing here: The Spirit of God beareth witness with our spirit, that we are the children of God. The consequence of this is, if children, then

heirs. But 'now are we heirs through hope,' he tells us in another place; and at the twenty-fourth verse of this chapter, 'We are saved by hope: but hope that is seen is not hope.' Certainty shuts out hope: and, since being children makes us only heirs through hope, 'tis plain, being certain that we are now the children of God can give us no absolute certainty of our final salvation: and therefore 'tis great presumption to talk of security. Our certainty reaches to our present condition, which is enough to keep our minds easy and contented. Other certainty than this might make us remiss; this may encourage us to run with patience the race that is before us, and to labour in the Lord, knowing that our labour shall not be in vain." Be it our daily care, therefore, so to walk that we may not lose this blessed testimony to our sonship.

And if this witness to our connection with the family of God is to be enjoyed, how great the folly of neglecting to seek so as to obtain it! If it be desirable to secure a title to an earthly estate, how much more desirable to secure a conscious and satisfactory title to the heavenly inheritance? This is to be obtained in answer to prayer, and through faith in Christ. The witness of the Spirit is not given without prayer, nor before believing, but is consequent thereupon. Let not the penitent sinner wait for the witness in order to believe; but let him come at once to Christ with all his guilt and misery, and trust in him for present pardon; and he will receive it, and the witness of the Spirit as the result. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Being justified by faith we have peace with God through our Lord Jesus Christ." J. P.

Art. III.—JOHN OXTOBY.

BY A PERSONAL FRIEND AND FELLOW-LABOURER.

"Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and for ever."—Heb. xiii. 7, 8.

AMONGST the active and successful agents of Primitive Methodism in its early days, few took a more conspicuous part, or excited more public attention, than the honoured man whose name is at the head of this article. Upwards of forty years ago the writer was privileged with being a colleague in the ministry with him, in one of our north country stations, and moreover frequently lodging with him under the same friendly roof, and sitting at the same table. Such a connection and almost daily intercourse most assuredly afforded a fair opportunity of fully estimating his character and labours. In personal appearance he was (then at middle age) rather below middle stature, thickly set, and muscular, his countenance somewhat florid, face more orbicular than oval and of a cheerful aspect. In disposition he was affable,

d as one might say, a most agreeable fireside companion, ly within the range of what he considered to be his peculiar , as a minister of Christ. Of course, having been trained life to agricultural pursuits, and at a time when few existed for the education of the working class, he lacked ational acquisitions, except the simplest rudiments. Had favoured with the means of mental improvement in youth, s the ingenuity, tact, and vivacity of his intellectual powers, doubtedly he would have made considerable proficiency. atever breadth or polish was wanting to his intellectual his moral powers, after his conversion, were doubtless above age standard.

onversion from Satan to God, and from sin to holiness, had most decided and thorough one: it had taken a more linary hold of his whole being, and had so deeply imbued tal and moral powers with its sacred and hallowing influence, very deed, and to an unwonted degree, it had made him "a ature in Christ Jesus." He had, in the fullest sense of the laid hold on the hope set before him" in the gospel; and he e held fast his integrity with a grasp which baffled all hos- cunning to loosen or weaken. In godly simplicity and he was as transparent as a child; and in ardent, unfeigned God was equalled by few. To be approved of his Lord and and to glorify him in his body and spirit, was his greatest his one great ruling principle. And in such close spiritual ion did he live and walk with his God and Saviour, and so lly was he filled with the Holy Ghost, that in an eminent his "life was hid with Christ in God." The secret of this d sweet "fellowship with the Father and the Son," was his faith in God through Christ, begotten and constantly sus- y fervent, believing, and unceasing prayer. The book of d was also his chief and daily study, often upon his knees t, and he took care to make the most of the "great and promises" he found there, both for his own growth in nd to qualify him for the work of the ministry. In this ent of his personal piety he was certainly a great exemplar: God's word as though he heard God's voice audibly ng himself; and Abraham-like, "he staggered not at the of God through unbelief, but was strong in faith, giving God." In this case, he equalled, if not excelled, the most saints of his day, in thus doing honour to the veracity and bility of his God. It will therefore be no surprise when we t by some professors of religion, not to mention worldly ists, he was regarded as a simple enthusiast, if not a mad

The fact is, his faith in the Divine word carried him oft- far ahead of his compeers, that even the most charitable

observers had occasionally to suspend their judgment in giving credit to his exalted piety, and to his extraordinary familiarity with the Divine Being. He "lived in the Spirit, and walked in the Spirit;" and his conversation was eminently in heaven—about Divine and spiritual things; always endeavouring to stir up the grace of God within himself and all around him. "Holiness to the Lord" he lived to exemplify, to enforce, and promote: he had discovered and energetically embraced "the great salvation" in its fulness and power; and sedulously and successfully did he labour, both privately and publicly, to induce the church to "reach forward to the things which are before." This was his "glory and his joy."

In adverting to his status as a minister of the gospel, we may say, that in our view he should not be tried by the ordinary standard of ministerial qualification. As his piety was extraordinary, so also was his ministerial designation: he, like the apostle Paul, but in another sense, was "one born out of due time." But we should as soon question the divine call of St. Paul, as that of John Oxtoby, to "the ministry of reconciliation." If it be maintained that Saul of Tarsus was specially ordained to be "the apostle of the Gentiles," we, with little less confidence, affirm the divine ordination of John Oxtoby to be an "ambassador for Christ," and a successful labourer in the work of evangelization. True indeed, had he lived in bygone times, or with other communities in his own time, he might have failed to obtain "a part in the ministry;" however, there was work divinely provided for him, and he failed not to do it, "as a workman that needeth not to be ashamed." He knew his "high calling," and fulfilled it as before his omniscient Master: "not as pleasing men, but God, who trieth our hearts." But what about his preaching abilities? it may be enquired by those who have heard of him, but never heard him. To this we candidly reply, no one was more sensible than himself, that he did not possess, as some people would say, average pulpit endowments, yet as little was he disconcerted by it. Hence, while the writer was his colleague, on one occasion a godly clergyman of the neighbourhood stepped into a cottage and heard him preach, having heard marvellous reports about him. Hearing of this afterwards, we questioned him as to his knowledge of the fact at the time, and the effect it had upon him, to which he replied in his own characteristic style "Yes, to be sure I saw him there, with his white *cloot aboot* his neck, listening very hard, but what did I care *aboot* it—you don't think I am going to be frightened by a parson."* Such indeed was his courage and boldness in Christ that he feared not the face of any living man, where the honour of God was concerned. He

* John himself never adopted a white cravat, nor any other badge of the ministerial profession, and sometimes made caustic remarks on those who did.

declared to all the counsel of God, in his own way, not seeking to gain honour from man: "I don't try to preach like such or such a minister," he often said, "I preach like myself." This, in our humble opinion was, in him, good manly sense and judgment, and by no means proceeded from an under-estimate of the superior abilities of others, or an over-estimate of his own abilities and method, but simply from a principle of individuality, and pious aversion to apishness. Pulpit exhibitions he abhorred in his very soul; his indignation rose to a high degree when he heard of, or witnessed, any ministers trifling and trying, as he called it, to show off in the pulpit; nor did he fail to admonish and warn them against it at every opportunity. We remember hearing him say in the pulpit, "I wish I had all the proud, trifling preachers and parsons here, O my God! I would give them *sike* a dressing as they never had in all their lives." But what right had he, it may be enquired, to judge others? Simply this, as he said when spoken to on the subject, "the love he had for precious souls, and his ardent desire for them to be saved by the ministry of the Gospel, excited his most sinful disapprobation when he saw ministers manifest more zeal for their own honour, or ease, than for the salvation of perishing sinners." For himself, he thought no efforts too great, no service too long, to promote the salvation of men, and to build up the church in faith and holiness. True indeed, he adopted methods to accomplish these desirable ends, which were uncommon even in Methodism, not to mention other communities; or, to speak more correctly, his method of employing existing Methodistic agencies was unique; yet it must also be mentioned to his credit, that while he was fully aware of the fact himself, he did not insist that every minister should conform to his proceedings. One thing, however, he did insist upon, viz., that every minister of Christ should "preach the Gospel with the Holy Ghost sent down from heaven"—that he should do it "in faith, nothing wavering"—that he should "pray in the Holy Ghost," and believe for what he asked, and then he was assured more or less success would attend the ministry of the Gospel at all times. And where this was the case, it mattered not to him what difference of administration obtained, he could and did rejoice.

But it is incumbent on us to notice that the success which he realised to such an uncommon degree, was chiefly the result of great wrestlings in prayer: even in the night-season he has often been heard by the writer and others, pouring out his soul in strong cries and believing supplications for the success of his labours. And he has told us often, and other intimate friends, that sometimes his conflicts with the powers of darkness have been fearful and protracted. Not only had he to sustain great mental and moral conflict, but occasionally the devil had rendered himself

visible to his view, as he confidently believed and averred, in order to damp his ardour, and terrify him from his exercises, both by night and by day. But such was his holy boldness and the firmness of his faith, that this only caused him to wax warmer in zeal, and believe more firmly and joyously that the object of his suit would be granted. And thus armed by "the power of God, and the armour of righteousness on the right hand, and on the left," he came forth to his public work, in the great congregation, or in pastoral visitation from house to house, like a giant, superior to every opposing power of earth or hell. Mountains of obstacles melted at his feet; and the word he ministered, in his own peculiar way, almost invariably proved itself to be "mighty through God, to the pulling down of strong-holds, and every imagination that exalted itself against" its triumphant progress. Wherever he laboured he had ample scope for his pious zeal and indomitable exertions in the very large audiences that constantly attended his ministrations, not a few of whom were attracted by reports of his eccentricities, while numbers of pious and zealous members of other churches, as well as of his own community, rallied around him to aid him in his toils. And while he prayed and preached in faith, aided by the mighty power of God, and the well-sustained praying efforts of persons of deep piety and energetic zeal, sinners quailed under his ministrations, both young and old, rich and poor, wise and unwise, persecutors, and other base persons, so that he frequently had to cut short his discourse, which, by the way, was neither very difficult nor distasteful to him, to assist the broken-hearted in their penitential cries to the Physician of souls for pardon and purity; and but rarely did the battle subside till a goodly number had been made the happy recipients of the blessings they supplicated.

This we ourselves have witnessed on many occasions; and his own published journals in the magazine, as well as accounts given by other parties, detailed these interesting events at the time, to the honour of God and the high gratification of the church. And recollecting that his evangelical labours extended over a considerable number of years, were spread over a considerable portion of the north of England, and that almost invariable success attended his ministrations, there is no fear of exceeding the truth if we affirm that he was the honoured instrument of the conversion of several thousands of precious souls to Christ, and their addition to the militant and triumphant church. Not only was our own community largely augmented in numbers by his labours, but other denominations reaped largely of the fruit. There can be no doubt that he was "a man for the times" in the church of Christ in this country. The raising of the Primitive Methodist connexion about that time seemed to require agents of the type of John Oxtoby, Thomas Wedgwood, and William Braithwaite, who, though possessing cer-

tain eccentric peculiarities, were endowed with graces and gifts which exactly fitted them for the exigencies of the times, and the realisation of the glorious "purposes of Him who worketh all things after the counsel of his own will." These special agencies, with not a few others, identified with the formation and development of Primitive Methodism, under the authority and guidance of the Supreme Head of the church, have laid all succeeding generations and ages under obligation to their pious zeal and indomitable courage. No other class of men could have done their specific work, therefore they were made both able and "willing in the day of divine power." But let us here guard ourselves. We spurn the most distant idea of idolizing these "servants of the Most High God," or giving to them the honour that belongs to God alone. And the writer would add, from personal and intimate knowledge of John Oxtoby, that no man was ever more jealous of the honour of God than he; nor could any person entertain more humble and consistent views of his own personal insufficiency for any good work than he invariably did. Of course he was not backward to speak in public of the great things God had wrought by him; but this was done in such a way as to afford encouragement to the church, or to induce the timid penitent, or believer, to venture at once on the atonement of Christ and the promises of the Gospel, but never in such a spirit and manner as to betray vanity or self-importance. But it may possibly be asked by some, are not persons of his class frequently irregular in their movements, so as to partially override or supersede the regular ministry, and therefore produce disorder in the church ordinances and government? Our reply to this is, that doubtless this has been the case in some instances of recent date; but touching the subject of our sketch, it is quite inapplicable. Almost from his very first connection with our people, to the time of his decease, he was a regularly stationed itinerant preacher. We do, however, remember him saying that he thought some of his official removals from station to station were not in accordance with what he regarded as the indication of the Divine will; but he invariably obeyed official appointments, though sometimes with regret. If the good work was prosperous in his sphere of labour, and especially where he had a people to co-operate with him, who deeply sympathised with him in his pious enterprises, and aided him stoutly in his indefatigable efforts to extend the blessings of the Gospel, as was remarkably the case in Weardale and some other neighbouring places, most naturally and innocently, we submit, did he feel loth to leave them. This trait, and some other facts before mentioned, will be verified by the following extracts from a letter to the writer, subsequent to my removal from Weardale.

"*Westgate, June 25th,* 1825.

"My Dear Brother George,—I received your letter, and was glad to hear that you had conquered Satan. My brother, yo may expect great conflicts from the powers of darkness; but re member him that is for you, is stronger than all that can be agains you. Take this for your comfort, God has promised to stand b you: fear not, believe. Only you must not think to look at you frames or feelings. You will remember you are young, and yo will have to resist, not only against flesh and blood, but agains principalities, and spiritual wickedness in high places. You mus stand in faith: what I mean is, whether you feel it (the conscious happiness arising from holiness of heart) or not, every momen believe, whether you feel it or not, and tell the Lord you do believe You will find it hard work to believe, but it is your duty to believe I know you are right, go on in the name of the Lord, and neithe mind earth or hell. You must not suppose that by being holy you will be the less tempted (by the enemy): the more you live t God, and the more useful you are, the powers of hell will figh against you. Take courage, my brother, and you will conque through him that loved you. The more I live to God, the more I am tempted (of Satan) myself. Some preachers may think tha they will get out of the gunshot of the devil, but they will find thei mistake out. George, live more to God, and you and I shall d well. I am removed to London; it seems to be a mysterious pro vidence. I will pray for you, and you must pray for me. Giv my kind love to . . . and all enquiring friends. . . . I am in a hurry, like you when you left Westgate. No more a present. Your brother in Christ, John Oxtoby."

This is a genuine specimen of John's epistolary correspondence with his many dear absent Christian friends and colleagues in the ministry—of course I have corrected the orthography and punctuation of the original—and, by the way, it discovers what pains and perseverance had enabled him to accomplish, in his mature years, to supply the lack of early education. Nor does it reflect less credit on the tender developments of his social nature, under the sanctifying influence of exalted piety.

But, before closing this sketch, it is incumbent on us to advert to the extraordinary manner in which his prayers were often answered. Inasmuch as he made it a point of duty, "in everything, by prayer and supplication, to let his requests be made known unto God," and invariably pressed his suit in the exercise of vigorous faith in the goodness and power of Jehovah, it might be expected that signal success would crown his efforts, at least occasionally. And we are enabled, from personal knowledge, as well as reliable testimony, to state that these cases, with him, were not rare, but of frequent occurrence. Not only were sick

ersons restored almost miraculously, but some, whose minds were riously disordered, if not actually possessed with infernal spirits, re restored to their "right mind," and brought to sit at the feet Christ, as humble and devout Christians. And what vast mbers, whose mental anguish under the pains of contrition for s, almost overwhelmed them in despair, in answer to his valent intercessions, were suddenly or otherwise delivered from ir torments and griefs, and enabled to rejoice in Christ, with joy unspeakable and full of glory." Christian believers also, o through severe temptations, domestic afflictions, or fierce perutions, were brought into deep troubles, alike shared the "wonous power" of his "faithful prayers," and were delivered from ir adversities. Especially did he deeply sympathise with those o were "persecuted for righteousness' sake," by those of their n households. Nor was he in the least backward to grapple, orally, with the most desperate characters; and had no greater asure than to pray down upon them such a mighty influence, as many cases brought them to humble penitence for their sins, d, to the great relief and joy of all concerned, to a radical and rmanent change of heart and life.—See *Primitive Methodist agazine for* 1825.

Let it be recollected, however, that although we hold him to be great in the sight of the Lord," and also in the sight of men, we o not claim for him infallibility: he was but a man after all, and o one was more sensible of his frailty than himself. Objectionable centricities of manner were occasionally seen in his social deartment; nor could his best friends always see eye to eye with im, in things indifferent. But in all that concerned the truth and nour of God, or the integrity of the Christian life, no man uld be more upright and conscientious. Hence, in no meared terms did he often, both in the pulpit and in social converse, pose and condemn the inconsistencies of some professors of reion. On these occasions, it was difficult sometimes to maintain e gravity, in presence of his characteristic descriptions of religis imposture or hypocrisy. Accordingly, all such persons who me under his withering censures, if they did not repent and form, made no secret of their bitter hatred to him; but in vain tempted to fasten any reproach upon his character or his work.

At length the pressure of age, and the arduous and continuous ils of his extraordinary ministry for a number of years, shook wn his naturally robust frame, and compelled him to desist from s beloved work. Yes, he had finished the work his Lord and aster had given him to do. Faithfully had he served him, the nnexion which he honoured and loved, and the men of his neration whom he lived to bless and to save, both in a private d public capacity, during a rather lengthy life.

And not long was he kept waiting at the margin of life, befor his "Master in heaven" relieved him from his post, and bid hi welcome to his heavenly and eternal rest, where he would un doubtedly be joyously greeted by many whom he had been instru mental in saving from the second death; and where he has sinc been joined, and will yet be joined by many more, who will b "the crown of his rejoicing in the day of Christ." He and th few others of his type have left the scene of their toils an triumphs; and perhaps some may ask, as a sequel, "and where ar their successors?" Yes, we also say, where are they? and fin no difficulty or hesitation in making answer thus: "not yet brough on to the stage of action in the Church, nor do we just now deem i our duty to regret it." Had they still been essential to the re quirements of the Church, and the purposes of "the only wis God," they doubtless would have been brought forward. And w cannot hesitate to believe that, as soon as there is again specia work to be done in the Church, and for the weal of the world, th Sovereign of heaven and earth, who designs ultimately to "subdu all things to his Son," will confer the necessary graces and gifts o individuals of appropriate natural capabilities; and the Churc again shall see, in addition to the ordinary triumphs of truth an grace, by the ordinary ministrations, "signs and wonders wrough in the name, and by the power of Jesus," till "he shall reign fro sea to sea, and from the rivers to the ends of the earth."

G. W. A.

Art. IV.—SERMONIZING.*

My Young Brethren,—You are separated from secula employment that you may devote yourselves wholly to th ministry of the gospel. Preaching the gospel is now the mai work of your life—that to which everything else must be regarde as subordinate. Numerous other duties fall within your spher some of them sufficiently important,—and whatever presses upo you as duty must be conscientiously observed. But preaching th gospel is the cardinal, the all-important business to which yo must give heed. You may probably fall in with persons who wi counsel you otherwise, who will say, "Be good visitors, be goo disciplinarians, and then it matters the less what sort of preache you be." Heed not this sort of talk. No doubt attention t pastoral visitation and church discipline is of importance in itsel and it is of special importance amongst the class of people wit whom you have chiefly to do; so that you must not understand m as wishing to throw disparagement on either pastoral visitation c church discipline. Still I would have it deeply impressed upo

* [An Address delivered to the young preachers of the Sunderland Distri Association, May, 1865.—Ed.]

your minds that the work of the pulpit is paramount to everything else. At the present day, more than at any previous period, a Christian minister stands or falls by the manner in which he performs his pulpit duties.

Now the work of the pulpit is vitally connected with and dependent on the work of the study. If you would be efficient in the one, you must be laborious in the other. Sermons do not come now-a-days by inspiration. The preachers to whom Christ said, "Take no thought what ye shall say," lived under a miraculous dispensation, and could reckon on miraculous aids. But the age of miracles is past. Timothy lived much nearer to that age than we do, and yet he was required to study to show himself approved unto God, a workman needing not to be ashamed, rightly dividing the word of truth. Divine help, or if you will have it, Divine inspiration, is still afforded to the Christian minister; but it comes as the result, the fruit, the reward of diligent study. And while you avoid the presumption of trusting to the miraculous aids of the Spirit of God, avoid the still greater folly of trusting to your own genius to supply the lack of study. A young minister, or an old minister, who shirks the toil of study from the persuasion that he may trust to his genius for supplying his pulpit requirements, shows by this very proceeding that he has precious little genius to trust to. The distinguishing characteristic of genius is, concentrated enthusiasm of laborious application. There is much in original faculty, no doubt, but there is more, a great deal more in the use made of original faculty. Great geniuses have ever been great workers, and that supernal light which we call the light of genius is generated by the eager, the passionate, the persistent friction of the soul upon the objects of thought. Settle it, therefore, in your minds, that for your sermons to be worth hearing, you will have to labour for them.

Sermons may be grouped under three main divisions—the textual, the topical, the expository. The first, or textual, is the most popular form of sermon; the second, or topical, is the most philosophical; the third, or expository, is the most natural and instructive. Were I required to say which of the three I prefer and commend, I would say the expository; and I regard it as a promising augur that this mode of sermonizing is becoming more common among us. At the same time let me add, all the three modes are legitimate, each having its own peculiar advantages; hence, instead of singling out one of the three as the only proper mode of fashioning sermons, I would rather say, follow in this matter the bent of your own mind; be true to the laws, the proclivities, the aptitudes of your own intellectual being; be true to yourselves, and you will inevitably cast your sermons in the right mould. Some of you by structure and bent of intellect will adopt

the textual mode of sermonising—others the topical—others, again, the expository; and probably you will all be inclined at different times and under different circumstances to adopt all the three modes. But as age advances and your minds mature, you will, I think, feel an increasing preference for the expository mode.

In the selection of subjects, be guided in the first place by the spiritual condition of the people to whom you minister. There are indeed a large number of subjects never out of place or out of time, and it is desirable to have a good assortment of sermons of this class. In our migratory life we are often obliged to minister to people of whose spiritual requirements we are necessarily ignorant. Among them we "draw the bow at a venture;" 'tis well if we have the assurance that the arrow we discharge is from the Lord's own quiver, and that wherever it falls it must pierce. But where circumstances admit of it, be ruled by the question of adaptation. Feel the pulse and observe the symptoms of the patient, before determining the treatment he is to receive. In the selection of subjects you will also be guided in great measure by the interest they create in your own hearts. Generally speaking, if you feel little or no interest in a subject, if it fail to kindle and quicken your own soul, 'tis not likely you will make much of it in sermonizing, or that it will prove of much benefit to your hearers. Still, it sometimes happens, I may say, it often happens, that a subject totally uninteresting when first taken up, taken up it may be from a sheer sense of duty, gradually increases in interest until it wraps the soul in a flame of passionate fervour. Be that as it may, you may rest assured that when a subject is laden with spiritual benefit to yourselves, when it touches with life-giving influence the springs of your own intellectual and spiritual life, and lifts you into higher fellowship with the Divine—that is a call from heaven for you to preach it to others. There is yet another consideration that should rule you in the choice of subjects, namely, your own intellectual capacity and resource. And here, if I may speak my mind freely, I would say, that I had much rather see a young preacher aiming too high, stretching quite beyond the reach of his faculty, than for him to be content with treading the unvarying rounds, the beaten levels of pulpit thought, providing (and, mark you, this is an important proviso), he displays an energy and diligence in study proportioned to the height of his intellectual ambition. But in all cases, lofty flights are dangerous for birds not fully fledged. In the selection of your subjects show that you are governed by good common sense, that you have duly measured your capabilities, that you know what you can and what you cannot do. Don't appear as David in Saul's armour, don't attempt to wield the club of Hercules till you have acquired the requisite muscular power.

Having fixed upon the subject of a sermon, your first step is to

understand it. Seek then to understand it thoroughly. Don't content yourselves with surface views, with self-evident aspects. Go to the root of the matter, dig to its innermost recesses, examine its fundamental principles, woo and familiarise yourselves with its animating spirit. There is something in that subject which as yet nobody ever saw, and which waits to be seen and developed by you. Every man has a measure of original faculty. Every man has faculty for discovering what nobody else can discover. And every subject presents itself in different lights to different men. Nobody can look at this subject with your eyes. Concentrate your soul upon it, look it through and through, prolong your gaze, and 'twill be strange indeed if it do not unfold elements or aspects never seen before. Examine the subject also in its surroundings, in its relations to and connections with conterminous truth. If you fail in this, 'twill be impossible for you to treat your subject properly. Sometimes you hear a sermon full of good things, rich in thought, rich in argument, rich in illustration, but the good things are spoiled through lack of harmony with contiguous truth. If you wrench one truth out of its natural connections with neighbouring truths, you stamp it with the mark of falsehood, in fact it becomes falsehood in so far as the dislocation extends. Seek then to understand your subject in itself and in its surroundings. Use all available helps. But first and foremost use your own eyes upon the naked letter of the text. Fasten your mind upon it, cast it into the crucible of thought, smelt it by continuous and earnest reflection—the longer you continue this process the purer and more abundant will be the golden yield. Thence extend your view to the surrounding context and to parallel passages noted in the margin, or supplied by memory. Let the Bible be as much as possible its own interpreter. If you have ability to consult the original Greek or Hebrew text, so much the better; if not, don't be discouraged. Others have laboured, and you may enter into and reap the benefit of their labours. Works on sacred hermeneutics and criticism abound. Seek light wherever you are at all likely to find it, on Christian or on heathen ground. Avail yourselves as much as possible of the Biblical literature of Germany, such of it at least as has been placed within the reach of the English scholar by the Messrs. Clarke of Edinburgh. And while making diligent use of all other lawful means to understand the subject on which you propose to sermonise, don't forget seriously and fervently to pour out your souls in prayer to Almighty God that he may open your eyes to see the wonders of his law. He studies well who prays well.

Presuming you understand your subject, you will now proceed to construct your sermon. And here the work of thought properly begins. Your previous readings and investigations are all pre-

liminary and preparatory to this. The first thing to be done here is to seize with firm intellectual grasp the spirit of your subject, its central, its governing principle. And be assured every subject has such a principle. You may not detect it readily, it may not obtrude on your view; secondary things may seem at first glance to hold an equal or even a higher place, but by concentrated and continuous study its supremacy will emerge, and all other things will declare their subordination. Fix your mind, then, upon this governing principle, and let the subsequent operations of your constructive faculty have reference to it. Thus your sermon will be stamped with the grand characteristic of unity. Every true work of art is a unity. No matter what other excellences a painting, a statue, a poem, or any artistic creation may have, if wanting in unity it is condemned by the laws of art. So far as a sermon is a creation of the intellect it is amenable to these laws, and therefore the preacher must see to it that his sermon be characterised by unity. A number of thoughts without natural affinity, without natural compact or coherence, loosely strung, or mechanically welded together, does not answer to the ideal of a sermon. A sermon must be one thing. It must have organic completeness and consistency. It must have a central life, pervading, animating, uniting, and harmonising all the parts of which it is composed.

Having seized the spirit of your subject, having grasped its relations to and bearings upon the subordinate matters with which it is immediately connected, you must then view it in reference to its practical design. Your aim in the business of sermonizing is not merely to construct a fine ideal work of art with the view of gratifying the æsthetic tastes of your hearers. Your work is pre-eminently practical in its design. Everything you attempt in the study as ministers of the gospel has to serve a practical end; to be worthy of you or of your office, it must directly contribute to the moral and spiritual elevation of your hearers. Your anxious inquiry must therefore be, How can I work this principle of Divine truth so as most effectually to secure its practical end? Every link in your sermon should be strung with reference to this end. Whatever sort of intellectual weapons you wield, whether you argue, or illustrate, or declaim, your ultimate aim must still be to make your subject yield the utmost possible amount of practical result.

In the construction of a sermon, let your plan be simple and natural. It is not necessary you should have a formal introduction to every sermon. Better have no introduction at all than one far-fetched and unmeaning. If, for instance, your text happens to be in the Epistle to the Galatians, it does not thence follow you must begin your sermon by giving a history of the establishment of Christianity in Galatia, and of the heresies that followed. If the text touches expressly upon the peculiar spiritual condition of the

alatian church, that may justify and require references to its pre-
us history in the introduction, but the circumstance of a text
ing in that epistle does not of itself require or justify such an
troduction. Let your introduction, if you have one, arise out of
ur subject, or out of its immediate connections; and let it be
at it is called, an introduction, a natural, easy inlet to the body
the sermon, not a foreign excrescence tagged on to fill up space.
hether you have formal divisions in your sermon must be deter-
ined by the nature of the subject, or rather by the proclivities of
ur own minds. In the most of cases divisions are of use both
preacher and people, but they should be few and simple, serving
t to indicate the main tracts of thought. Numerous and com-
icated divisions tend to perplex and distract, interrupting the flow
d connection of ideas, infringing upon the unity and lessening
e momentum of the discourse. The divisions should be carefully
rshalled in their logical order, so that each may reciprocally im-
rt strength to, and receive strength from, its neighbours. Let
e groundwork, the main texture of your sermon, be argumentative.
don't mean it to be formally so, for it would be bad taste and bad
licy to make the pulpit an arena for polemical or logical fencing.
void as much as possible the appearance of a gladiator or polemic.
till, while shunning the forms of logic, let the substance of your
rmon be arranged and wrought out with logical force, let the
ssue of thought have strict logical consistency and coherence, let
e main batteries you serve play upon the reason and conscience
your hearers. And yet, to give relief and point to argument
ake a free use of illustration. Don't be frightened to introduce
e facts of history, or of science, or of common life; don't be
ightened to lay the creations of imagination under contribution,
oviding they serve your purpose. At the same time remember,
lustration is not to be used for show, but as a means to an end.
void the meanness of tricking out a sermon with gorgeous imagery
r purposes of display. The main force of a sermon should
gment towards the close. As it proceeds it should gather in
omentum. The most of young preachers, and I fear the most of
d ones, have the very bad fault of spending their strength on the
rlier portions of a sermon, while the close is marked by extreme
ebleness, and is, in fact, made up of the tag ends of thought. I
ppose the mind gets jaded after working for a while on one and
e same subject, and so, partly from lassitude and partly from the
pectation that the friction of thought in preaching will supply
hat is left unfinished in study, the concluding portion of a sermon
usually the feeblest. This is a grave fault, and accounts, in
me measure at least, for the usual listlessness of hearers as the
rmon draws to a close. It was part of the military tactics of
apoleon when engaged in battle, to hold in reserve his celebrated

"Old Guard"—the most valorous and effective division of his army—till he saw the ranks of the enemy beginning to waver; then he hurled this reserve like a thunderbolt upon the reeling foe and completed his discomfiture. Thus ought the preacher to act. In the sermon of Peter at the Pentecost, in that of Philip before the Jewish Sanhedrim, and in that of Paul before Agrippa, we are furnished with beautiful illustrations of this method of concluding a sermon.

The work of constructing a sermon is, properly speaking, a work of thought, carried on within the laboratory of the mind. During its process you may, and probably will, use your pen more or less freely in sketching the outline and noting the main ideas, but when the mental elaboration is complete, when by continuous thinking you have mapped and constructed the sermon, then set to work in earnest and write it out. Even if you had enjoyed the benefit of a university education I would advise you to write your sermons; it is all the more necessary you should do so, considering the educational disadvantages under which you labour. I do not, however, say that in every instance it is imperative your sermons should be written; that would be exacting too much of you. It would even be to your advantage to venture at times on extemporaneous preaching; not preaching without previous thought, mind you, but without previous writing, or writing to any great extent. But let it be the rule of your ministry to write your sermons. A time may perhaps come in your history when by reason of ripeness and pliancy of intellect you may be able to dispense in a great measure with writing for the pulpit, but you had better make up your minds to it that for years to come you will have to submit to this toil.

The advantages of writing your sermons are numerous. It gives precision to thought. What is hazy and indefinite when confined within the region of the mind, becomes luminous and distinct when subjected to the manipulation of writing. It also gives completeness and consistency to thought. The slow process of writing enables the mind to detect many a *hiatus*, many a weak and imperfect link in the concatenation of ideas, which escaped cognizance while the sermon was being mentally elaborated. Finally, it enriches and enlarges your vocabulary. Hosts of words hanging on the outskirts of your mental horizon, and which would probably never become of much service to you if you trusted to extemporaneous speech, are by means of writing made familiar to your ken, and become your ready servants.

After writing your sermon commit it to memory, and commit it fully. Don't merely read it over two or three times and then leave yourselves to fill up what you forget by extemporaneous speech. This is a vicious plan, productive of great confusion in preaching.

Let your memory grasp and retain every sentence as you have written it, not that you may recite with literal exactitude the words of your MS., but that you may have absolute command of your MS.; that when preaching you may feel free to walk in the exact line you have mapped out, or diverge ever and anon into conterminous paths opened out by the inspiration of the hour.

Let me, in conclusion, remind you that it is of essential moment you should maintain in sermonising a right moral and spiritual tone of mind. Deep, heartfelt sympathy with the subject of study and with the ends of your ministry, loyalty to God, to truth, and to the spiritual interests of humanity, an honest, earnest desire to be good and to do good, these are moral conditions absolutely essential in the work of sermonising. An impure thought, a mercenary desire, an envious feeling will cloud your vision, paralyze your strength, and spread a vitiating influence through all your pulpit preparations. To be good sermonizers you must be good men.

Art. V.—THE RESURRECTION OF CHRIST.*

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. xv. 12–17.

TO determine the much debated question concerning the origin of moral evil, many of the sages of antiquity, holding that spiritual purity was altogether impossible in connection with material organisation, maintained that evil had its cause in matter. A knowledge of this theory will aid us to understand both in its grounds and nature, the dogma respecting the general resurrection which was current in the Corinthian church. The resurrection of the body it was thought could not be, for that would be the perpetuation of evil, and would render the highest degree of blessedness unrealisable. This teaching the apostle meets by asserting the reality of Christ's resurrection. He who was purity itself had risen from the dead, and, as the Son of man, had ascended to the right hand of the Father. This was the pith and marrow of apostolic testimony, and how in contrariety to it could any member of the Christian church say the resurrection of the dead was impossible?

The resurrection of Christ upon which the apostle insists in the

* The preparatory sermon of the Preachers' Association meeting, Sunderland district, 1865.

discussion conducted in this chapter is a point of the greatest portance in relation to the divine origin of the Christian f Let this resurrection be established as a fact, and it cannot the questioned that Christianity is of God; for it lies not within limits of human power that a man should raise either himsel his fellow from the dead. The apostle rests the entire que respecting the verity of the Christian faith upon this one " If Christ be not risen then is our preaching vain, and your f is also vain—if Christ be not raised your faith is vain; ye yet in your sins"—but if Christ is risen from the dead, " say some among you that there is no resurrection of the de The truth of this and every other Christian doctrine neces follows if the fact of Christ's resurrection is admitted.

The first course of remark we intend pursuing relates to point whether or not the resurrection of Christ comes within limits of possibility.

In the several reports of this fundamental fact of the Chri scheme there is considerable variation of detail, as every reade the Gospels knows, and perhaps it may be beyond the power of highest critical skill to obviate every difficulty arising from difference in statement. But there are considerations which s to show that these dissimilarities are only such as migh reasonably expected. For instance, there is the change fr depressed state of mind to a condition of high excitement w the disciples experienced. After the death of Christ his ch circle of followers seem to have yielded to considerable, if n great mental depression. Their feelings are mournfully naturally expressed by the two who journeyed to Emmaus. " we trusted" said they to their stranger associate, " that it had he which should have redeemed Israel." This trust had shaken and the consequence was a dejection corresponding t liveliness and ambition of their previous hopes. The chang perienced when it was reported that he had risen did not unfit to testify to a matter of fact; but we have in it reason to su that while the main fact was affirmed by each of the wit many points of detail would be overlooked, and others differ related. A second consideration is, that no two men in rel either to an occurrence or statement occupy precisely the standpoint. What arrests the attention of one man and impr him deeply has very little effect upon his fellow. Men are af by what they see and hear according to their peculiar temperan and predominant habitudes of thought. And whenever any s ment is volunteered concerning what has been seen or heard person offering the statement gives particular prominence to specially arrested his attention, and most forcibly impressed mind. So fully are we convinced of this, that, when in any n

an occurrence by two or three different persons we have absolute
ieness in spirit and form, we invariably regard it as indicative of
union and furnishing grave reason for suspicion. Now let these
siderations be duly weighed in relation to the accounts furnished
the evangelists concerning the resurrection of Christ, and we
ll not be at all surprised that, while the main facts are stated in
i narrative, there is considerable diversity in the manner of
ration as well as in minor details. Indeed this will be regarded
e as a recommendation than otherwise; a warrant of the
esty and truthfulness of the reports.

The resurrection of Christ falls within the province of miracle.
is indeed in the Christian system the miracle of miracles.
m time to time there has been decided objection taken to the
aculous. Miracle has been affirmed to be incredible. The
ind of this objection has been rather ambiguously stated as the
eral experience of men. The laws of nature are invariable—
and night—summer and winter—growth and decay—all the
nges and processes with which men are conversant are under
led and fixed law. The human mind possesses no more settled
ief than that of the invariableness of nature. On the other
id men are given to lying; their testimony cannot always be
pended upon. Interest, prejudice, caprice, and many other
ses contribute to determine men to speak falsely. There is
thing better known than this frequent falsity of testimony.
om these premises it therefore follows that it is more reasonable
consider testimony false than to believe natural law has been
erfered with. This objection has been often met, but perhaps
er more forcibly than by Dr. Chalmers. He does not lay any
great stress upon the ambiguity of the objection, nor trouble
elf much with the distinction between particular and general
ience. He grapples with the objection upon its own ground.
is a kind of testimony which has never proved false: for
ce, when the main subjects of the testimony are more or less
table, things which men have no desire to hear—when there
nothing gained by the testimony, but when it involves great
e and loss;—now experience certifies as strongly as it does to
variableness of natural law, that this kind of testimony in
to what is said to have been witnessed has never proved
and this kind of testimony is offered in support of the
of New Testament miracles, and of the resurrection of
in particular. The only way in which an attempt can be
to invalidate testimony of this sort is to show that though
nesses are fully persuaded that what they affirm is true, yet
ssible they are deceived. That a position like this cannot
intained in relation to the disciples will be shown when we
to consider the resurrection of Christ as an event which has
lly transpired.

We are not prepared to deny that testimony is often false—this is granted. But at the same time it may be proper to observe that testimony is often true; and what is more, that testimony of a given kind (the circumstances of the witnesses having been such as to furnish the necessary data), has never been found false. Experience is as decisive here as in relation to any question with which it is competent to deal; so that at least as much may be said upon the ground of experience on behalf of miracles as can be said against them.

It is also alleged that miracle is impossible. This objection, to say the least of it, is pretentious. The knowledge of the man who ventures to postulate a statement like this must be wide and diversified. Indeed it seems almost necessary that he should be acquainted with whatever is possible; in fact be a miracle in himself, in order to render this assertion of any real value. But pretentiousness is not the worst that may be affirmed of this objection, there is in it a touch of impiety; were it not for this it would be rather amusing that a man, but of yesterday, and whose entire compass of life is only a span, should undertake to say what can be, and what cannot be, within the illimitable reaches of creative energy. There is nothing which appears more like usurping the place of God, and speaking as God, than for man to say that this or that thing, which involves in its accomplishment no direct contradiction, cannot be brought to pass even by divine power.

It seems singular that any enlightened theist should maintain the impossibility of miracle. This position can only be made good by showing, either, that the power of the operator is inadequate to the work alleged, or that the accomplishment of the work involves a positive contradiction. In reference to miracle as the work of God, the former cannot be advanced except in so far as it implies the latter. Now those who advocate that miracle is impossible, urge that interference with the regular order of things does involve positive contradiction. But is this really the case? We are guilty of positive contradiction when we affirm that a thing has been, or is, otherwise than it can possibly be, agreeably to its nature and the conditions of its being. If it be possible for it to be otherwise than it is, then to say that at a given time, or in a given case, it has been otherwise does not involve a positive contradiction however much what we call regular order may have been disturbed. Is then the existing arrangement of phenomena the only one possible? If any other arrangement be possible, or if any modification of the existing arrangement be possible, then miraculous interference cannot be affirmed impossible, for it involves no real contradiction. If we were to maintain that two straight lines could be drawn parallel to each other through the same point without coinciding, or that by the addition of equals to unequals the result would be equal, we

uld then be postulating positive contradictions, for two lines can-
t be so drawn without coincidence, neither can the result of adding
uals to unequals be equal. But nothing approaching to this is
intained when miracle is affirmed. That the Deity could have
opted a different arrangement among existing things, had it so
ased Him, cannot be successfully disputed, for such an arrange-
nt is possible without violating any necessary principle; and the
ne may be said concerning the modification of the present order
phenomena either in whole or in part. To maintain the im-
sibility of miracle with success it is requisite to show that in
raculous interference there is the violation of some necessary
th, and this we venture to affirm is what no opponent of miracle
s yet demonstrated. "The belief in the uniformity of nature is
t a necessary truth, however constantly guaranteed by our actual
perience. We are not compelled to believe that, because A is
certained to be the cause of B at a particular time, whatever may
meant by that relation, A must therefore inevitably be the
use of B on all future occasions. This conviction may amount
a moral certainty; we may act upon it without hesitation in the
irs of life; but it has no such necessity that we are unable to
ceive the contradictory."*

With the essence of miraculous interference it is presumed we
familiar. This interference in its essential characteristic may
traced in every department of being. It is simply this: the
rance of a higher principle into a lower sphere, acting as the
e may be, either directly, without reference to common pro-
es; or indirectly by the intensification of ordinary modes of
ration. Even resurrection itself seems but the ordinary mode
producing life out of decay intensified. For the sake of illustra-
a position may be permitted which is not in all respects
ceptionable. A man of large and liberal heart visits those who
heir sins are excluded from better society. He visits them
a view to restore them to themselves, to their fellows, and to
Now in a case like this, we have the high principle of un-
sh love—disinterested affection—entering into a sphere of
aded life to which it was in no way natural, and in which it
d never have been seen had it not intruded itself. The philan-
pist's acts are carefully scrutinised, for they are the evidences of
rpose, and by them only can those whom he approaches be
o regard him with confidence. Thus when God was manifested
e flesh the principle of a higher life came into this realm of
th; and the acts of Jesus, embodying as they did this principle,
n the evidences of his purpose. The manifestation was itself a
racle, and its influence perpetually felt in the life of the human

* Mansel's Metaphysics, pp. 266, 67.

race constitutes the abiding miracle of the Christian faith. And is this too startling for belief? Cannot God do within the circles of life embraced within the sphere of his operation, what man is able to accomplish within the circles of life to which his agency reaches? It may be said that there is no parallel between the two cases, and it is readily admitted that the ways of God are much higher than those of men, as much higher as God is greater than men; yet there is a resemblance quite sufficient for the purpose of illustration, and it is only for this purpose that the cases are placed in juxtaposition. It may, however, be urged that this position destroys miracle, for according to the course of reasoning pursued there is nothing really miraculous, it is only rendered so by the stand-point we occupy; in a higher condition it would no longer be a miracle to us. If this were granted it is not certain that any very serious consequences would follow from the concession, or that there would even be one result which any enlightened and spiritually-minded man would deplore. Miraculous interference in its essential principle would remain untouched, and it is possible that there might be phenomena termed miracles in a higher condition as well as in this lower state. But there is no reason to suppose that occurrences which are truly miracles in relation to us under existing conditions of being, would be regarded as such were these conditions different to what they are. As all our knowledge is relative, any change in our relations to the external world would necessarily produce a corresponding change in our knowledge of things. Resolved into its most general form the position is simply this:—That in, and by, and through all things, ordinary as well as miraculous, God works for the manifestation of his glory; and that we have in his ordinary operations essentially the same principle which is unfolded in his miraculous interpositions; so that those who deny miracle, will have upon the same ground, and for the same reason, to deny the agency of God in everything. There is no logical resting place between theism with miracle and blank atheism.

A consideration of some importance in relation to this question arises from man's instinctive belief in the miraculous. Miracles are not wrought to persuade men that they can be wrought, but because in certain circumstances men believe that they will be wrought. That this belief in miracle is not the product of priest-craft nor any other kind of craft is obvious from its generalness. It is often found in false forms, but these plainly point to some form which is true and real. Error is but the perversion of truth, and whenever we find an error co-extensive with the human race we may rest assured that there is a corresponding truth equally co-extensive. In the case before us the truth seems to be this: That when God draws near to us for purposes higher and nobler than those which relate to our ordinary life, he will give evidence of his presence.

And evidence of the kind anticipated is furnished in the life of Christ, in his resurrection, and in the train of sequences which took form in the Christian church, and are still working amongst men, and constantly widening their sphere of operation.

Having seen that difference in the reports of witnesses even does not of necessity destroy the honesty and truthfulness of narratives; and that miracle is neither incredible nor impossible, nor contrary to the instinctive beliefs of man; so that the resurrection fairly lies within the limits of the possible, we now proceed to say—*that we accept the resurrection of Christ as a fact*, and we do this for the following among other reasons:—First reason,—*The existence of Christian life in the world.* Christian life is a distinctive thing. It may be distinguished from every other mode of activity which men are in the habit of denominating life. A man is chiefly devoted to business. He pays some slight attention to religion, and probably to other things. But his ruling purpose is to push his secular interests, and establish himself as a person of substance. This is secular—earthly life. Another man bends his energies principally to questions of government. He is anxious to discover how everything defective in national rule may be rectified, and how an administration may be so adjusted as to promote to the fullest extent the welfare of the people. He is devoted to the liberal side of politics, and his life is rendered distinctive by its principal aim. Now upon common ground like this Christian life stands out with peculiar distinctness. It is a life of goodness. To be a Christian is to be like Christ, and to be like Christ is to be good, and to do good. Everything in Christian life bends to this. There is nothing of value to a disciple of Christ, except in so far as it aids him to realise goodness, and for this he is prepared to endure any sacrifice. Life is to him a real thing, leading to real and momentous issues. He does not regard it with the superficial gaze of an unenlightened understanding, nor feel respecting it like a shallow, sickly sentimentalist. Life is a real and earnest thing, and his principal aim is to achieve its high destinies, by proper attention to all the facilities for personal improvement which it offers, and a Christ-like discharge of its manifold duties. This is Christian-like. It is not so much a matter of creed, nor of ceremonial, as it is a matter of ordinary practice. The ideal of Christian life may have had, and perhaps may still have, but an imperfect realisation even in the best of men; yet there have been in every age men of goodness in the Christian sense: men, whose ruling desire was to be good, and whose lives were sacrifices of service for others. Now, this form of life stands in intimate relation to the person and work of Jesus of Nazareth. Previous to his day godly men looked forward to him; it might be with dim vision; but nevertheless in the far past ages those who experienced the pulsations of a divine life

looked forward to the manifestation of the Son of Man. And his day all excellent life dates back to him. Thus the life and of the Nazarene Prophet are central facts in the world's hi Christian life has a historical basis. While it is animated b spirit of Christ, it rests upon the great facts relating to the and work of Christ. Apart from these facts this pheno cannot be accounted for. Christian life is a reality; from wh it sprung? Its first peculiarly distinctive development was by who associated with Jesus, and this early manifestation was a population perfectly conversant with the facts to whic disciples appealed, and upon which they alleged their fait peculiar form of life to rest. Principal among the facts co ting the historical basis of Christianity is the resurrection, in relation to this fundamental fact the testimony of the disc untrue, there are two points which will be found exceedingly cult to explain. The first is—that known falsity should p so much goodness. Christian life is essentially the same in period of time. What it is in men of this age, it was i Apostles themselves. In peculiarities of development, and in approximation to the ideal there may be difference betwee and between men; but in essential character never. It is a goodness now, in the first disciples it was the same. Now, ever of deception may be alleged respecting those who accept Apostles' testimony, nothing of this can be alleged of the A themselves. If what they affirmed and taught were false, must have known it to be false; and we have the singular phe non of known falsity producing goodness in them, and perpet in the history of mankind the highest and noblest form of li world has ever seen, or is ever likely to see: than which cannot well be anything more strange. The second point is— known falsity should never have been exposed by those interes doing so. If the historical basis of Christianity were fal falsity was not only known to the Apostles, but also to the rulers, and even to a still wider circle. And since Christ placed itself in antagonism to Judaistic formalism as well as other form of irreligion, it is difficult to conceive, except upo ground that they could not, why the Jewish rulers did not its hollowness, and show the groundlessness of its claims. any other supposition these members of the Sanhedrim acte more than a martyr's magnanimity; for they were publicly ac and allowed the accusation to pass unrefuted, thus sacrificing selves, when to demonstrate the falsehood of what they knew untrue, would have vindicated their course of action and save reputation. Such conduct would have been in the highest unnatural, and an instance of it we may venture to say the l of mankind does not afford.

cond reason,—*The competency of the witnesses.* The resurrec- was either fact or falsity. Any man of ordinary faculties, sant of the occurrence and its associated phenomena, was per- competent to give testimony. It was not a question involving listinctions and requiring great critical skill, else we might ably have doubted whether the comparatively unlearned ans were competent men. But error of judgment was not le. They heard and saw, and had other "infallible signs," t there could not be any deception. Their circumstances uch as to afford all the evidence requisite for a satisfactory ony, and the only other competency necessary was the pos- of sound sense. There cannot be any question but that the les must have known, and known beyond all doubt, whether surrection did or did not take place.

re was no time for the development of myth, even had the stances requisite for such development existed, for the resur- was publicly announced a very short time after it had ed. In the earliest Christian literature it is invariably re- ed, and nowhere is it introduced in any other light than as a hich had been always commonly received. How myth could te in the heart of the historical period, and in so remarkably time, may be clear to the patrons of that form of criticism has of late startled the world more perhaps than was neces- but it is far from being clear to those who are guided by n sense.

nay also be remarked that there was no inclination on the f the disciples to fabricate myth. They were not expecting n event as the resurrection; for though Jesus had intimated they did not fully understand his sayings, and it was only dence the most indisputable that they were brought to recog- . Their hopes had been frustrated by the death of Jesus, e sensible men—though feeling in some measure depressed— eturned to their previous employment. In these witnesses re in all respects the competency requisite and desirable in s testifying to matter-of-fact,—sound sense, ample opportunity ome acquainted with the facts of the case, and no pre- tion to believe in what constituted the pith and marrow of ritness.

rd reason,—*The fact that the witness of the disciples in- them in great sacrifice and loss.* Apostolic testimony, if , led to no gain. There was not one thing that men are in bit of considering an advantage to be obtained by it. To is testimony to the world involved, among other things, the home, liberty, and even life itself. The disciples, simply of their relation to Jesus of Nazareth, were regarded temptible, and treated correspondingly. They had no-

thing else to expect in this life, and what they had to experience themselves was all they had to offer to them who might accept their testimony. Men have sometimes suffered very severely for the sake of falsehood, but they have not regarded it as falsehood. To others it was known to be false, but not to the persons who suffered. The acceptance of injustice and suffering is invariably an indication of sincerity. It is not always an evidence of truth, but of sincerity ever; and in the case of the apostles, sincerity and truth were identical. A man may be sincere in maintaining what is in itself false, providing he is persuaded that it is true. But sincerity and falsity could not be conjoined in apostolic testimony. If the apostles suffered in the interest of falsehood, they must have known it to be falsehood; and the world may be fairly challenged to produce an instance in which men have submitted to such sacrifice, when they knew that that for which they sacrificed themselves was not true. The force of this position has been felt by those who have endeavoured to sap the historical foundation of the Christian faith. Hence they have sought by theories of legend and myth, and mixtures of both, to explain how the apostles might be sincere and yet mistaken. But subterfuges fail in the presence of candid inquiry, and are seen to be as far removed from the field of fair and honourable criticism, as the plotter's strategy is from open and manly warfare. It is an incredible thing, this suffering and sacrifice, if the men were false in their hearts, and false they must have been if that was not fact to which they testified.

Accepted as a fact, we may briefly consider—*What is the evidential value of the resurrection of Christ?* This point has been kept in view throughout the previous discussion, so that its separate treatment need not be lengthy. The resurrection of Christ shows that Christianity is of God. That it is one mode in which the great Author of life has manifested himself for the accomplishment of his gracious purposes. It not merely certifies that Christianity is true, but that the purpose it contemplates is the purpose of God. The resurrection fact accepted, and the divine origin of the Christian faith follows.

The aim of Christian teaching is not merely to restore man, but to lead him to higher spiritual life. All life is of God. The vitality so beautifully manifest in herbs, and flowers, and trees, rendering this world of ours so charming a spot, is of God; and so is that higher mode of life developed in animals; and that still higher which forms the crown and glory of humanity. In all and by all is God revealing himself, and all the excitants for the development and perfection of life are of God. He is the author both of life and its requisite spheres. All this is true of what is distinctively termed spiritual life. It is of God; and the condition

quisite for its growth and perfection are also of him. In the surrection fact, as the culmination of Christ's work on earth, we ve evidence—that in Christianity God, the author of life, is—t this is the mode in which he manifests himself for the creation d maintenance of spiritual life in men, and that the conditions ealed by Jesus Christ are the conditions under which he designs prepare man for a higher and more perfect state. In Jesus him- we see human life made free from evil by divine presence and er; and in him also we see human life recovered by the same pre-ce and power from the realm of death, and exalted to the right d of the Father: evidence at once of what is possible for anity, and of what shall become actual in the experience of anity. As Jesus was pure, so may we be; and as he has risen, hall we also rise from the dead.

he resurrection of Christ, showing that God is in Christianity, sts all Christian teaching with divine reality. "If Christ be risen, your faith is vain, ye are yet in your sins." An empty roductive thing this faith in Christ if the resurrection be false. istian teaching is then unfounded; Christian expectation is ndless, and the grand hopes which thrill a good man's heart joy will be quenched in unmitigated disappointment. An un- and visionary thing this Christian belief if Christ is not risen. grandly real if he has broken down the barriers of the grave, ascended to the right hand of the Father, a Saviour at once an and divine; the Son of man and the Son of God. The re-rection fact accepted, and then within the wide reaches of reality verity there is nothing more real, nothing truer than these ristian teachings to which men listened in childhood, and which stitute in so large a measure the comfort, stay, and strength of best years of their manhood.

ake the doctrine of vicarious sacrifice, and what is it but a fig-t of fancy apart from this resurrection fact? The death of rist is a sacrifice in no other sense than that of any martyr if he not risen from the dead. But the resurrection admitted, and rious sacrifice in the Christian sense is a substantial verity. rist has indeed suffered for our offences, if we can say that he risen for our justification, and with sacrificial blood entered the holy place, and appeared in the presence of God for us. doctrines of intercession, forgiveness, regeneration, the resur-tion of the body; what are they to us? Shadows, yea, more dowy than even shadows are, if Christ has not risen. Thus ons Paul. But this resurrection of Christ admitted, and the re circle of the Christian faith is invested with reality, and the nt experiences of Christian life stand related to issues corre-dingly real.

candid inquiry shows that the resurrection of Christ is within

the limits of the possible, and that it has actually taken place. And having occurred, it certifies beyond question the divine origin of the Christian faith. Persuaded of this resurrection fact, we have then sound historical groundwork, and faith will not be with us a vain thing. Here we may stand and grasp the substance of things hoped for by the evidence we have of them, though the things themselves are yet unseen. A. J.

Art. VI.—THE CONFLICT OF AGES.

The Conflict of Ages; or the Great Debate on the Moral Relations of God and Man. By Edward Beecher, D.D. London: Sampson, Low, Son, & Co., 47, Ludgate hill.

WHEN divines, no matter how learned or how clever, forget the good old law of theological inquiry, which makes the Bible the first and only standard of appeal in religion, and hearken to the suggestions of their own reason, clouded and faltering as it is at best, we need not be surprised at any wild or whimsical notion to which they may give utterance. The religious world is full of illustrations of this assertion. Men, distinguished for their rank, their learning, and their genius, slipping the anchor which in early life they had cast in the rock of inspired truth, and hoisting their sails to the winds of doctrine which have come from various points of the religious compass, have been driven, some on to the quicksands of atheism, others into the shallows of rationalism, and others on to the jagged rocks of doubt. Some have perished where they have been driven, sad examples of the vanity of philosophising in matters which faith alone was competent to deal with, whilst others have happily seen their error before it was too late, and reversing their helm with becoming haste, have been carried by the breezes of grace into the safe anchorage of faith and hope. To the latter class most of thinking men perhaps belong. Few who have given their minds to a patient investigation of the leading doctrines of theology have reached the sunny eminence of quiet assurance otherwise than by passing through the gloomy valley of doubt. In more ways than one are the followers of Jesus made perfect through suffering. While we ourselves have sorrowful recollections of more than one season in which our whole spirit passed through a baptism of fire in our early efforts to reach the goal of settled and intelligent belief, we have a grateful appreciation of the effects which that baptism produced. Never since then has the demon scepticism so much as shown his face; we have luxuriated in peaceful habitations, and in quiet resting places. And it may be that we express the general experience of thoughtful believers when we say that the most cherished articles of their creed are those which have cost them the

greatest amount of anxiety and pain to finally adopt, whilst the anguish of spirit with which their investigations were conducted has led to a humility, a gentleness, and a charity towards others which are now their brightest ornaments.

We class not such thinkers with the whimsical changelings who have disgraced almost every church since the Saviour's day; who believe to-day what they deny to-morrow, and who affirm that they know not what they may believe in before they die! Such men are not real thinkers. Real thinkers are men who neither yield up nor adopt any article of faith except after a thorough investigation, and on the clearest evidence, and who, when once they have made up their minds on a given subject, never think of making it again a subject of enquiry while the world stands.

In most cases the "fiery trials" of our thoughtful theologians were incident to that period in their lives when the first and leading thesis in theology, which makes the Bible, once admitted to be inspired, the test of reason, was not sufficiently apprehended to be acted upon; or else it has been incident to one of those periods in every student's history, when owing to some of the many strange and unaccountable agencies which act upon the mind, a temporary forgetfulness of that fundamental principle took place. It is therefore of vast importance, if peace and safety be objects of search, that the mind should be kept familiar with the law alluded to; in other words, that the student first of all acquaint himself with the evidences, internal, external, and collateral, which support the claims of the Bible to inspiration; and satisfying himself thereon, take his seat for aye at the feet of the good old book, and with child-like meekness receive its precious teachings.

But there are cases in which old thinkers have fallen into the sad error of reasoning where they ought to believe. It somewhat perplexes us to account for this. It cannot be that they do not know better; nor would we willingly set it down to a want of sincerity, or a disregard to the truth. We fear in some cases it is owing to a declension in devotional piety, and to the pride of intellect which usually follows. We have a firm conviction that no man, however keen his searchings into truth, and however ardent his longings to sound its depths, will get far on the dreary road of scepticism, or be much lacerated by the briars and thorns which abound therein, who maintains habitual intercourse with heaven. That blessed Spirit, whose office it is to lead and guide us into all truth, will graciously prevent such consequences. In every sense, and in all respects, he is kept in perfect peace whose mind is stayed upon God, because he trusteth in him. Were all unhappy apostates from God asked what was the first step they took in the road to ruin, they would doubtless answer, "We gave up private devotion, and leant

upon our own understanding." Whereas he whose "leaf does not wither," and who "bringeth forth his fruit in his season," is the man "whose delight is in the law of the Lord," and who makes that his constant and prayerful study. But we must come to the book named at the head of this paper. This book is the most singular one it has been our lot to read. It is upon a grave subject, and written with evident earnestness. The author must have regarded the task he set himself to perform, when he made up his mind to write this book, as one of vast importance, or he could not have gone through the Herculean work of which the achievement before us gives abundant proof. We have here nearly 600 solid pages of print; the matter is such as must have required the author to wade through scores of volumes by various authors to gain his illustrations and proofs; and months of patient thought and labour must have been expended in building up a structure of ideas and reasonings such as is here presented. But when asked what is it all about? we are forced to say—nothing. And yet, paradoxical as it may seem, the book is really an instructive one. We know of no work in which a fuller or clearer view of the subject on which it treats is given: none in which so much, from various quarters, is brought together: none in which a perplexing subject is so thoroughly handled; and yet none, alas! in which perplexity is left so perplexed as in this. Had the author set out with the intention of giving the young theologian the best which differing authors had to say on a difficult subject, and then left his reader to form his own opinions, the book would have excited one's admiration only; but he has massed together the views of differing schools of divines only to point out their—in the author's opinion—absurdity, thereby to pave the way for the enunciation of his own really and truly absurd view, and therefore we have said the book is after all about nothing.

We crave the reader's pardon for keeping him so long in suspense as to the real subject-matter [is this compound term a proper one? it is certainly heavy, clumsy, and unmusical; but we use it for lack of one more fitting] of the book before us. Perhaps the reader may have guessed that the subject on which it treats is that of human depravity; and the aim of the author is to reconcile that deeply mysterious and perplexing doctrine with the goodness and equity of the Divine nature,—a very desirable object, indeed, supposing it can be accomplished, and assuming that it is not accomplished already. As exhibitory of the gravity of the question, the book is a great success; as an attempt to harmonize the doctrine with the Divine perfections in a better way than was done before, it is a singular failure. For—will the reader believe it?—the author claims for men a pre-existence as an order of beings, like the angels; declares an apostasy on their part while thus existing;

erts that our present existence is a second one, graciously
l for our restoration, under a remedial and redemptive dis-
on! The matured divine may exclaim, "Faugh! we have
ugh; put by your pen, close your review." And were he
y reader, we should at once obey him. But we assume
e majority of our readers are young divines, anxious to
he depths of theologic truth; and as we were once young
s, and would have been grateful for such a help as we of
BASSADOR are aiming to afford,—we will continue to dip
in the sable fluid to gratify and instruct our younger brother.
hen, what about the conflict of ages?
uthor says, and says truly, that the subject of depravity
n the great conflict of thinking minds from the earliest age,
ms yet the chief divisional line in the Church of Christ.
est, and by far the largest school of divines, is composed of
ho hold to the entire corruption of man's moral nature
to action, a corruption with no mixture of good, and
infallibly tends to the practice of moral evil only. And
our author justly says, this school teaches that God still
an responsible for his actions, and will undoubtedly punish
the next world for the evil deeds he commits in this. Then
presented with the reasonings and conclusions of the
ts of this scheme; reasonings and conclusions every way
ed to excite the horror of the unfledged student, or of him
s not look into the subject. Thus exhibited in the light of
ing scheme of Jesus Christ, we have no hesitation what-
presenting the "old school" view in its plainest garb.
ches that in consequence of Adam's sin, in eating the
n fruit, God brings into life all his posterity with a nature
corrupt, so that they are utterly indisposed, disabled, and
posite to all that is spiritually good, and wholly inclined to
and that continually. It teaches that all mankind, having
1 Adam, are under God's wrath and curse, and so made
all miseries in this life, to death itself, and to the pains of
ever."
is a correct exposition, so far as it goes, of the belief of the
igh Calvinian school; but the reader will observe that this
in an abstract form, altogether apart from the remedial
contained in the redemption wrought out by Jesus. To
shall return by and bye.
author next gives us the view of what he calls the new
of theology; a view much less severe, but in his
no less difficult. This view is in substance as follows: It
the imputation of Adam's sin to his posterity. It also
he existence in man of a nature in the strict sense sinful
erving of punishment anterior to knowledge and voluntary

action; and teaches that all sin and holiness consists in voluntary action. As a natural result, its advocates also deny the doctrine of the absolute and entire inability of a sinner to do the duties required of him by God. The inability asserted in the Scriptures they hold to be, according to just laws of interpretation, merely a fixed unwillingness to comply with the will of God, which is not inconsistent with a real and proper ability to obey, but derives its character of inexcusable guilt from the existence of such an ability.

The author gives us also the Unitarian view, as propounded but afterwards abandoned by the illustrious Channing. "It is an entire recoil from the old school theology to the other extreme." It teaches that man, as he comes from the hands of his Creator, is holy, just, and good, but becomes corrupt, and commits evil through the force of example. This view was long held and cherished by Channing and his followers; but our author says this renowned philanthropist was compelled to abandon, or to greatly modify it, because of the force of experience—an experience which saw nothing but evil in the human race until arrested by the power of the Christian system, a fact which scarcely could exist if man was everywhere born with a good nature; for certainly somewhere man would escape the corruptions of society, and go out of this life as he came into it, pure and good. Such, too, is our verdict. If it is a fact that our race at birth is morally perfect, then the corruption of man's nature is an accident, an accident which, notwithstanding the manifold perils which render it evitable, some would be fortunate enough to escape, just as some soldiers in battle escape while others fall at their side. But, alas! we see none so fortunate. We have never come in contact with any who had no moral defect; we have heard and read of none exempt from a disposition to go astray.

But not only does our author dissent *in toto* from this theory; he dissents likewise from the other views. From that of the new school he entirely dissents; from that of the old in part. The weakened, deteriorated nature said by the former school to be our inheritance fails, our author believes, to account for the terrible depravity of action which everywhere marks the life of man; whilst its very existence in creatures who took no part at all in the transaction which is said to have occasioned it, is at variance with the "sense of honour and right" which, as will be seen shortly, our author regards with so much favour. With some of the teachings of the old school he quarrels; in its descriptions of the extent and variance of depravity, he entirely coincides: it suits his purpose so to do; for it is not his aim to deny its existence, but simply the account which that school gives of its origin.

The question now arises, Why does he quarrel with that particular? Is not the Bible account of the origin of depravity intelligible enough? In the view of Dr. Beecher it is incompatible

with the character of God. Thus, when our author, and those who reason with him, miss their way, they set up the idol reason as the standard of appeal, and the premises which it invents are made the basis of deduction. Against this practice we raise our voice. It is the primeval cause of all the scepticism and unbelief in the world. The Bible, and the Bible alone, is the standard of appeal; and its propositions, statements, and facts are the only legitimate basis of deduction in matters of religion. Admit it to be the word of God, and to its teachings, brought out by proper laws of exegesis, we must bow; prove it to be a forgery, and then, but not till then, we will hearken to reason as an authority in religion.

Now Dr. Beecher starts off with this proposition: our sense of honour and right is the tribunal to which God appeals in his dealings with his creatures, and especially with new created-minds. It is this sense of honour and right which, he says, is at the bottom of all repentance and obedience toward God in the human race. If man could not be made to feel that God is doing right in requiring obedience to his laws, and in punishing disobedience, then he could not be made to feel penitence for his wrongs, nor could he acquiesce in God's awards of punishment. He would be a rebel, and a just one to all eternity.

With much of this we have no fault to find. We admit that unless the sentence of death which God will pronounce upon all the finally impenitent shall be felt to be just and right the bitterness of punishment will not be experienced; but what then? Is the Bible therefore not the primary standard of appeal? Are we to put conscience first, and the Bible somewhere else, in the rank of authorities? Certainly not. There is nothing in the teachings either of the "old" or the "new school of theology" to forbid a primary appeal to the Word of God. Take the entire scope of that great standard of religious faith and practice, and we shall find even the declarations of the "old school" perfectly harmonious with that sense of right and honour which our author is so anxious to gratify. But his pet theory would not be maintained by such an admission. It is only by endeavouring to shew that all the theories hitherto propounded are incompatible with that sense that our author can prepare the way for the unfoldment of his own. Herein he errs. But of this anon. In the meantime let us ask, assuming that his proposition is sound, whether his scheme makes the subject any less difficult? He asserts our pre-existence in another world, and in another condition, and our individual revolt from God; and that, therefore, the depravity of our nature is the result of our own individual and deliberate act. But we are favoured, through the kindness and forbearance of God, with a trial in a state of probation and under a dispensation of aids and remedies, and as the sins we commit herein are owing to the de-

pravity acquired in our previous life, and in spite of the aid and checks afforded in this, our condemnation hereafter, if con demned we should be, will be the result of our conduct from firs to last, aggravated by the mercy we have abused in this life. W readily grant our author that his theory removes much that i difficult in the abstract doctrine of depravity, as held by a orthodox divines. But, alas! there is one very important iter wanting in his scheme; we mean proof. Now Dr. Beeche admits he has no proof, such as we want. We want positive in formation that such is the history of our race, and this we hav not. We admit that if the Bible had contained a history of ou pre-existence and of our fall, our loyalty to inspiration woul have induced our credence thereto, although one important iter would have been lacking—namely, our recollection of our first life and of our primal crime. Yet, in the absence of such recollec tions we would have given our unqualified adhesion to the state ment, just as we give it to the Bible story of our fall in Adam for we have long since learnt the happy art of believing wha now is plainly taught in that grand old repository of emanation from the heart and mind of the Great Father. But the worth doctor must pardon us if, in the absence of both, we treat h theory with profound contempt. May we not speak out when th book of God is silent, and ridicule that in our history of which w have no recollection? Did it not strike Dr. Beecher that had w lived and sinned in the capacity of an order of angels, we shoul have had some recollection of our elevated life, especially of th act by which we forfeited it? What do we recollect? Ou memories reach no further back than to about the time we donne our first suit of corduroy, or the first penny we called our own, o more likely still, the first grief we gave our earthly mothe Strange it is that, if this be the second edition of an intelligen responsible existence, we should have no recollections pertaining t the first. And it strikes us forcibly that the doctor's own posi tion requires a recollection of our crime in that primal and pre vious existence to justify in our eyes the sufferings we endure i this life.

The reader may be curious to know how Dr. Beecher disposes o the Scripture account of our fall and its results. It is but fair t say he does not pass it over: he meets it, confronts it; but i might be expected, he stays not to untie the knot, but with on desperate and bold action of the arm cuts it right in two. Lool ing upon Romans v. 12-19, as the only Bible account of the orig of evil which stands in his way, he boldly says, "All the lan guage in this passage, which is commonly understood to asse that the sin of Adam exerted a causative power upon the cond tion and character of his descendants, need not be understood

denote real causation, but may, if any good reason calls for it, be held to denote only apparent causation, and that a good reason does call for this view; and moreover that such a sequence of apparent causation was established solely in order to make Adam a type of Christ. The passage, then, thus viewed, teaches that God was pleased to establish, immediately on the sin of Adam, and through that sin, the sequence of condemnation to natural death upon all men; a sequence linked to Adam's act by no causative power, but established solely as a type and illustration, both by similitude and antithesis, of the sequence of justification and life eternal from the obedience of Christ—a sequence in which there is a real and glorious causative power. The sequence of condemnation and death coming on all men through the sin of Adam was a merely typical sequence, established to illustrate a causative sequence of justification and spiritual life through Christ. This is the position which I lay down as the key of this whole passage."

Enough has now been said to prove that the book before us is but one among the many proofs the world contains of the absurdities to which even a gifted mind will give utterance when it leaves the "sure word of prophecy" and wanders in the region of speculation. That the book is a proof of genius no one who has read it will hesitate to admit: it exhibits a mind of vast capacity, of clear penetration, and of logical exactness. But it is a mind, which, in this instance at least, has left the fountain of living waters, to hew to itself a broken cistern, that can hold no water. For such a book there was certainly no need, much as Beecher says to the contrary. The theory even of the "old school of divines" is not incompatible with our innate "sense of right and honour." For assuming that we all partake of Adam's guilt and depravity, do not we partake of the fruits of redemption also? Granted that we inherit his sin, and that, therefore, we are cursed, do we not inherit the fruits of the second Adam's mediation, and thus become able to work out our own salvation? If through the sin of one man condemnation has passed upon all, the free gift has come upon all men unto justification of life through the obedience of one. No man comes into the world in the condition morally in which the fall left the human race. We are redeemed. If we, through no act of our own, possess a nature with the elements of evil incorporated therein, we possess also, through no merit of our own, elements, impulses, and powers which capacitate us for good, and which, when employed as they are intended, invest us with newness of life. No man is condemned because of the evil that is in him, *nor simply for the moral evil he commits*; but because he neglects or rejects the great salvation which is wrought out for him, and freely offered unto him. Redemption explains, rectifies and adjusts everything. "God is in

Christ reconciling the world unto himself, not imputing unto men their trespasses;" and "he that believeth on the Son hath everlasting life." Let all learners in the school of theology look at the fall in the light of the restoration, and they will see not only the reasonableness of the justification of the ungodly when they believe, but the justice of exclusion from God's presence of those who believe not. J. S.

Art. VII.—THE PREACHING ADAPTED TO THE AGE.*

WE know of no means by which any truth or doctrine can be so readily and effectively impressed upon the minds of men as the right use of the human voice. True, a book is an easy and convenient medium of information. It is the instrument by which holy men of old enlighten us, and by which good men of modern times instruct us; they being dead yet speak to us. They tell us at our own firesides what they saw, heard, thought and felt in distant ages, and in distant parts of the world. Yet, beyond a doubt, there is a charm and fascination about a living speaker, who knows how to speak, which no book can supply. His voice with its varied intonations, his person, his attitude, and the expression of his countenance, combine to produce an effect upon the minds and hearts of men, which no mere book can ever accomplish. A book is artificial, an orator is natural, and therefore more effective. We hence see the wisdom and goodness of God in commanding his servants to preach the Gospel. A large proportion of preachers may be dull and uninteresting speakers, yet undoubtedly, the ministers of the Gospel address every week a far greater number of people than any other class of teachers in Europe, or America, or perhaps in the whole world.

Human nature is the same in all ages. Man has ever felt himself a sinner, and felt the want of a Saviour, "What shall I do to be saved?" is a cry which has been heard in every age and in every land. Hence false religion as well as the true, has supplied a priest to intercede for the sinner, and a sacrifice to atone for his guilt. So offensive to God has sin been believed to be, that this truth has been engraved upon the hearts of all nations, "Without shedding of blood there is no remission."

But while this feeling is universal it differs very much in degree. In some men it is deep, in others it is shallow. The former anxiously listen to the earnest and faithful minister of God's word, while the latter listen to no minister at all, or it may be crowd around him, who affords them the most entertainment. Thus it has been in all ages. But the present age is distinguished by a

* An Essay, read before the Preachers' Association of the Sunderland District in May, 1865.

ew characteristics, which, if they did exist in former ages, do at ast exist in a greater degree in this age.

I. THE FIRST IS EDUCATION, which is not peculiar to our day, ut is certainly more extensively diffused than in any former eriod. Until within a century ago very few below the middle asses could afford to educate their children, and fewer still had e disposition to do so, consequently generation after generation rew up in ignorance; and education was almost confined to those ersons who held respectable positions in life. But now this boon s not peculiar to any class, it is common to all. Artisans and iners are better educated than the esquires of former times, oung children possess a larger store of information than their ged parents; and it is against nature and reason that they should ubmit to be instructed by those who are less intelligent than hemselves. Our fathers who were so extensively useful in the infancy of the connexion were for the most part men of very moderate education, but those whom they were the means of bringing to God were certainly more illiterate than themselves. And as an illiterate ministry can only teach those who are more illiterate than themselves, they can only be of service to one portion of the community, and that portion is diminishing every day, and must continue to diminish as knowledge increases. The divine command is to preach the Gospel to every creature. But an educated people will not listen to an uneducated preacher, he is therefore unable to preach the Gospel to a large and increasing class of his countrymen, and consequently fails so far to fulfil the divine commission. Yet it must be confessed that there is still a large field in which an illiterate ministry may find plenty of work for some time to come. And as long as one good and earnest man can persuade a poor sinner to turn from his wickedness, let him continue to work with all his might in his Master's vineyard, never doubting that his Master's blessing will attend his faithful labours. But certainly the preaching adapted to the age, in the full sense of that phrase, must be such as can reach and influence these two large classes of the community. The uneducated preacher can only teach the one class, the educated preacher can teach both, and all other things being equal he must be the more extensively useful in turning sinners from darkness to light, for he has a wider field to work in, and is more likely to secure the aid of the more influential class to spread light and knowledge among the other class. Suppose the educated minister were useless among the ignorant, is that a greater calamity than the uneducated minister being useless among the enlightened? Hardly, if at all, for be it observed the enlightened class is large and increasing, and the other is decreasing; besides this, the ignorant party is more influenced by the intelligent, than the intelligent is influenced by

the ignorant. But why should a good and wise man be less useful among the unenlightened for being educated? Would Paul, Wycliffe, Luther, or Wesley have been more successful in converting the lower orders of society from sin and error to virtue and truth if they had been illiterate men? Surely not. And as this age exceeds all others in the extent of its education and intelligence, the ministry of this age should be more extensively educated and intelligent than that of any previous age. And the good and wise man whom God has called to deliver his solemn message to the people, will do it more effectively for having been favoured with a liberal education.

II. The Form and Extent of Infidelity. Infidelity is as old as sin, and belongs to every age. In past times it was coarse, insolent, and blasphemous. It was an illshaped and hideous monster, and few people would confess to holding any intercourse with it. But now, it assumes a rational, modest, and respectful demeanour. It does not denounce all religion as false, and all Christians as fools or knaves, but speaks of religion with reverence, and treats religious people with respect. It is scepticism, rather than infidelity. It affirms or denies little, but doubts everything; the Bible may or may not be true, it wants to know which it is; it professes to be honestly in search of truth, and promises to be satisfied when it is found, whether it be for or against religion. The Bible and science, it says, contradict each other; if they agreed, then sceptics would accept the Bible, believes its doctrines, and practise its precepts. Much of this no doubt is mere pretence, but it would be unjust to say that there is no honesty in scepticism. The discoveries of science and the assumptions and reasonings of such writers as Darwin and Lyell can hardly fail to suggest doubts of the truth of Bible history to the minds of earnest persons who are not rooted and grounded in the faith. And doubts of the truth of Bible history suggests doubts of the truth of all the Bible contains. It is sadly evident that great numbers of our countrymen are subjects of these doubts, some in consequence of great ignorance, and others in consequence of great sins, both finding some relief to their consciences by questioning the truth of Holy Writ. But there is reason to believe that a large portion of them can neither be charged with gross ignorance, nor gross sins. They do not fly to scepticism to justify vice, or to allay their fears of the future, but are sincere, perplexed and restless in their indecision, earnestly longing to know the truth, and willing to abide by it, as soon as they shall have found it. These are found in many of our large congregations, attentively listening to earnest and thoughtful preachers of the gospel. They cannot be ignored, and ought not be treated with silent contempt, and still less with abuse. Such treatment could not fail to increase their doubts, and drive them *further* from the truth.

It is an important question, what sort of preaching is best adapted to this class of persons? Shall we take no notice of their doubts and perplexities, but address them as mere sinners, and preach Christ to them as their only Saviour? Beyond all doubt, such is the adaptability of the gospel to every sinner's case, that when earnestly, faithfully, and wisely preached to such men as mere sinners, many a poor sceptic is convinced of his errors and brought to a knowledge of the truth as it is in Jesus. Yet a knowledge of the reasons of the sceptic's doubts, of his arguments, and his prejudices, must aid in awakening our sympathy with him, and arousing our compassion for him in his melancholy condition. The more deeply we feel for him, the more useful we shall be to him. It would be well, one is inclined to think, if this feeling could be obtained without undergoing the disagreeable, and to the undecided, dangerous task of reading the heretical books which have driven so many of this generation astray, but to some extent it must be done. Feeling will not spring up in obedience to our will or command. Knowledge is power in this case, it is necessary to feeling, it goes before it; we know before we love, and we only pity those whose condition we understand, and in order to feel deeply for the sceptic, and successfully work for his conversion, we must understand his state of mind, by acquainting ourselves with the principles and arguments which have confused and bewildered him. And while this knowledge is necessary to the required sympathy, it is also necessary to enable us to meet his objections, and overturn his reasonings. And is not an unbeliever more likely to submit to the instructions of a preacher who understands his case, and sympathises with him in his difficulties, than to one who has but little knowledge of him, and consequently but little feeling for him? The wisdom of the serpent and the harmlessness of the dove are of great service in winning such a soul to Christ.

III. The Rapidity with which everything is done. In old times everything was done slowly, our forefathers did nothing in haste, they worked like men who were sure of long lives and plenty of time to do all things leisurely. They drove their flying coaches at the speed of six miles an hour, and conveyed their merchandise in waggons which moved along the narrow roads at the rate of two miles an hour. One person and one machine working together did only spin one thread at a time, and in this slow and tedious way was all the thread and yarn produced which clothed our grandfathers and their industrious wives. Public worship was conducted in the same slow and leisurely manner. Psalms and hymns of great length were sung; a prayer which lasted an hour and a half was not considered unreasonably long; and a sermon which required only two hours to deliver it, was thought to be sufficiently short. The construction of the sermon was in harmony

with its length. The preacher knew what he was about, knew the goal at which he aimed, but often took a very circuitous route to find it, consuming a great deal of time, making it difficult for his hearers to follow him, and requiring their utmost attention to understand him. But as a Lincolnshire river, deep and sluggish, doubling and winding in all directions, in its tortuous course to reach the sea, does at length find it; so did the preacher of those days, slowly but surely lead his congregation to the ocean of eternal truth. The people were in no more haste than the preacher, they were willing to wait his time, and attentively listen to his voice, as long as he thought good to instruct them, believing that the conclusion of the long and intricate argument would amply repay them for their patient attention. Happy the congregation who had such a preacher, and happy the preacher who had such a congregation. But oh! shall I say alas! how times have changed, what a light and flippant age this appears compared with that! Our forefathers walked like men with a slow, firm, and dignified step, but we run, leap, and skip like children. The deep river runs slowly, the shallow river runs rapidly.

Science has done wonders for our times, it has supplied us with many conveniences, comforts, and luxuries unknown to our fathers. We travel at the rate of fifty miles an hour, our merchandise is conveyed at nearly the same speed, the yarn of which our garments are woven is spun by a machine with five hundred spindles; a message is sent from Edinburgh to London in one minute; and the spark which fires the time-guns on the river Tyne is conveyed from Greenwich to Newcastle in the twentieth part of a second. A similar velocity is communicated to everything else, everybody is in haste, everything must be done in a hurry, and that which can only be accomplished by a slow and tedious process is often left undone. Boys are in haste to be men, and men are in haste to be great and powerful. All classes are infected with this disease. The sage, the grave man of science, does not escape it. He makes a few scratches here and there upon the surface of this great world, picks up a few flints and fossils, and at once proceeds to build a theory with these scanty materials which contradicts the most ancient history ever written, and opposes the universal faith of all ages.

The infection reaches the house of God, haste and impatience reign there. One of the most pious and useful of modern preachers has said, "This is an age of short sermons, short prayers, and short religion." The people will not listen to long and sober discourses, and an argument of any length is too great a tax upon their patience. A sermon of such depth, breadth, and length, as was preached by many a Puritan, to the great edification of his hearers, would ruin the congregations of these times. Now, how-

er much this is to be deplored, we have to do with society as find it, and if the people are in haste, we must be in haste too. must address them in such a manner as to arrest their attenand retain it if possible. But that cannot be done in the slow round-about way which succeeded so well in days of yore. Yet us not go to the opposite extreme, as I think, did some of the erated fathers of our denomination, when they insisted that a non containing a whole body of divinity should be preached in minutes. May I hope to be forgiven, if I venture to say that is to be feared the short and shallow preaching so comded a few years ago, conduced to the short and shallow religion revalent still? It caught the masses, it taught them the first ciples of the doctrine of Christ, but there it left them, it did lead them on to perfection; preaching of greater depth, idth, and length is necessary to that. But whether we enrour to arouse the sleeping sinner, or to edify the believer in it, it must be done in a way which will most speedily accomh those ends. No useless words must be uttered, and the words do utter had better be as short as possible, real old English ds, understood by everybody, the words in which the Bible is slated, the words by which Shakspere has maintained his sway the people for three hundred years, the words in which the t eloquent and effective speeches in parliament are delivered, words by which the most successful barrister wins the day for client, and the words too by which the most successful cher wins souls for Christ. There must be no flourish of pets before we distribute to the people the bread of life. Our s must be clear and appropriate, and expressed in clear and ropriate language. No time must be lost in dressing them up in eous attire, let them go forth in plain and simple apparel, and nore of it than propriety demands; the smaller the quantity of ery, the easier it is to see the form and beauty of the figure it rs. The same rule must be observed in the composition of the le sermon. No redundance must be admitted. The exposition t be simple and concise, like our Lord's explanation of the ble of the sower who went forth to sow. The argument must hort, clear, and conclusive, like our Saviour's argument in sup- of the doctrine of the resurrection. The application must be est, pointed, and personal, like the great Teacher's application he doctrine of the new birth to Nicodemus, and if an illustra- be needed, let it be striking, transparent, and soon told, like han's touching parable of the poor man and his ewe lamb; and it not be forgotten with what point, force, and effect the prophet lied that parable to the conscience of the king.

V. Making Haste to be Rich. Solomon said a long time "Money answereth all things." He gave the world's opinion

of money, and that is the world's opinion still. And, indee money will supply the world with nearly all it needs except a goo conscience. It is no wonder, then, that the love of money shoul be a prevalent passion. Yet our fathers were in less haste to b rich than the men of this generation. Perhaps the difficulty, i not the impossibility of more than a very few being able to acquir wealth weakened the desire for riches, and conduced to the con tentment of the poor. At any rate, large fortunes were slowl made fifty years ago. The rich were rich by inheriting the wealt of their ancestors, and the children of the poor remained poo But now wealth is offered as a prize to be run for by men of al conditions, and the racecourse is crowded by eager and swift-foote runners, who risk all to reach the goal. It is a wild, furious rac Many are knocked down in the strife and trodden to death, bu still the crowd rushes on in the mad pursuit of gold, and man succeed in obtaining the coveted treasure. There is no sin i merely being rich, but there is great peril. Wealth digs pits, lay snares, and traps, and opens doors of temptation unknown to th man of moderate means. "They that will be rich fall into diver temptations and a snare, and into many foolish and hurtful lust which drown men in destruction and perdition." Hence our Lor says, "How hardly shall they that have riches enter into th kingdom of heaven." More resolution, firmness, self-denial, an divine help is required by the rich man to enable him to brea away from the world's sins and follies than the poor man need whose humble condition helps to protect him from these evils. I is now a more serious duty than ever to "charge them that be ric in this world that they be not high-minded, nor trust in uncertai riches, but in the living God, who giveth us richly all things t enjoy." They must be warned that neither virtue nor happines can be purchased with gold. God has taken care that thes blessings shall be as easily obtained by the poor as the rich. The must be reminded too that they are only stewards of the good entrusted to their care, and that their responsibility is in propor tion to their means, for the greater their wealth the greater th debt they owe to God and man. "For unto whomsoever much given, of him shall much be required."

While we as ministers of the Gospel endeavour to become "a things to all men, that we may save some," let us at the same tim not forget that no amount of talent, learning, or knowledge of m and things will accomplish any real and lasting good without th unction of the Holy One, and the wisdom that cometh from abov for without that we shall not be able to persuade men in Christ stead to be reconciled unto God. "Not by might, nor by pow but by my Spirit, saith the Lord of Hosts." If we think we c bring to life them who are dead in trespasses and sin by argume

and eloquence, we shall be deceived. God alone can raise the dead. Then while we faithfully employ for his glory all the talents he has given us, let us depend on him alone for success, and perform our solemn duty in the name and strength of God Almighty.

H. P.

Art. VIII.—JOHN MILTON.

An Entire Edition of John Milton's Works, in seven volumes. London: H. G. Bohn.

Works of Joseph Addison, Vol. III. London: H. G. Bohn.

The Life of John Milton; Narrated in connexion with the Political, Ecclesiastical, and Literary History of his Time. By David Masson, M.A., Professor of English Literature in the University College, London. Vol. I. Cambridge: Macmillan & Co.

THE seven volumes named first in the above list of books contain beyond question the cheapest and most correct edition of Milton's writings. Two of these volumes contain his poetical works, with memoir and strictures by the Sheffield bard, James Montgomery. Todd's valuable verbal index is added, besides which there is a variorum selection of notes, which explain any difficulty in style, allusion, or metaphor. The engravings are very superior, and serve to illustrate the text. There is a fac-simile of Milton's sonnet on his attaining his twenty-third year. The other five volumes contain the whole of his prose writings.

The volume of Addison's essays is a collection of his well known *Spectator* papers on Milton. In these the accomplished essayist enters fully into the merits and manifold beauties of Milton's poetry, while he points out what he deems to be the faults and defects of the great workman's style. But criticism proper was not Addison's forte; in this he was as weak as other men. But he ranks as high as the highest of his class in purity and finish of style, true humour, and graphic description. If any of our readers are venturous enough to propose reading the immortal epic through a second time, (alas, how few read it once!) and are not acquainted with these essays, we advise them to read these delightful papers before perusing Milton again.

If the remaining two volumes of Professor Masson's work come up to the expectations created by the volume before us, we shall have for the first time a biography worthy the subject. Among the many who have written the poet's life and times, Todd and Mitford are only fit to be read, and they come very short in many important

respects. Masson's life is a work that will live, and of how books that teem from the press can this be said! The majority fall directly and finally into a limbo of oblivion, perish like

"The summer fly,
Herds without number, no more remembered."

We very much dislike the modern system of publishing im tant works by instalments of separate volumes. This was system of Macaulay, Carlyle, Kinglake, Spedding, Merivale, Froude. Knowing all that can be said in favour of the prac we still would rather wait till the project of the author was c pleted. In this instance of Masson's, after having got on so in the history you are brought to a sudden stand, and have to for several years for the next volume, and several more for next.

It may be trite enough, but still it is eminently true, an pertinent to remark that the age in which Milton so nobly pla his part was critical, exciting, and epochal. To construe Milt life aright it must be studied in the light of the notable phenom of that period, its political upheavals, its ecclesiastical disrupti its social disturbances, its phases of religious life, its specula thought, and its literature. In much of the stirring and start phenomena we perceive the figure and influence of our bard. whenever he is seen he appears as the literary champion expositor of his party—their thinker and triumphant vindica His name is as intimately connected with the great Pur struggle as that of Sir Harry Vane, Eliot, Hampden, or Cromwell. Who was this great genius? Whence did he spri are questions that naturally rise and deserve a reply. Profe Masson, with great ingenuity and some heraldic skill, traces genealogical tree from himself—the illustrious branch—down to very roots. He traces the surname "Milton" back to thirteenth and fourteenth centuries. A William de Milton w member of the suite of Queen Philippa, wife of Edward And through succeeding centuries the name crops out now again in historic records. The origin of this and the analo names of Mitton and Middleton is doubtless topographical, porting that the persons bearing them had come from "Mill-to "Mid-town," or "Middle-town." There are about twenty pl bearing the name of Milton in England. It was from one of t Miltons—the one in Oxfordshire—that the family of our sprang. The Roger Milton in Henry the Sixth's return of the s landed gentry would be a distant ancestor of the family. The name that comes prominently into view is the paternal grandfa of the poet. His name was Richard, not John, as Aubrey

affirm. He was, it appears, Richard Milton, of Holton, at was the royal forest of "Shotover," (Chateau Vert, transformation!) whose name appears in the Recusant ıich rolls contain the list of fines levied on those persons ısed at the time of the Reformation to conform to the newly ıed order of things, and attend the parish church. In ɔlls for Oxon county, 43 Elizabeth (1601), we find the f Richard Milton, yeoman, connected with a fine of £60 e months non-attendance at worship in parish church; month was the statute fine. This heavy conscience tax convince or move the stern Papist, for we find another bargo laid upon him for a like offence, and mention is made "neither made submission, nor promised to be conformable t to the act." There was stern, sterling stuff in this old yeoman. These are the very elements out of which our and heroes were made, whose name and dearly bought are the boast and glory of our land. We shall see that man's son and grandson were as true to their conscience, and more in defence of its sacred prerogatives. Richard had married a lady of an ancient and pretentious ancestry, Jeffery, a member of the ancient house of Haughton. hat exact period there was born to this stout Papist and tial yeoman the son whose son again was in after years to h glory on all the family, we know not. We approximate e, if old Aubrey is to be relied on, when we fix it at 1563. l gossiping chronicler says that he could "read without es at eighty-four years of age," so reckoning backward e time of his death we reach the time we have named. He s about coeval with the great bard of Stratford in the ıring county of Warwick. When of proper age young filton was sent to Christ Church College, Oxford. How remained is difficult to say, but we know that his career ldenly interrupted through his decisive and final abjurement pestilential and destructive heresies of Popery, and his ing the "reformed faith." His bigoted father for this cast m him as a vile thing and disinherited him. He seemed ee that he was doing, in another form, the very thing to his ich the ruling authorities had done to himself. This turn me's wheel compelled the youth to leave Oxford and cast or a place and for means of livelihood. Difficulties faced it he nerved himself to wrestle with them and overcome. earnestness, industry, and skill he won his way to wealth h social standing. He commenced in a humble position in ıblishment of a friend or relative who was a scrivener in . He soon mastered the profession, and became able to himself to enter into the business on his own account. As

the name imports scriveners were writers for hire at the first. Chaucer speaks of scriveners as writing masters or writing men, and when a letter is not well written he describes it as "ne scrivenishe." See his Troilus, B. ii., 1026. The invention of printing affected this profession, making the scrivener's work very much like the work of a law stationer and modern attorney combined,—providing, drawing up, and engrossing all kinds of legal instruments. They were sworn to be loyal to the crown and institutions of the land, to be true and faithful in their dealings with their clients, to be no parties to any false writing or dates, nor must they be hasty or covetous in their work, and they must have sufficient "cunning" to perform well every duty of their calling. Our young scrivener was all that the oath required, for the testimonies are not a few to his probity, industry, and good conduct, as well as to his prosperity and plentiful estate, for he soon acquired property in the city having, besides the Spread Eagle in Bread Street, a house called the Rose, and other houses in other places.

It was not till John Milton had arrived at the mature age of thirty-six or seven, that is about 1600, that he entered the marriage state. We know certainly that the bride's Christian name was Sarah, but as to what was her surname authorities differ. Take the statements of Aubrey, Peck, Philips and the Allhallows parish register, and the good reader may say, was it Jefferey? Bradshaw, Caston, Haughton, or what? Peck's contention that she was a Haughton is founded upon a board with the Haughton and Milton arms, which our great poet's widow left on her death in Nantwich. But the strong probability is that these were the united arms of the poet's grandfather, not his father's and mother's. On the principle that a man should know the maiden name of his grandmother we might conclude with Philips that she was a Caston. But in the matter of names, dates and details we often find Philips slipping. On a survey of all the evidence we prefer to take old Aubrey as our guide and conclude that she descended from the ancient house of Bradshaw. But in sooth we little reck what was her name or the line of her ancestry; we know what is better that she made this well-to-do scrivener an excellent wife, and her children a wise and loving mother. She was much the junior of her husband, yet while his eyesight remained good down to extreme old age, hers failed early, and "she used to wear spectacles presently after she was thirty years old."

There were born to this good couple during the next fifteen years six children. The first was a "chrisom child;" the "chrisom" was a white vesture which the priest put on the child in baptism which the mother provided when she was churched. But the term had come to mean a child which died before its baptism. In the Allhallows' register there is this entry,—"The 12th of May

was buried a chrysome child of Mr. John Milton, of this scrivener." The next child was a daughter Anne, but we o means of ascertaining even the proximate time of her The son for whose sake we record the birth days of the embers of the family, was born December 9th, 1608, and ptised on the 20th of the same month. Two sisters were ter him, one, Sarah, died an infant, and Tabitha the other see but three brief years. Their only other son, Christopher, ptised December 3rd, 1615. That this enumeration comds all the children of this scrivener we cannot positively but we know of no more. The poet grew up with a sister an himself and a brother seven years his junior. In the of this happy and godly household he spent the earlier years life. During the active hours of the day the scivener be engaged with his apprentices, clerks and clients, engrossed e many cares and demands of his thriving profession, but in ntide the family gathered around the hearth, the father on le, the mother on the other, Anne and John sitting near, us say, little Kit lying on the hearth or in his mother's lap. fairs of the house were conducted in the grave, orderly and s way peculiar to Puritan families; thus would be planted ll grounded in young John that life-long serious tone of and absolute devotedness to religion for which he was so able. But let us not conclude that the atmosphere of this habitation was gloomy and ascetically austere; the family had many sources of pleasure and delight, among them may ned literature and music. The head of the house was an d man, and cherished literary pursuits with enthusiasm. s special faculty was music, he attained more than amateur nce in this delectable art. He was one of the twenty-one l celebrities chosen to execute the design of the Earl of mberland, in getting up a series of madrigals, each to be five or six voices, and the whole to be called "The Triumphs ana." They were to be sung in honour, and likely enough presence, of the sovereign whose reign was as illustrious as long, and who made England's name greater among the of the earth than it ever had been before. "Oriana" was court arcadian name for an aged virgin. Milton's madrigal eighteenth in the collection. Most of his musical pros are lost. Among the few that are extant, are two well Psalm tunes, "York and Norwich;" they were published 'enscroft's psalmody. Sir J. Hawkins says: "The tenor of was so well known that within memory well nigh half the in England used to sing it by way of lullaby; and the of many parish churches played it six or eight times in the -four hours." In playing the organ he was an expert.

Often would the little lad stand delightedly by while his father swept his fingers across the key board, making the instrument discourse divine music; and often would he be permitted to sit in a circle made up of father and mother and any musical acquaintance that might drop in to make up the household concert. No wonder he became a singer himself as soon as he could speak and was an adept in the use of the organ when a little child. We can see his tiny fingers searching for pleasant chords or picking off little melodies, till the harmony of song and sound, music and poetry, filled his young soul with divine raptures. Who shall say how much all this contributed to make him what he was—the greatest epic poet England ever had and the wonder of the ages?

We see then that Milton is a Londoner, like his great predecessors Chaucer and Spenser. He was born in the very heart of Cockaigne, close to Bow church, so close that had the famous "Bow bells" fallen they might have crushed him in his cradle. We cannot see the house in which he was born, for the simple reason that it does not now exist. The great fire made fearful havoc among the antique houses of London. Bread Street stood about in the centre of its destructive march, so the Spread Eagle fell in the wide reaching ruin. Great pains were taken in rebuilding the city to retain the old arrangement of streets and houses, so that there is no doubt the present Bread Street stands where the Bread Street of John Milton was. But, alas, for pilgrims and devotees there's nothing there that was Milton's. Before the fire curious people and foreigners used to make journeys to the poet's birthplace. It was customary for all trades to hang signs over the door with emblems indicating the trade carried on in the establishment. We have no means of ascertaining why the Spread Eagle was adopted in this case. Bread Street took its name from the fact that bread was the only thing sold in it, but it was in Milton's day one of the most respectable streets in London; it was the habitat of merchants who dwelt in the upper part of the house and transacted business below. Close to, at the corner of Watling Street, stood the parish church of Allhallows, where the family constantly worshipped; the incumbent was the Rev. R. Stocke, a great light among the Puritans, than whom "no man in London was more respected," and "no minister in London had his pulpit supplied by fewer strangers;" so says Fuller. Shakespere, Ben Jonson, Beaumont, and other literary celebrities would go down Bread Street to the club held at the Mermaid Tavern, where the great Will and the rare Ben betongued each other, which wit-combats Fuller has so quaintly described. The fame of these immortal men may have reached the ears of the lad and excited his wonder, and we can imagine him watching their receding figures down the street. He would also be accustomed to those

. pageants when royalty visited the city in right royal pomp; ocessions would pass the top of Bread Street. He would ıssed up the Cheap with his father or mother or some other ed person, inquire about the noted "Standard of the ' a monument of unknown antiquity, and the celebrated f the Cheap, one of the nine Eleanor crosses Edward I. in 1290 in memory of his queen. We can imagine the ful lad going through the narrow archway from Paternoster St. Paul's Churchyard and gazing upon the old St. Paul's ; there in all its antique grandeur. In this churchyard ıe historic Paul's cross, a covered pulpit of wood, on stone om which open air sermons were preached by bishops and divines; just by, on the east side of the yard stood St. school. If he wanted "a walk into the country" he would e far to go, only to Lincoln's Inn fields; north to Moorfields bury, and a boat would soon take him over the river to the fields. These and other districts yielding fruits and crops for oof of the city, now teem and swarm with tens of thousands people.

fair, bright, intelligent young Londoner, was the pride and his parents. He was a precocious lad, and promised well ble career in life. He lisped in verse, and made serious s at poetry when ten years old. This and his beautiful nce would excite joy in the breast of the good scrivener and l wife. They had his portrait painted when he was ten f age. It was done by Jansen, a really able artist. Connois- y that he was "equal to Vandyck in all but freedom of hand ce." His portraits of James I. and family, and Charles I., ed highly yet. With the engraving of the boy's likeness ıs, we see the force and meaning of Professor Masson's ex- ry remarks: "The portrait still exists, conveying a far more image of little Johnny Milton, as he used to look in his neat l, and with his black braided dress fitting close round his est and arms, than any of the ideal portraits of the poetic The face is, indeed, that of as nice a boy as one could wish to e head, from the hair being cut close all round it, (and here ler must supplement what hardly appears in the engraving, ıgine the hair a light auburn, and the complexion a delicate clear white and red), has a look of fine solidity, very t from those fastastic representations, all aerial and wind- offered as the heads of embryo poets. In fact, the por- that of a very grave and intelligent little Puritan boy with hair. The prevailing expression in the face is a lovable ıess; and in looking at it, one can well fancy that those om the "Paradise Regained," which the first engraver d to inscribe under the portrait, were really written by the

poet with some reference to his own recollections of himself as a child:—

> "When I was yet a child, no childish play
> To me was pleasing; all my mind was set.
> Serious to learn and know, and thence to do,
> What might be public good; myself I thought
> Born to that end, born to promote all truth and righteous things."

His early education was conducted at home partly by his father, who by his many accomplishments and virtues was every way able to train this quick youth, but he also engaged a private tutor to aid him. This master was one Thomas Young, a Scottish Kirkman, who in times of national trouble escaped to England. He was clumsy and awkward in his gait and manners, and his accent was in the broadest Doric. This unpromising exterior covered a vast fund of learning, personal virtue, and high principle. No wonder then that he obtained great influence over his young pupil, and through life be always spoke tenderly and with reverence of his early preceptor. Young grounded him well in Latin, and gave him some Greek, and helped to evoke the deep poetic feeling in his soul. For a child his English and Latin verses were really wonderful. But the father felt the time was come to set about accomplishing his purpose of getting the scholar into one of the public schools of the city. St. Paul's was the school selected. Ben Jonson, George Herbert, with many other notabilities had been educated there. The school was founded in 1512, by Dean Colet, of St. Paul's, and was dedicated to "The Child Jesus," for the free education, in all sound Christian and grammatical learning, of poor men's children, without distinction of nation, to the number of 153 at one time," this being the number of fishes drawn by St. Peter in his miraculous draught, (See John xxi. 11.) Lilly was the first head master, whose Latin grammar King Henry ordained should be used in all the king's dominions, and it was made penal to use any other. Many of his rules are too well known by school boys in these days. Over the door was inscribed the ominous words "Teach, or learn, or leave the school." When the masters quoted the motto for a dull or lazy boy they fore-shortened it, to save themselves, "Learn, or leave the place." The curriculum comprised English, Latin, Greek, Hebrew, and in later years, other oriental tongues. The time of entering was from eight to ten years of age, and pupils remained in it from four to six years.

Milton's name appears on the books in 1620, when he was about twelve years old. The head and second masters then were the Messrs. Gill. A "decent cathedra or chair" was provided for the head master, while the under master moved about among the classes directing their studies. The elder Gill was a really able man, and wrote several profound, learned, theological, and meta

physical books. He attempted in his "Logonomia Anglica" to effect a reform, or rather a revolution in English orthography. His only fault as a pedagogue was his severe fits of temper, and woe to any offender, when he got irritated. His son, if not equal to the father in intellectual calibre, and though reckless and unstable, was no mean man. Such was the school, and such the masters, when the comely Bread Street lad sat on the benches as scholar. For four years he worked hard in laying a broad and deep foundation of classical learning. It is a doctrine commonly promulgated now-a-days, that precocious and studious boys do not turn out the best men in after life. But this doctrine is singularly belied in this case. When only twelve years old he seldom left his books and studies till past midnight. We know little of his school-fellows, save of one, Charles Diodati. As his name indicates he was an Italian. His uncle won an imperishable name as the translator of the Scriptures into the Italian, and though the translation is said to be not without defects, it is still used by all Protestants as a sort of standard version, and it is now helping to regenerate that lovely and classic land—Italy. Between the two youthful scholars there sprang up one of those intense sympathetic and enduring friendships that light up and beautify human life, and equally light up and beautify the pages of history. Much of their correspondence in Greek and Latin still exists. Many of Milton's Greek, Latin, and Italian sonnets and letters to his friend, Cowper has rendered into beautiful English verse. Diodati left St. Paul's for Oxford before Milton left for Cambridge. It is not to be concluded that because he so assiduously studied classic and oriental languages he neglected, as many scholastic pedants have done, the study of his own language and its literature. He knew the early Anglo-Saxon writers, rhyming chroniclers, metrical romances, the works of Longlaude, Gower, and the glorious old Geoffry himself. He knew the authors that arose in the next period, a period of great intellectual fecundity and activity, including Sir T. More, Leland, and afterwards the names which are the pride and glory of English literature,—Hooker, Sydney, Bacon, Spenser, Sylvester, Ben Jonson, and last and greatest of all, Shakspere. There is the amplest proof that during his student days he had carefully read the chief writings of the great men enumerated above. It is note-worthy that while he was a school-boy the incumbent of Allhallows had engaged a curate, one Rev. Bryan Walton, who afterwards rose to the episcopal bench, and, what is of far higher consequence, edited the Polyglot Bible. Just before Milton left school his only sister was married to Mr. E. Philips, who for many years held a good Government situation. She was handsomely dowered, and well equipped when she left her father's house for her husband's.

These school years were very eventful ones, and fraught wi important effects and results to the nation. James's cupidity w disappointed in the abrupt breaking up of the "Spanish Match much to his chagrin and mortification. The spirit of dissat faction was getting more and more abroad among the gentry a the people. The lines of demarcation were becoming more and mo sharply defined between those who through all supported the poli of the king, and who were known as the "court party," and tho who opposed the unprotestant and unconstitutional proceedings the king and the ruling powers, and who were known as t "country party." It was during these years, too, that Bacon havi reached the highest altitudes of human greatness, was rudely and su denly cast down into disgrace and ruin, and a few years afterwar sacrificed his life in the too eager practice of his philosophy. Abo this time, the learned, chivalrous, noble, and knightly S Walter Raleigh laid his head upon the block, and most heroical met his doom. James having signally failed in his fondly cherish plans, spasmodically determined to recover the Palatinate. T people and Parliament were filled with delight, and men and mon were voted for the purpose, but the king, always a braggart, a always pusillanimous and calf-hearted when the time for acti came, was doubly so now that he was old and suffering from i creasing attacks of disease. So nothing was done beyond rousi the spirit of the nation, and sacrificing a number of precious liv through pestilence, of men who went to this holy war, but who ne landed on any part of the continent. It was in these years t Oliver Cromwell, a Huntingdon yeoman married, had children, a became a member of the British Parliament. He was unkno then. But the national crisis swiftly drawing on developed man, and made him known, dreaded, and honoured by Parliame court, nation, and the civilized world; and this same Oliver r stands on the pages of history as England's greatest, though crowned, king.

But we turn from these public events to follow the fortunes our school boy leaving school for college. The entry book Christ's College, Cambridge, contains the names of fourt "Freshmen" on the 12th of February, 1625. Among the ent is this one:—"John Milton, native of London, son of John Mil was instructed in the elements of letters under Mr. Gill, maste St. Paul's School, was admitted a Lesser Pensioner by Mr. Cha and paid the entrance fee, 10s." Of the fourteen admitted e were "lesser pensioners;" five were "sizars;" and only one r "greater pensioner." The difference is one of rank. The "gre pensioners," or "fellow commoners," were mostly sons of nol or connected with wealthy families, and had the privilege of di with the heads of the house at the upper end of the hall.

"sizars" are the poorer class who pay least and have inferior accommodation, except that they have exactly the same educational advantages. Between these extreme classes were the "lesser pensioners." The bulk of the students were of this class. The cost of their maintenance in Cambridge would be about £50 yearly, while the "greater pensioners" would be about double that amount.

In point of number Christ's College was not the highest in the University. Trinity then, as now, bore the palm. The order was then, as it is now, Trinity first, St. John's, and then Christ's. Christ's College buildings were equal to any in the University. There was a spacious inner quadrangle and handsome dining hall and chapel, with good rooms for dons and students. It had an extensive garden and walks and alcoves in true Academic style. In Cambridge there were many men of note during Milton's stay there. Only to mention among many others, George Herbert, who was Public Orator, Dr. Preston, noted for his Puritan proclivities, Thomas Fuller, historian, divine and wit, Dr. Sibbes, whose quaint and rich pages we linger over even now, Duke of Lenox, of royal blood, Lord Wriothesly, and Sir Dudley North. Our young student was just sixteen and two months when he put on cap and gown by the banks of the Cam. All would be new and unfamiliar to him, and some time must elapse before he would be accustomed to places, ways, and faces in this world of learning. The young "Freshman's" rooms are still shown as "Milton's rooms." But the plural form of expression must be taken as a figure of speech merely, for it was a rare thing even for a Fellow to have a room to himself. In the foundation statutes of the college it was required that the "Fellows should sleep two and two, but scholars four and four, and that no one have a single chamber to himself unless it be a doctor of note, to whom, on account of his dignity, we grant the possession of a separate chamber."

These statutes were chartered nearly a century before, and probably there had been some relaxation and change. Still students had their "chums," or "chamber-fellows." The "terms" were, and are now, from October 10th to 16th of December; from January 13th to Easter-tide; and from Easter to first Friday in July, when the long vacation began. The routine of college life may be stated thus:—The students meet in College chapel for prayers or homilies at five o'clock in the morning; this service lasted an hour. Breakfast followed immediately. Then commenced the regular work of the day, which consisted of hearing lectures in Latin, Greek, logic, mathematics, philosophy, &c., or in hearing, or taking part in, public disputations of those students who were preparing for their degrees. At twelve o'clock the students all dined in the halls of their respective colleges. After

dinner there was attendance upon declamations and disputations for another hour or two; after this, with the exception of the evening service and supper, they were free to dispose of their time as they thought best. The Christ's College statutes decided that from Michaelmas to Easter the students should not be out of the college after nine o'clock at night; the other part of the year the time was half-past ten. They were forbidden to keep dogs and "fierce birds," to gamble, to attend fairs, to be present at dancings, bear-fights, and cock-fights, to loiter about the market or in the streets, to read irreligious books, &c. For offences of a grave character the University inflicted severe punishments, of corporal chastisement, imprisonment, loss of terms or entire rustication. The tutor had power to deal with minor offences in the case of younger students. For the Faculty of Arts seven years' residence in Cambridge was necessary; four years an Undergraduate; and three a Bachelor of Arts, at the end of which term the M.A. degree was taken.

If the years Milton was at school were eventful, so were the seven years of his college life. James had died, and the ill-fated Charles had succeeded to his father's throne, and had shown more cunning king-craft, and more morbid longings for unlawful power than his father; while, in inverse ratio, the Parliament was more alive to the dangers impending to the State through these despotic encroachments of the king, and more determined to resist them. This was seen in the passing of the famous "Remonstrance," which Speaker Finch endeavoured to defeat, and would have left the Chair of the House, had not Denzil Hollis held him in his chair by sheer force till the motion was put. Sir John Eliot and his companions were thrown into the Tower for the leading part they took in resisting the king and his myrmidons. The career of Buckingham was ended by the knife of the assassin. Laud had risen through Williams, Buckingham and Charles to sway of unlimited influence in ecclesiastical questions. His ideal seemed to be uniformity throughout the Church, with diocesan autocracy, while the Archdiocese of Canterbury was to overshadow and control the whole Church. His ambition, amounting almost to a passion, was to introduce into the Anglican Establishment priestly celibacy, costly fanes, Gregorian tones, jewelled chalices, lighted candles, embroidered altar-cloths, silver crucifixes, processions, copes, albs; in a word the whole imposing paraphernalia of the Popish ritual. But a glorious spirit of opposition was rising up to resist even unto blood these Popish innovations.

During Milton's college life the Pilgrim Fathers settled on the vast American continent, and a Charter to these New England emigrants was issued in May, 1628. Many other events, pregnant with mighty results, happened while this pensive student was receiving

knowledge and culture from his Alma Mater. In his last year his brother Christopher joined him at Cambridge, entering the same college, and engaging the same tutor. He had been trained in the same public school. It was at the "commencement" or Easter term of 1632 that two hundred and six Bachelors took the Master's degree, twenty-seven of whom were from Christ's. At the head of the list from this college is the name "Johannes Milton." Cambridge was not then distinguished for its mathematics. The ovaton of exact science was not begun. It was a scholastic university, and in this respect stood on par with its sister Oxford. The system in which Milton was educated was the old mediæval science of "seven liberal arts, apart from, and subordinate to philosophy and theology." The first division was grammar, logic, and rhetoric,—this was called the Trivium; while astronomy, arithmetic, geometry, and music, forming the second division, was denominated the Quadrivium. The system of examining and classifying their best men into wranglers (those who wrangled or disputed successfully in the schools,) senior and junior optimes, &c., had not then come into vogue. The old system remained till some years in the present century had expired. It was beyond doubt a barbarous system in many respects, but it really tested men's knowledge and acquirements as no modern examination can do. There was no answering questions on paper, or orally; the student's knowledge and success were determined by the skill with which he stated his own view, and met the arguments with which those who were pitted against him endeavoured to overthrow and confound him. In the examination system now so rampant, it is not at all necessarily the best man who bears away the palm, but he who has the best memory, or who, to use a modern but somewhat slang monosyllable, can "cram" the most expertly.

There was no more diligent student in the University than Milton. The midnight hours saw him invariably at his studies, while he never missed the early morning service in the chapel. His proficiency was so marked that public notice was taken of it by some eminent men in the University. He was surpassed by none of his fellow-students of his own standing as a Greek and Latin scholar. He also excelled in Hebrew, French, and Italian. How thoroughly and successfully he studied theology, philosophy, and logic, his prose writings abundantly testify. Professor Masson gives us his college exercises. They are frequently grandiose and declamatory in style, and dogmatic in tone, yet there are passages of surpassing beauty and power in them, even in the prose English dress which the professor has given them.

Universal testimony accords with respect to the handsomeness of his person. His complexion was remarkably fresh, clear, and healthy. His luxuriant hair was of a rich brown, and was parted

in the middle, and fell in clustering curls upon his shoulders. His cast of countenance was oval; his eyes had the piercing appearance that usually accompanies the dark grey eye. His frame inclined to be slight in its make. His manners were most refined, yet he was open and frank, somewhat impetuous. His delight for bodily exercise amounted to a passion, and he was expert in fencing and other athletic exercises. He passed in the University under the *nom de plume*, "Lady of Christ's." It is not intimated that there was anything effeminate in him; but his peculiarly refined manners, and the clearness of his complexion, and slight figure, gave rise to the by-name. Let anyone examine his portrait taken when twenty-one, an excellent engraving of which is now before us, and he will be struck with the beauty and manliness of the countenance, and the high and noble bearing of the whole man.

Much has been said against him for the little praise he bestows upon his Alma Mater in his writings. It must be admitted that his references to the subject were few, and his praise very scant. Something, however, must be said in explanation on the score of his utter abhorrence to the scenery. He complains of the wearisome flats about Cambridge; there was nothing to entice or excite the muse. Robert Hall speaks testily of it, and describes the scenery as "Nature laid out;" and when referring to the scarcity of wood, some one said there were willows, he rejoined in his own way, "Yes, sir, it's Nature holding out signals of distress!" There was nothing in the natural aspects of the place to endear it to Milton, hence his allusions to the "reedy Cam," to the "bare and shadless fields," &c. The dictum of the great Dr. Johnson in reference to his feelings toward Cambridge, in that most one-sided Life of Milton, which the doctor wrote, has swayed multitudes. His bitter insinuations have been received without caveat or demur. He says:—"There is reason to believe that he was regarded in his college with no great fondness. That he obtained no fellowship is certain; but the unkindness with which he was treated was no merely negative. I am ashamed to relate what I fear is true, that Milton was one of the last students in either university that suffered the indignity of corporal correction." Respecting these statements the following things can be made out with tolerable certainty:—1st. The affirmation relating to his flagellation was not an original part of Aubrey's text, but was an interlineation, and added when the story was told him, which fact casts a shade of doubt over the story. 2nd. It could not have been an official and public chastisement, as Johnson would intimate, for the good reason that the statutes of the university only allowed such flagellation in case of students under eighteen years of age, and at this time Milton was considerably above eighteen. 3rd. To take Aubrey's account which Johnson has perverted, we find it was a mere person

quarrel between his tutor Mr. Chappell and himself; and the dispute ran so high that they struggled together, and Chappell inflicted some blows upon the young man. 5th. That our student was rusticated for the rest of the term by Bainbrigge, the master of the college, whose authority Chappell had invoked. 6th. It was during this rustication that he wrote to his friend Diodati, evidently much chafed and humiliated, saying, that "he was no minor to bear the threats of a harsh master, and other things which his genius could not bear." It was arranged that he might change his tutor, so Tovey took the place of Chappell. The circumstance in itself does not deserve this notice, but his enemies have used it to damage and hurt his great fame. That part of Dr. Johnson's statement, which declares he was not esteemed in Cambridge, is flatly contradicted by his own authority Aubrey. Aubrey, Wood, and Phillips all declare that the admiration he excited in the university was warm and general. These slanders were only breathed against him when he commenced his career as a polemic. Then he dealt such titanic blows at what he considered the vices of Church and State, that we cannot wonder the soul of his venerable and excellent Alma Mater was vexed within her, and she turned rather tartly upon her outspeaking child. If he did manifest some coldness when leaving this great seat of education, he was only like many other very eminent men, among whom may be mentioned Bacon and Wordsworth. Milton was evidently disappointed in not getting a fellowship in his college, but others having friends in court, prevailed over him. Who will say he ought not to have felt galled when he saw men much younger and inferior passing by him to the head of the table among the fellows?

In very early life, as we have mentioned, he evinced strong literary tastes, and made no despicable attempts in literary performance. When a mere prattling he wrote respectable poems. His "Elegy on the Death of an Infant," just as he went to Cambridge, is a fine poem. He was but a lad when he wrote his "Ode on the Morning of Christ's Nativity," which no less eminent a critic than Mr. Hallam has pronounced to be "perhaps the most beautiful in the English language." The poet wakes early, and remembers the season, and he longs to "afford a present to the infant God." What shall it be? "A verse, a hymn, or solemn strain to welcome him?" Yes, let it be a hymn or solemn strain. And he calls attention—

> "See how from far upon the eastern road
> The star-led wizards haste with odours sweet!
> O run, prevent them with thy humble ode,
> And lay it lowly at his blessed feet:
> Have thou the honour first thy Lord to greet,
> And join thy face unto the angel quire,
> From out his secret altar touched with hallowed fire."

Then he breaks out into "Solemn strains," singing of the glorious memories of Christmas tide. Another and shorter ode "Upon the Circumcision," was written just after the ode on the Nativity. Both would be written at the end of 1629. About the same period he wrote a piece "On Time," and somewhere in the same period he wrote that fine piece called "At a Solemn Musick;" evidently some great choral service had moved him, and raised his thoughts and numbers to

> "That undisturbed song of pure concert,
> Aye sung before the sapphire-coloured throne,
> To Him that sits thereon."

This grand poem was set to fitting musical harmony by Handel. All these juvenile productions were adumbrant of the genius that gave birth to Comus and the Paradise Lost.

His father had indulged the hope of seeing his son in the orders of the Episcopal Church, and the student's mind leant that way for some time. But the sycophancy of many of the dons and dignitaries, and the Popish innovations of "Parva Laus," or "Little Laud," and his creatures, awoke a revulsion of feeling and opinion, and so he forswore his purpose of entering the Church. It was no repugnance to any subscriptions to doctrine, for he had repeatedly and willingly subscribed to all the tenets of the Church; but he could not tolerate the priestly assumptions of the dominant clergy. He turned away from the Church door with feelings akin to disgust. It was well he did, for he became instead of a parish priest a minister of truth and beauty for all time to come and to all people. What his career might have been in the Anglican Church we will not speculate as many have done, but we can hardly conceive of his doing any nobler work for human progress than taking part in one of the most manful and heroic struggles that the history of the world records; to say nothing of the ever-enduring and ever-widening benefits resulting to the world from his poems and prose writings. As far as deep reverence for divine things and seriousness of spirit are concerned, he was eminently fitted for the Christian ministry. These feelings were inborn, and nourished by education and were evinced in all his habits and pursuits in life. Of all musical instruments the organ and viol were his chief delight. These of all others harmonised with his deep-seated seriousness. That seriousness of habit was also seen in his abstaining from the amusements young men generally delight in. He considered them harmless enough, and did not condemn others for indulging in them, only his liking and preference lay in other directions. When he was shaking the world some years after by his denunciations of kingcraft, prelacy, and tyranny, one of his enemies, who turned out to be a prelate, taunted the serious, unworldly Puritan, who was

indignant against the prevailing customs of his day, with showing an acquaintance in his writings with theatres and worse places, that evidenced his own habits could not have been very moral, and he might have spared his indignation for himself. He turned upon his assailant, and very quickly unhorsed the doughty knight, and covered him with shame and confusion. He proves that he derived his knowledge of the playhouse from the plays written by English clergymen and from the college scenes in their own Cambridge. He thus accounts for his supposed familiarity with theatres and their furniture:—"But, since there is such necessity for the hearsay of a tire, a periwig, or a vizard, that plays must have been seen, what difficulty was there in that, when in the colleges so many of the young divines, and those of next aptitude to divinity, have been seen so oft upon the stage, writhing and unboning their clergy limbs to all the antic and dishonest gestures of Trinculoes, buffoons, and bawds, prostituting the shame of that ministry, which either they had or were nigh having, to the eyes of courtiers and court ladies? There while they acted and over-acted, among other young scholars I was a spectator; they thought themselves gallant men, and I thought them fools; they made sport, and I laughed; they mis-pronounced, and I mis-liked; and, to make up the Atticism, they were out, and I hissed." Closely connected with this seriousness, and in a measure fed by it, was a modest self-esteem—a consciousness of his own powers and attainments. He when young used to compare himself with others, and resolve to be something—to compel men to pronounce his name with respect. This no doubt helped to give him a dignity of feeling, and a sense of self-reliance and firmness, which was of infinite service to him in his brave contention for personal and national liberty. But the great strength, the very backbone of his character, was its unimpeachable moral integrity. His Argus-eyed foes could not find aught against him. They desired to impeach his moral standing most earnestly, and left no stone unturned to find whereof to accuse him; but all was in vain: nor have modern researches set aside the verdict of more than two hundred years standing.

Towards the great results of his life here are three important factors:—First, seriousness, leading him to fly the frivolities and vanities that bewitched his fellows. Second, a true estimate of his own powers, making him feel that he was equal to any task he might be called upon to perform. Third, this wholeness and integrity of heart lifted him high above the censures and frowns of men, and made him lean upon his God. Without this there can be no true nobleness of character or greatness of life.

In turning away from the church door an important question had to be settled, what course should he pursue in life? what pro-

fession should he adopt? For some time the legal professi thought of, but no steps were taken to qualify him for th He had secretly and fondly cherished the desire to devote l wholly to literary pursuits. He little expected to secu approval of his revered father in this, but to his delight wl mentioned it he obtained his father's willing consent. So began his novitiate in the high guild of literature. A period some of the greatest works in our language were to the world; Hobbes, George Herbert, Lord Herbert, Hales lingworth, Selden, Lightfoot, Burton, Andrews, Donne, Ussher, Ben Jonson, Withers, and many others were pouri their rich treasures for the behoof of the world. Having mined his course and taken his honours he left Cambric Horton, in the county of Bucks, close adjoining the coun Berks, Surrey, and Middlesex. It formed a part of the well- Chiltern Hundreds. It appears that his father had retire business, having realised a handsome competency. He le house and small estate in this village, where he spent the rem of his days. In the varied and beautiful scenery of this c village Milton lived for four years. There was but him home with the old people. The daughter was in her Londor with husband and family, Christopher was engaged in readi the Bar. Here, then, was everything favouring our young s and a most diligent student he was. He now more parti entered the esoteric "shady paces of philosophy," while he forget the "laurelled fraternity of poets, orators, and histo In the first three years of his residence in Horton his mu actively engaged in giving birth to the Ode to the Night L'Allegro, Il Penseroso, Arcades, and Comus. In L'Alleg Il Penseroso we have two mental states most graphically forth: cheerfulness even to exhilaration, and melancholy e despair. In the former, a poem of one hundred and fifty the poet bids all gloom begone, and invokes jest, mirth, and la There is a fine description of the sunrise in summer time see the

> "Eastern gate,
> Where the great sun begins his state,
> Robed in flames and amber light,
> The clouds in thousand liveries dight."

The many and ever-varying scenes in the poem are all chee pleasant; cares are drowned in soft Lydian airs that raise t into raptures. The finale is—

> "These delights if thou canst give,
> Mirth, with thee I mean to live."

Penseroso is a perfect contrast to this. Mirth is driven a a deceiver, and the divine Maid Melancholy is invoked.

comes robed in black and of pensive mien, her eyes lifted upon high. Her attendants are Fast, Peace, Leisure, and Contemplation. The time of her coming is eventide. The sights and sounds that we meet with in this poem are often nocturnal, all grand and striking, but all melancholy. In the day time we are plunged into the depths of a forest of patriarchal overarching trees. Here in the thick of this vast solitude we fall asleep to the lullaby of the hum of bees and the gush of waterfalls. Solemn dreams steal over us, and the sounds of spiritual music surround us. As we wake, where can we walk in moods like these but to

> "Studious cloisters pale,
> And love the high embowered roof,
> With antique pillars massy proof,
> And storied windows richly dight,
> Casting a dim religious light;
> There let the pealing organ blow
> To the full-voiced quire below,
> In service high and anthems clear,
> As may with sweetness, through mine ear,
> Dissolve me into ecstasies,
> And bring all heaven before mine eyes."

Thus year after year the student lives in these grand scenes; he becomes a hermit at length, and immures himself in his

> "Mossy cell,
> Where he may sit and rightly spell
> Of every star that heaven doth show,
> And every herb that sips the dew;
> Till old experience doth attain
> To something like prophetic strain."
> "These pleasures, Melancholy, give,
> And I with thee will choose to live."

In quiet force of pure intellect for consummate artistic taste, and for sensuous and idyillic beauty, these poems are not surpassed by anything in the language.

The "Arcades" is a masque composed for presentation to the venerable Dowager Countess of Derby by the members of her family. It was the favourite form of private theatricals, and consisted of a pageant and procession, with songs and speeches sung or said by persons dressed in emblematic or allegorical costumes; all this was done in honour of some hero or heroine or some worthy person. The poem was mostly founded upon some allegory, some story in ancient history, some Greek mythological fable, some domestic incident, or some legend of chivalry. "Comus" is a work of this description, and was written for presentation to the Earl of Bridgewater at Ludlow Castle, where he resided as Lord President of Wales. It is founded upon an accident that befel his children in passing through Haywood Forest; they missed their way, and were in some peril. In the beautifully conceived and constructed

poem we see "Comus," the god of riot, and his burly crew. It was the wont of this riotous deity to way-lay travellers and comp them to drink enchanted wine, when their faces were changed in that of some fierce beast. Lady Alice and her brothers had g separated in the forest; they wander about seeking each in vai The lady is attracted by sounds of merriment. Though loath meet such revellers yet she fears not; there were many things t startle her, but nothing to move her virtue. In her heart sh longed for help. Just then a sable cloud turned its silver lining o the right, and cast a gloom over the tufted grove where she was She cheers herself by singing, thinking, too, that perhaps her son might reach the ears of her brothers. Comus draws near, charme by the singer's voice, but he is disguised as a shepherd; he offer to conduct her to her brothers, and she, unsuspecting, goes with him. As soon as they were gone the brothers come to the place, and are concerned for their sister. The younger one is anxious fo the fate of the beautiful maid in so dangerous a place. The elder, though not free from fear, yet reasons on the power of true chastity so eloquently that the younger one exclaims,

> "How charming is divine philosophy!
> Not harsh and crabbed, as dull fools suppose,
> But musical as is Apollo's lute."

Their father's faithful shepherd joins them. He tells them of th monstrous revels of Comus and his crew he had heard, and how the had lured the young lady away. He had prevailed upon her t sit in a marble chair, to which he could bind her by his wan She tries to rise but cannot; he uses all his arts to make her h victim; she nobly resists. The brothers rush in and dash the gla from the monster's hand, he makes his escape, but takes his wan with him, without which she cannot rise from her chair. Ho should they release their sister? Thyrsis, the shepherd, comes t their help. He invokes the aid of the goddess Sabrina with sui able song:—

> "Sabrina fair,
> Listen where thou art sitting,
> Under the glossy, cool, translucent wave,
> In twisted braids of lilies knitting
> The loose train of thy amber-dropping hair:
> Listen for dear honour's sake,
> Goddess of the silver lake,
> Listen and save."

The adjured goddess comes to the rescue, and they go home co gratulating themselves upon the good fortune of their deliverance

This is a most exquisite performance: a more lovely and perfe thing of the kind cannot be conceived of. His Lycidas appear in a volume of contributions to the memory of Edward Kin Henry More, J. Beaumont, and others, contributed to the volum

In 1635 he availed himself of a custom common in his day, allowing the members of one University to be incorporated with the other. Milton became an Oxford M.A. along with a fascinating young preacher, Jeremy Taylor. The year after his incorporation at Oxford England was visited with a return of the plague. Six or seven years previously it had raged fearfully, and now serious apprehension was felt for the safety of the lives of the people. Among the places where it decimated the population was the village of Horton. The number of interments rose from nine or ten in the year to thirty-four and five. Among the deaths not attributable to the plague, but likely enough owing to the unhealthiness connected with it, was that of Milton's mother. Over her deep grave in the middle aisle of the church, is a large stone with this simple record:—"Heare lyeth the body of Sara Milton, the wife of John Milton, who died April 3rd, 1637." This loss sorely affected him, and covered him with a dark shadow for some time.

Milton's life may, from this point, be divided into three parts, viz., his "grand tour" over the continent, his public life and struggles in the Revolution and Commonwealth, his retirement after the Restoration, during which he wrote the great work of his life—Paradise Lost. We purpose in the next issue of the AMBASSADOR asking the reader to accompany us in the recital of the remainder of this important life-story. E. H.

ART. IX.—AN INCIDENT IN APOSTOLIC TRAVEL.

SOMEWHERE about 1810 or 1811 years ago four men might have been seen one morning in the harbour of an Asiatic port looking out for a passage to Europe. Three of the four had just descended from the mountain ranges of the interior to the shores of a sea for ever famous in story. The Egean archipelago lay before them; far off rose the lofty summits of Mount Athos and Samothrace, shining like burnished gold in the rays of the morning sun. Along those shores Homer had sung in deathless song of the ill-fated Troy; Xerxes passed that way with his army to conquer Greece; Julius Cæsar had visited the spot after the battle of Pharsalia; and here Alexander of Macedon started when he went forth to overthrow the mighty empires of the east, while on the other side of that sea were

> "The burning isles where Sappho sung."

Yonder was beautiful Athens, the eye of Greece, which outstripped Rome, if not in the invincibility of its arms or the extent of its

conquests, yet in the culture of its schools and its philosoph prestige. Over all this fair scene was the balmy breath ar bending sky of an eastern clime.

Who were those four men standing on the classical shore? Tr dition furnishes us with a photograph of the chief or princip member of the group, a description, be it observed, which is ful verified by the early Christian sculpture. He was a strong marked Jew, of small and meagre stature, his body disfigured t some lameness or distortion, which drew from his enemies co temptuous remarks. The aquiline nose of his countrymen, t face long and oval, with lines indicative of Greek thought ar culture, his forehead high, the head bald, the beard long, flowin and pointed. He is just recovering from a long and severe sickne which had befallen him in Galatia. Paul, the tentmaker of Tarsu is confessedly the chief figure of the group we are picturing. T second member of the group is Silas, from Jerusalem, who receiv honourable mention by Paul in one of his letters. That he was i high repute at home is instanced by the fact that when the fir apostolic letter was sent to the provincial Jews who had embrace the Christian faith he was one of the deputation.

The third of the group was a very young man whom Paul ha persuaded to leave his home among the hills and become a candi date for the ministry. In all probability this young man ha nursed Paul during his sickness, and having surrendered his youn affections to the Saviour, there sprang up a friendship between thi son and his father in the Gospel pure and fervent, which struck deeper root and developed into a richer growth amidst labours an sufferings more abundant. After Timothy the remaining membe of the group is Luke, who had just joined the company on the s coast. He was a physician by profession, and a native of Antioc on the Levantine shore of the Mediterranean. The general estee in which he was held, coupled with the urbanity of his manner was characteristic of his profession. Was he summoned to th missionary tour to watch over the health of Paul, who was n yet convalescent? Be it so or not, this much is certain, that beir liberally educated he had an eye to see and a facility to narra which marked him out as the historian of the party.

Of these four men on the quay at Troas, what was the object their voyage? Seldom has there been anything so big with marve so fraught with weighty interests to the untold generations of me These men of God had left their homes to turn the world upsi down. Their course at present was dubious; vast tracts of As lay before them unexplored, but when they selected this or th portion of a field of toil they received a Divine intimation fo bidding the attempt. Troas was reached in this state of hesitanc when a vision of the night passed before Paul. To use the beaut

ful language of one of the company, that "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets," revealed his will to these his servants as aforetime. Paul was no stranger to the supernatural. His arrest on the way to Damascus, producing an entire surrender of body and soul to the once despised Galilean, was brought about by a vision of such surpassing brilliance, yea, unearthly lustre, that he was blinded with excess of light, and the words spoken on that memorable vision were for ever ringing in his ears, "Saul, Saul, why persecutest thou me?" This last vision was of a man of Macedonia, known to be such either by his dress or speech, saying in supplicatory tones, "Come over and help us." "Immediately," says Luke, "we endeavoured to go, assuredly gathering that the Lord had called us to preach the Gospel unto them." How simple yet sublime are these words, breathing a spirit of absolute, unresisting submission to the will of heaven. No dalliance with ease or convenience, no compromise with flesh and blood. Difficulties there were enough, perils not a few; sufferings seemed inevitable, and death not improbable. But these men were not governed by worldly prudence. Had they dubitated upon what would probably be the upshot of the course upon which they had entered, very likely they would have turned their back upon the work, and gone home to comfort and a quiet life. But they had been trained in another school than that of earthborn "utilities." Prompted by a high sense of duty, by the dictates of an enlightened conscience rather than worldly maxims of profit and loss, they listened reverently to the inward voice, and followed its high behest, leaving results to a higher than they.

We have not far to look for the rationale of such conduct. It springs from the deepest instincts of our religious nature, it has its root in faith, and just as the healthy and vigorous plant is dependent upon the rich loam in which it is rooted, so spiritual health and beauty spring from the rich soil of faith. Let the eye of the soul be purged from the films and vapours of sin, so that with a strong and penetrating vision it shall look into the unseen, and God fill up the mighty circumference of vision, then will the soul trample on the baits of sense, hold cheap all transient things in comparison with what is unchanging and eternal. Faith in the highest and best of beings, working by love, purifying and quickening all the springs of moral action, is the mightiest motive that can sway the human soul. Faith and love to Jesus, who hung as a common felon upon the cross, but who had risen from the dead, and passed into the heavens, "till the restitution of all things," this stirred their spirit to a noble bearing, and a high issue. It was not a sickly sentimentalism, or a poetic frenzy, but the outcome of sober conviction and large sympathies; this like some tidal water,

swollen by mountain torrents, bore down all opposing force, and overleaping its native banks, scooped for itself a channel along the dusty highways of men where sin and misery follow each other as shadow the substance. The people of that continent on the opposite shore were "dead in trespasses and sins." Polytheism had failed, utterly failed, whether under the shadow of the porch and forum, or amid the bloody rites of Scythian barbarism to bring peace to the conscience smarting from a sense of guilt—failed to purify the corrupted springs of man's moral nature, failed to comfort those who were in sorrow, and finally failed to answer the all-important question, "If a man die shall he live again?" Eight hundred years before this Isaiah in a vein of satire unequalled for caustic force had exposed the supreme folly of idol worship. We are invited to the workshop were the gods are manufactured; it is a smithy; coals, tongs, hammers, and brawny arms fashion out of the raw material a stupid senseless form, to which shall be paid high and perpetual honours, or it is the carpenter selecting the goodliest tree of the forest, cypress, ash, or oak, operating upon it with line, rule, plane, and compass; but mark how ironically the sacred writer describes the varied uses to which this sacred tree is put. "He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Blind, impotent, and heart-sick, is there no help for these poor idolaters? Shall no trumpet usher in for them a great day of atonement, no scape-goat to bear away their iniquities? Where is David's root and offspring, the bright and morning star of the nations? Shall the primal curse not be removed, and another Eden bloom fairer than that in olden story? That vessel just leaving the quay at Troas, whose white sails are filling with the south wind, is bearing the messengers of the everlasting Gospel of the blessed God to an idolatrous, sin-cursed world. These men are conquerors, other than military conquerors. Alexander, Cæsar, and Napoleon shall be held in everlasting execration, as men, who to gratify ambition, and the lust of dominion, trampled on the sacredness of human life, desolated homes, filled lands with deeds of rapine, blood, and misery; but our travellers are heralds of a happier time, and types of a higher manhood. "Glory to God in the highest, peace on earth, and good will towards men," is inscribed on their banners; breathes in their Gospel, and follows like a benediction their footsteps, and they are inheritors of the beatitude, "Blessed are the peacemakers; for they shall be called the children of God."

Every good man has a vision similar to that seen by Paul. The

Saviour heard that cry for help, and he said, "The fields are white unto the harvest; pray ye therefore the Lord of the harvest that he would send forth labourers into the harvest." It is the cry of moral destitution; of the sick for a physician; of the weary for rest; of the guilty for pardon; of the ignorant for a teacher. We cannot stop our ears to that cry as distinctly heard in the nineteenth century as in the olden time; like a wild threnody it is born on every breeze; we hear it in the din of the world's great vanity fair and strife of tongues, it speaks to us in the columns of every morning's paper; amidst the clamour of the passions; from mine and factory; from the abodes of affluence down to the slums of society; we hear it when on our knees; it follows us into the sanctuary; it startles us as we are about to put the chalice of pleasure to our lips, and embitters the draught. "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

This also the Scripture lesson teaches, that wherever the path of duty leads, our obedience should be prompt and cheerful. As we have seen, the travellers immediately follow the divine intimation; and we now affirm that if our conscience is under divine enlightenment, its voice shall be regarded with all the sacredness of an intimation from heaven, God marking out our path. It has all the authority of a "Thus saith the Lord," or an utterance from Sinai. To parley with the enemy when conscience speaks is to be vanquished; hesitancy too often ends in discomfiture, evil suggestions can only be met with, "Get thee behind me, Satan." How oft is the still small voice drowned by the pressure of business, the whirl of excitement—earth's Babel tongues—the clamour of the passions! Life's great purpose is chained to the car of our inclinations. "Our sails flap idly 'gainst the mast of our intent; we rot upon the waters, when our prow should grate the golden isles."

To be true to ourselves, to achieve greatness, we must have decision of character, make a right choice; then with Pauline resolution say, "This one thing I do."

We cannot close this brief sketch without referring to another lesson obvious to every thoughtful reader, and that is, the multiplying power of our actions. How wide and ever widening are the results of that voyage, not only to Europe but through her to the entire world. Never did issues so momentous start from such small beginnings. The seed which these men deposited has yielded and will continue to yield a rich harvest, verdant and fragrant as the heights of Lebanon. Nearly two thousand years have been notched on the wheel of time since the Troas expedition, yet that mighty impulse instead of having spent itself, is more potent than ever. Modern thought, Saxon energy, the high civilization of Western empires, with their activities and many-sidedness; all are indebted to and

complexioned by that voyage. As individuals we act and are acted upon in like manner, though not it may be to the same extent. In this sense none of us liveth unto himself. The concentric ripples formed by throwing a stone into the water soon pass beyond our ken; but they cease not till broken on the farther shores; each member of society is rippling the currents by which he is surrounded. Thought long since forgotten, embodied in speech or action, still continues to vibrate along the cords of time, mingling with the consciousness, and tinging the character of some individual life. R. F.

Art. X.—CORRUPTION OF THE CHURCH IN CHRYSOSTOM'S AGE.

ONE important use of Chrysostom's works is the minute fidelity with which they depict the manners of his age, especially the defection of the church, and the licentious practices of the world. He seems to have had a peculiar fondness for the musical part of the church service. "Hymns and Litanies" were composed under his care during the disasters at Antioch, and the practice of psalmody, both in the church and in the streets, was revived or improved on his translation to Constantinople. We learn, too, that during the delivery of his sermons, the preacher sat, and his audience stood. No ordinary strength of limb was needed by such as waited till the termination of some of his discourses; the majority of them must have occupied nearly an hour, nay, the pronunciation of some of them must have filled two hours. Pickpockets intruded among the crowds that thronged the church at Antioch and we are amused to find Chrysostom warning his auditors to empty their purses of money ere they came to their place of worship. The preacher rarely used notes, trusting either to his memory, or depending upon his power of extemporaneous address. We also meet with Chrysostom rebuking his audience for inattention, for shunning the service, and only relishing the sermon. The loquacity and titter of the young females occasionally disconcerted him, and provoked his bitter reproof. Sometimes his audience seem freely to have expressed to one another their critiques on the sermon, when the preacher paused at the conclusion of a paragraph. The decorum of a religious assembly was frequently interrupted by demonstrations of applause, the audience at any brilliant passage clapping their hands and waving their handkerchiefs. The manners of the theatre had been introduced into the church. "Do ye give praise?" says he, in the seventeenth homily on Matthew. "Nay, I do not wish tumultuous and noisy applause. One thing I earnestly desire, that ye listen in quietness and with intelligence

and do what is said. This is the applause, this the panegyric for me. This is no dramatic spectacle, but a spiritual school." He needed to tender this rebuke, for the whole population, both at Antioch and Constantinople, were possessed with a frenzy of visiting public spectacles. They almost lived in the theatre, and Chrysostom often complains that the church was abandoned for the Circus. The effect upon their morals was pernicious in the extreme, for licentiousness was the essence both of the drama and pantomime, and female nudity, as the homilist testifies, was openly exhibited on the stage. Other remnants of Paganism, such as lascivious songs and dances, yet kept their hold on a voluptuous people in their nuptial festivals. Vital Christianity seems almost to have disappeared, both in Theopolis, as Antioch was fondly named, as well as in the city of Constantine.

But the condition of the church was fearfully depraved. The earlier writings of Chrysostom, such as the *Defence of the Monks*, which was called forth by the persecution of Valens against them, as well as some subsequent tracts, describe rather what monkery ought to be than what it really was—what it ought to be in the author's imagination and in a few rare instances, not what it was in general fact. Whether it had its origin in imitation of the earlier hermits, who had fled to the desert and lived in caves, or were perched on pillars, or whether its parentage may be traced to the Jewish Therapeutæ, and the Essenes were reproduced in the Christian cœnobites, or whether other causes may not be sought in the climate and temperament of an indolent and emotional people —as the more modern dervishes succeeded also the warriors of Islam—it was essentially a selfish institute, for the individual recluse sought his own perfection in ignorance or contempt of the masses around him. While his life might present to the world the sublimity of devotion, and seem to have reached such limits of ascetic abstraction as brought it almost to the coveted enjoyment of unembodied intercourse with heaven, yet this high pretension was gained at the expense of health and all social enjoyment. Sleeplessness and hypochondria were the monastic distemper; the shrivelled heart flung from it all love but that of its own clan, unmindful that the universal adoption of its maxims would be fatal to the existence of society, and the organization and extension of the church. And the unnatural system was not long in showing the consequences of its transcendental ethics. Its virus soon spread through Christian society, and ate out its purity. The nature of the subject forbids enlargement on it. The testimony of this Father is sufficient; he favoured the system, while he condemns such results as its admirers denominate abuses. His formal charges are scarcely so awful revelations of its enormities, as his incidental allusions. We cannot help wondering how such a delu-

sion, which scarce took the trouble to veil its grossest impurities— which emulated the worst pollutions of Paganism, and yet practise the horrid jest of naming itself from its professed superiority t ordinary humanity—could so seduce and enslave the mind c Chrysostom. Modesty is so outraged, that we dare not describ monastic manners, nor yet venture to translate such portions o Chrysostom's works as unfold their turpitude.

Will our readers bear the following shaded picture? It wa common for parents to bind children of both sexes to perpetua virginity, while the victims of their fanaticism could form n idea of the vows they had so solemnly taken, so that in after lif they struggled in hopeless bondage, indemnified themselves by in dulgences which nature and religion alike abhor, and vindicate such excesses as the justifiable license of early compulsion. I was common for the monks to have handsome young women under various pretences, domiciled with them, and the cell of solitary was hung round with female ornaments and apparel,— "girdles, caps, and combs." This practice was so common, tha Chrysostom without a blush wrote a treatise against it, many portions of which must lie beneath the veil of a foreign tongue So open and frequent was the incontinence of monachism, tha the gallantry of monks to their paramours surprised and dis gusted the Christian assemblies, for it attracted attention in th church, and that during the celebration of the Mysteries. Th profligacy of these 'terrestrial seraphs' was notorious, and, in th case of Chrysostom, it is the hand of a friend that lays it bare nay, he actually says, in the sorrow of his heart, "marriag would even be preferable to such monachism." Aye, and th young nuns surrounded themselves with trains of Platonic adm rers. It is to such that Jortin, with his usual dry humour, a plies the Homeric advice:—

> "No more, but hasten to thy task at home,
> There guide the spindle, and direct the loom."

Modesty fled under guise of superior sanctity. A life of chasti and contemplation! The phrase was a terrible burlesque; a even placing its impurity out of view, the ridiculousness of su monachism is graphically touched by Chrysostom. The po monk was not only worried to death with female tongues, and d tracted with the broils of his harem, but he toiled and sweated running to the silversmith, perfumer, linen-merchant, and uph sterer, in pursuit of mirrors, vases, scents, frills, laces, and couch in order to gratify the whims of damsels, who had left the vanit of the world, and had become "dazzling specimens of all phi sophy"—"nymphs of paradise"—"brides of Christ." O how had Nicene Christianity fallen from the Apostolical model!

what was it better than the darkest periods of Romish superstition and debauchery?

On the other hand, perhaps some apology for Chrysostom's deluded adherence to monachism may be found in the grossly licentious manners of his native city and its environs. Splendour of equipage was the engrossing passion, and large retinues of slaves aided the nocturnal revels. It had been a famed seat of Pagan worship, of Syrian debauchery in the guise of Grecian ceremonial. The grove of Daphne had swarmed with worshippers, the priests were guardians of pollution, and their rites the basest sensuality. Female virtue became extinct, voluptuous dissipation was the universal pursuit: the favourite lounge was the theatre, race-course, and concert, where jaded passion was stimulated with fresh excitement. Both sexes went without a blush to amusements, whose low and loathsome nature had, during the past days of Hellenic worship, been shrouded in profound secrecy. Chrysostom had been unable to check such immorality: a third of the populace remained Gentiles, and Christian morals were neglected, while Christian honour and privilege were coveted and enjoyed. The customs of the place were a continual temptation to the followers of the new religion, the scenes of Baal-peor were often renewed, the daughters of Moab were faithfully imitated by the female choirs, who made lament

"For Tammuz yearly wounded."

Chrysostom's homilies form a dark and melancholy picture of the general morals of Antioch; and the *Misopogon* of the Emperor Julian, though prompted by vanity and replete with vengeful satire, confirms the statement of the Christian preacher. The havoc of Christian principle which Chrysostom must have so often witnessed, the blight which he must have beheld so frequently falling on juvenile purity and domestic felicity, no doubt contributed, along with the epidemic frenzy of his age, to confirm his views of the necessity of monastic retirement, in order to preserve that life unsullied, which was so liable to be corrupted by the ordinary intercourse and common practices of society. To be touched was to be infected; to be brought within the enchanted circle was fatal to mental repose; the Circean cup was so often presented, and courtesy was obliged to taste it so frequently as soon to become enamoured of the tempting draught. It is to be lamented that the church formed so ineffectual a barrier to abounding vice. The law of Constantine which allowed or encouraged legacies to the church had enriched and enervated it. The church of Antioch was richly endowed in every species of property which could supply the means of charity or minister to scenes of luxury. A young and ardent spirit, panting for a high degree of sanctity, would find no little discouragement in ecclesiastical usages and

practice, and could expect little sympathy in the life or lan of clerical incumbents, whose affluence either led to ostent beneficence, or tempted to suspicious indulgence. Mona attracted the sincere aspirant as well as the licentious drone. numbers were augmented both by Oriental indolence and e astical defection. The fame of its enjoyments and acquis was infectious—miracles, such as Fleury records and believes daily propagated—and a young disciple like Chrysostom was seduced. Egypt had by this time nigh fourscore thousand m and more than twenty thousand nuns, whose exploits, with th their compeers, have been famed in the poetry of Prudentiu in the prose of Palladius and Jerome, Athanasius and Sul Severus.—*Dr. Eadie.*

BRIEF NOTICES OF BOOKS.

The Conqueror's Palm; or, Memorials of the late Mrs. Stockdale, wife of the Rev. C. Stockdale, Primitive Methodist Minister; together with Two Sermons preached in Improvement of her Death, by JOHN SIMPSON. London: W. Lister.

THIS little volume is an interesting memorial of a truly excellent woman,—a woman whose intelligence, gentleness, and piety well fitted her to adorn the public sphere upon which sl entered as a minister's wife. Tl should be cut down in the early ing of her wedded life is instance of God's mysterious d with men. The Two Sermo companying the memoir are i Simpson's happiest style, earnest gelical, and pathetic, well fitted t the heart of the reader, and to ister consolation to the bereaved.

THE

CHRISTIAN AMBASSADOR

Art. I.—DRUIDISM.

AMONG the monuments of the past with which our island abounds, none are more interesting than those immense circles of stones, supposed to have been connected with the worship of the ancient Britons, the most remarkable of which for architectural form is Stonehenge, on Salisbury plain, but the largest is that of Abury, in Wiltshire, which extends over an area of twenty-eight acres.

These stone circles are the memorials of a race of people now almost extinct, or absorbed by other races, but who inhabited this country, who hunted over its hills, who fished in its streams, and worshipped in its forest glades centuries before the Roman legions invaded Britain, or our Saxon forefathers landed on its shores.

These circles and cromlechs are more interesting still when regarded as the monuments of religion—the temples and altars where the ancient Britons assembled for worship, and to offer bloody sacrifices to their gods. The religious sentiment is the distinctive, and notwithstanding its many degraded manifestations, the noblest sentiment of man's nature. Among all the tribes of the earth, in every stage of society, and in an endless variety of forms it has been developed. Hence, the study of the religions of mankind is the study of man in the highest developments of his nature, and nothing gives us such an insight into the essential character of any people as an examination of their religious faith.

While the various religions of men exhibit, in their essential principles, points of affinity, indicating the common origin of the faiths of the world, they have also followed the law of distribution into national and tribal forms. Brahminism, Buddhism, or Magism, has its sharply defined characteristics, and is confined to a certain section of the human race. In like manner Druidism was a definite form of traditional religion, and was peculiar to the Celtic race. It spread over Western Europe as far as that race extended, but Britain was its chosen seat, and to this

country the youth of other countries designed for the priesth were sent to be instructed in its doctrines and ceremonies.

The term Druid is supposed by some to have been derived fr the Greek word for an oak, which was the sacred tree of Druids; by others, and with more probability, from the Celtic w Druidh—a sage, or magician.

The Druids were the priests of the religion, the sole deposita of its doctrines, and the directors of its ceremonies, combinin themselves the functions of lawgiver, scholar, and physician, having the direction of everything among the Celtic tribes ex war. The hierarchy was composed of three orders or grades, e having different functions. The lowest order was that of the ba who handed down orally the genealogies of the clans, and sang warlike exploits of the chiefs, and the traditions of the nat with harp and voice inciting their warriors to deeds of courag the battle field by reminding them of the heroic deeds of t forefathers. So skilful were they in music, and such was its in ence over the people, that it is said, "they could arrest an a on the very point of engaging in battle, whilst at other times t warlike, inspiriting strains added vigour and courage to those were in deadly conflict with the foe."

The next class, the Vates, or Eubages, attended to the cere nials of worship. They celebrated the sacrifices and rites of d nation, and interpreted for the people the doctrines of Druidis

The Druids proper were the crowning order of the priesth They were the source of all power and knowledge. Admissio this order was by election, and was open to men of all ranks. training of youthful aspirants to the office sometimes lasted tw years. In the remote depths of gloomy forests, where the Dr lived together, and celebrated their mystic rites, they passed t long novitiate, and were initiated into the order by a severe dis line and the acquisition of priestly lore. This powerful org sation was presided over by a chief, or Arch-Druid, who was ele for life, whose power was unlimited, and in whom was invested clusively the terrible power of excommunication.

It is extremely difficult to ascertain correctly the doctrines of Druids, and writers about them differ very much in their repre tations of them. 1. The Druids had their secret doctrines, w were only divulged to the initiated, and their open doctrines, w they taught to the public. 2. They had no sacred books, like Vedas of the Brahmins, the Koran of Mahomet, or the Ze vesta of the Parsees, from which a knowledge of their doctr can be obtained. Nothing was committed to writing, all ha be orally communicated and taught; and, 3, Druidism, like traditionary religions, underwent considerable changes. Ther reason to believe it was much purer in its earlier days, when ne

its patriarchal source, than at the Roman invasion, and yet it is from the writers of this latter period, together with the Celtic traditions, our knowledge of Druidism is chiefly obtained. Our account of its tenets must therefore be regarded only as an approximation to the truth.

The Druids have been represented by some classical writers as Polytheists, who worshipped the gods of Greece and Rome under different names, and who, besides their superior deities, peopled every forest, mountain, lake and river, with genii, whom they were accustomed to invoke with sacrifice and prayer. But recent researches have shown that they worshipped one supreme, spiritual being, to whom they gave different names, descriptive of the different relations he sustained, and the various agencies by which he operated. Human reason, unable of itself, and unless supernaturally assisted, to grasp in conception the idea of an Infinite Spirit, creates, or seeks in nature some visible representation of deity; hence the sun, the most glorious and beneficent object in the universe was worshipped by the Druids as the symbol of deity. How far our ancestors relapsed into an idolatrous homage of the orb of day it is difficult to say; for when men begin to worship the things of heaven and earth as divine symbols, it is an easy step to regard them as veritable gods, and while this distinction might be kept up by the philosophers and priests, there is reason to think it would be too subtle and refined for the common people to preserve.

Creation out of nothing is too sublime a conception for unaided human reason to acquire or retain. The simple but sublime saying, "In the beginning God created the heavens and the earth," invests with peerless glory the cosmogony of Moses. The Druids, like all Pagan philosophers, taught the eternity of matter and spirit, and regarded the Deity as the quickening, formative principle in nature. They taught that this world had passed through many changes, and would pass through many more, but would never be destroyed, that though there is a perpetual change of phenomena, the substance of the universe is eternal.

That man will survive the shock of death, and live hereafter in a state of conscious being, seems to be an universal and ineradicable belief of human nature. It appears as a fundamental principle in every form of religion, and has been held alike by the savage and the sage. The untutored Indian expects when he dies to go to the beautiful hunting grounds of his people. The refined and philosophic Greeks had their Elysium—a paradise of delights, and their Tartarus—an abode of misery and woe. This doctrine occupied a prominent place in the teachings of the Druids. They taught that in the future life the soul preserved its identity, its passions, and its habits, and that it comprehended two different

places of existence. The one a place of happiness and rew called Flathinnis, or the isle of the brave, the name still give heaven by the Gallic speaking population of the Highlands. was a place of verdure and beauty. In the words of an Gallic song, "The valleys were open and free to the ocean; t loaded with leaves, which scarcely moved in the light breeze, scattered over the green slopes and rising grounds. The rude walked not on the mountains; no storm took its course through sky. All was calm and bright; the pure sun of autumn shone f his blue sky on the fields, he hastened not to the west for rep nor was he seen to rise in the east. He sits on his mid-day hei and looks on the noble isle. On the rising hills are the hall the departed—the high-roofed dwellings of the heroes of old."

The other place was one of misery and retribution, called Ifu or the isle of the cold clime—a gloomy, desolate region, on wl the sun never shone, full of venomous serpents and feroc reptiles, which tormented without destroying the unhappy habitants.

On this sublime doctrine of a future life, they grafted a b in the transmigration of the souls of men into the bodies of ferior animals, as a chastisement and trial, and in which degr state they must continue, passing through successive changes, u by some act of virtue and courage they merited deliverance.

The doctrine of a future life was regarded by the Druid supplying the most powerful motives to virtue. It inspired t with courage on the battle field, and so confident were they i truth, that it is said at funerals letters were burnt, which dead had to read to those that had gone before them; and l of money were made to one another to be repaid when met in the isle of the brave.

The Druids worshipped in the open air, regarding it as worthy the character of God to worship him within walls under roofs. Their sacred place consisted of a circle, or concer circles of stones, usually situated beside a murmuring stre and beneath the shadow of a wide-spreading oak, or in a g of oaks. Within the circle, or near to it, was the cromlech, or s of sacrifice. Like all the worshippers of the sun, they had their "high places," called cairns, consisting of piles of stone the summit of high hills, where, like the Parsees of the they watched the sun come forth in the morning from his ch ber, and lighted fires in honour of him.

Their worship consisted of prayer, thanksgiving, and the o ing of sacrifice. The last was a most interesting and impo ceremony. It was always celebrated by one of the Druids, officiated in long white garments, wearing on his head a tiara crown, and a wreath of oak leaves around his temples; in his h

he waved a magic wand, and on his head hung the talismanic serpent's egg, the ensign of the order. The animal to be offered was first inspected to see that it was one of the best of its kind. After prayer had been offered by one of the priests, the animal was slain, its blood poured out, and what had to be consumed placed on the fire-altar, the people meanwhile standing at a proper distance, watching the proceedings with trembling awe.

In times of great danger and war, human sacrifices were offered. Criminals and prisoners of war were regarded as peculiarly acceptable offerings. Sometimes the victims were shot with arrows, sometimes crucified on stakes in the middle of the sacred circle, and often by the priest plunging his knife above the diaphragm, and forming auguries from the position in which he fell, the colour of his blood, and the convulsions of his limbs. Sometimes a huge image of wickerwork, resembling the figure of a man, filled with human beings, was set fire to by the priest throwing into it a lighted torch, and consumed to ashes amidst the noise of instruments and the shouts of the people. Scenes like these excite our horror, but they ought not to be regarded so much as indications of great cruelty in our ancestors as of intense religiousness. Man, conscious of his need of an expiatory offering for his sins, and ignorant of the true sacrifice God has provided, and of the valuelessness of his own offerings, conceives that the most valuable offering will be the most acceptable; and when deeply oppressed by his guilt and fears, will even "give his first-born for his transgressions, the fruit of his body for the sin of his soul."

Druidism had its beautiful and interesting as well as its gloomy and repulsive features. Its festivals, which were of frequent occurrence, were celebrated with music and dancing. Two of them were of special importance. The first was called Be-eltin, or the fire of God, and was held on May-day, the beginning of their year, for our ancestors did not commence their year in the depths of winter, as we do, but in spring time, when Nature, casting off the cerements of winter, arrays herself again in verdure and beauty. It was held in honour of the sun, the apparent cause of this change, whose returning reign was welcomed after the gloom of winter. The other great annual festival was held on All Hallow-eve, and was called Samhin, or the fire of peace. On the preceding night all the fires in the district had to be put out, and re-lit the next morning from the sacred fire. Those who failed to do so were deprived of fire all the winter, and any one taking pity on the delinquents subjected himself to the same penalty. On this occasion the Druids met together in solemn conclave to discharge their judicial functions. They adjudicated on all questions, public and private, relating to persons or property, and so wisely and justly did they exercise their power that the greatest confi-

dence was placed in their decisions. In doubtful cases trial l ordeal was practised; the accused party had to walk barefoot through the sacred fire; if he was burnt it was regarded as a si of guilt; if he escaped unhurt it was regarded as the testimony heaven to his innocence. It is likely that this practice, which pr vailed in the most of nations, arose from the belief that God wo supernaturally interpose to assist his appointed ministers in t detection of crime. The decision of the Druids was final, and t man that refused to submit was visited with the dreadful penal of excommunication, which separated him from all social pleasu and all religious rites, making him an outlaw and a vagabond, t priest increasing the terrors of the people by teaching them th their sentence extended to another world. Such a power as th terrible as it may appear, was no doubt necessary to preserve or and justice among a semi-barbarous people.

The most interesting ceremony was the cutting of t mistletoe from the oak. That tree was an object of superstitic regard with the Druids. They believed it to have been plant by a divine hand. They attributed to it the most extraordina virtues. It was a cure for all complaints, a remedy for all poiso and an effectual preservative against ghosts and demons. It w an emblem of spiritual truths. "They saw in the union of th sacred tree with the lasting verdure of the parasitic plant a liv type of immortality. In the winter its long green branches a leaves, and yellow tufts of flowers, presented the only image life when all besides was sterile and dead." Some writers h supposed that they regarded it as a type of the Saviour, the cu of all the ills of humanity. "It is certain," says Dr. Smi "that the tradition of a deliverer prevailed in many of the Gen nations, and that in Scripture he is called 'the branch,' 'the r of David,' and 'the plant of renown.'" It was gathered March, on the sixth day of the moon. The Arch-Druid cended the tree, and with a golden knife severed it from branch, priests standing below to receive it as it fell into a wh mantle, for it was necessary that it should not touch the grou Two milk white bulls, that had never been yoked, and whose ho had been bound for the first time, were then sacrificed, followed solemn prayer that God would bless his gift to the benefit those to whom he had been pleased to give it, for they firmly lieved that its efficacy as a remedy depended on the blessing of G

There exists in man an eager, restless desire to pry into mysteries of the future, accompanied with a belief that God so times lifts the veil—that to his chosen ministers he reveals thi to come. The priests of false religions have always been ready minister to this desire, hence the practice of augury and divi tion, hence the famous oracles of the heathen world.

ractised divination, and so much confidence was placed predictions that the Roman emperors frequently con- em. The usual method of divining was by an examina- the entrails of the victims offered in sacrifice. They lso by augury, or the observation of the flight and singing the direction of the wind and the appearance of the sky. r the occult art of controlling and putting into operation r of spirits by spells and charms, was also practised by ls. These magical performances, whether performed by cians of Egypt and Chaldea, the priests of Druidism, or t-rappers of our times, are, we believe, only the secret s of natural causes, by which the learned in an unscientific ıished and overawed the vulgar and illiterate. "The of the Druids was chiefly founded on magic. The Samo- sh-wort or fenberry) was to be gathered fasting, and with and was to be torn up without looking at it, and so thrown watering-places of the cattle, against whose diseases it was ative. The gathering of the selago (hedge-hyssop) re- reparatory ablutions, and an offering of bread and wine; ırer went to seek it barefooted, and arrayed in white; as ıe descried the plant he stooped as if accidentally, and ıis right hand under his left arm, plucked it without ever knife, and then wrapped it in a napkin, which was to be once." Talismans, such as the amber beads, were worn warriors in battle; the most famous was the adder stone, t's egg. It was only composed of glass beads, but the ıid it was produced by snakes, and obtained at consider- . It has been thus poetically described—

> "The potent adder stone,
> 'Gendered 'fore the autumnal moon,
> When in undulating twine
> The foaming snakes prolific join;
> When they hiss, and when they bear
> Their wondrous egg aloof in air;
> Thence before to earth it fall
> The Druid, in his hallowed pall,
> Receives the prize; and instant flies,
> Followed by the envenomed brood,
> Till he cross the crystal flood."

ıoral teachings of the Druids were of a very high order, bear favourable comparison with the moral systems of ɣan teachers. They taught that there is a radical distinc- ɾeen good and evil, and that men are responsible to God actions. In one of their triads the three primary princi- ɾisdom are stated to be—obedience to the laws of God, for the welfare of men, and suffering with fortitude the ı of life. These great truths were diligently taught by ds, who were the instructors of the people, as well as their

priests, and enforced by the doctrine of a future life. Hence the morals of our British ancestors were higher than could have been expected at such a time. The rights of property were observed, the female character was respected, while their courage was attested by the manner in which for many years they withstood the trained legions of Rome.

Druidism was, perhaps, the purest form of heathen religion that ever existed. It was vastly superior to the mythologies of Greece and Rome, and to the superstitions of India and China. Not because the Druids were extraordinarily endowed with the capacity of excogitating a pure system of morality and religion; but they retained the longest in their purity and integrity the traditions of the patriarchal faith. The history of Druidism, however, shows the tendency of all heathen religions to depart from the simple truth,—that without the Bible man always degenerates from the true knowledge of God, and turns the truth of God into a lie, and refutes the views of those who maintain that he has in himself the elements of all religions, and that by a process of natural development he is rising from the worship of stocks and stones to the faith and worship of the true God. Gradually Druidism departed from the purity of its early days, receiving into its bosom the idolatrous errors of Phœnicia, Greece, and Rome, until the truths it embodied were obscured and corrupted by the mass of error accumulated around them. The worship of the Supreme Being became associated with the idolatrous worship of the Sun, and the false doctrine of metempsychosis with the sublime belief in a future life.

The Roman invasion gave the death-blow to Druidism. The Druids, bravely defending their religion to the last, perished on their own altars. But with the Roman arms came a purer faith and worship—

> "The Julian spear
> A way first opened, and with Roman chains,
> The tidings come of Jesus crucified!
> They come—they spread—the weak, the suffering hear;
> Receive the faith, and in the hope abide."

Druidism is a system of the far distant past. Our fair land is no longer the scene of its bloody sacrifices; and may we not entertain the hope that, in like manner, all the false, imperfect systems of religion shall soon be superseded by the pure and lofty system of the Bible; when the pagodas of the Hindoos and the mosques of Mahomet shall stand, like the circles and cromlechs of the Druids, the memorials of extinct faiths; when the mountain of the Lord's house shall be established on the top of the mountains; when God's name shall be great among the Gentiles; and from all lands incense shall arise, and a pure offering to the Lord of Hosts?

J. W.

Art. II.—DIVERSITIES IN MINISTERIAL CHARACTER.

AN EXPOSITION.

"But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children."—Matthew xi. 16—19.

As the last clause in this paragraph is a sort of key to the meaning of the whole passage, we will deal with it first. By a fine personification abstract wisdom or rectitude, as developed in the divine economy, is set forth as the matron of a well-ordered family, every member of which is a credit to her. The children of a house are a reflection of the mother, their appearance and behaviour telling whether she is thrifty and judicious, or whether she is idle and thoughtless. When they appear abroad in decent attire, and drop respectful, wise answers to those who interrogate them, a blessing is pronounced on their mother as being notable and painstaking. It is right that she should have the honour in such a case, for families can hardly be exemplary and distinguished independently of maternal influence. The mother is a normal point in a house. How important that her character should be high, and her education thorough! This by the way. It is necessary to inquire —Who are the children of wisdom, whose speech and behaviour justify her? All virtuous characters whose lives are based on religious principle are entitled to be considered such. But we are disposed to think that Jesus meant himself and his fore-runner, who, though of different habits, were both serviceable to the age they lived in. If such was his meaning, then all public instructors are the offspring of wisdom as well, in virtue of their office. They are *par excellence* the children of wisdom. As, however, there is no monopoly in the communication of useful knowledge, and as genuine character operates for good, even without a teaching voice, we may include in wisdom's family those who receive instruction as well as those who retail it. All who are of a gracious disposition, and live by the rules of wisdom, make good their pedigree. Whether they are of a silent, contemplative nature, or of an active, pragmatic constitution, they vindicate and justify their parent. Whether they be of a free and genial nature, or more reserved and sober, they tend to rectitude, and contribute to the common stock of good; you cannot make them exactly of one face and feature, even in persons of right principles there will be characteristic diversities. It is well. Diversity is good. "Wisdom is justified of *all* her children"—Luke vii. 35. The sum total of the meaning is:—

THE MEASURES WHICH GOD USES FOR THE SALVAT MANKIND, THOUGH MANIFOLD AND VARIOUS, ARE ADAPT DO GOOD NOTWITHSTANDING THEIR VARIETY, YEA, EVEN I SEQUENCE OF THEIR VARIETY.

The inefficacy of those means with some is no evidence c unsuitableness so long as their force and corrective power ar upon others. It is not to be expected that moral mea operate with the uniformity and regularity of natural Having to operate on moral beings their success is depen the manner in which they are received; it has always be some believed and some believed not. What help is there Even in a state of celestial perfection some did amiss; thei tion did no discredit to him that made them and appointe mode of trial. Such of the angels as stood in their integri the Almighty's vindicators, and the reprovers of their falle panions. Wisdom was justified of her children, and just s sphere of things, wisdom is vindicated by a class of character moral bearing stands out in decided superiority to that of Every child of wisdom justifies God, and condemns men w contrary to the rule of religion. See Matt. xii. 41, 4 Heb. xi. 7. Agreeably to our general proposition we rema wisdom is justified by the appointment of—

I. MEN OF VARIOUS QUALIFICATIONS TO PREACH THE G —Our remarks will turn upon John the Baptist and Cl public instructors, particularly upon the contrast manifest i spirit and bearing. What an excellent thing is public ins as conveyed to us through the medium of the human voice! better than instruction direct from heaven. God migh taught us by his own voice or by angelic messengers and m It would have been to our disadvantage either way; dire munication from him would have been overpowering. The of his person and the purity of his character forbid such di of contact—"For he is not a man as I am that I should him, and we should come together in judgment"—Job. Angelic teachers would have been unsuitable, also, on acc the gap there is between their nature and ours. There wo been much alarm and excitement and unnatural strain put by an established system of angelic tutorship. In earlier sation it was tried upon a small scale, and as a preparat cipline to the riper system we enjoy; it fostered fear and con to a meaner type of character than we have to exhibit in of love. Direct communication with God was tried at Si the people deprecated it as too terrific and exciting. In th goodness, the adjuncts that have hung about religion, in th of supernatural voices and visitations, and miracle and have all fallen off. Wind, and fire, and earthquake, have h

turn, and now we have the still small voice of man, the last and best device. Thanks be to God for an order of things so worthy of him, and so good for us. Then the appointment is select; individuals are raised up in the church gifted with various endowments for usefulness. Them the church recognises and approves; they exercise their gifts for the public benefit. It is written: "All are yours, whether Paul, or Apollos, or Cephas"—1 Cor. iii. 22. The individual men are not intended in this statement, but men of the same type and mould. The veritable men were under the law of mortality. Paul is dead, except as he survives in his writings; the eloquent tongue of Apollos is long since silenced; the impulsive, hardy Cephas, whose heart was firm as stone, has long ago ceased to fish for men; but the office survives. The church still has its classical scholars, its men of logical minds and broad research like Paul, its famous orators of fluent, ready speech like Apollos, and its daring Peters, home-spun, ardent, active men, who dare go to prison and to death for Jesus. This variety is healthy and natural. Whatever any public teacher has, of talent, eccentricity, knowledge, eloquence or ardour, it is all laid under contribution to the good of hearers; and whatever be the necessities, or even the tastes of hearers, they may find in some department of the ministry a corresponding adaptation thereto, unless their tastes be perversely critical and peculiar. The first lights of the Christian church had all their respective shades and hues; you see amongst them a reasoning Paul, a vehement Peter, a winning John, and a reforming James, who pleads the claims of a high Christian morality. There are now, also, sons of light whose ministry is edifying, sons of thunder whose discourses are awakening, and sons of consolation whose words are as balm to the wounded and the weary. Every man hath his proper gift of God; some excel in doctrinal preaching, some in practical, and some combine both. There are those who are specially adapted to awaken sinners, and those who are more suitable for the nursing and rearing of children, and edifying of advanced believers. Some love the minacious parts of the word, and some the merciful, and deal accordingly with texts of these respective qualities, and some have a happy combination of several of these good properties; but no one has them all in balance and fulness. This is well; except for this variety some hearers might go without a blessing; the variety takes away all grounds of complaint. The men sent to speak to us are such men as are suitable either one way or another. Having several in the ministry whose compass of talent is of manifest variety, that circumstance cuts off all serious objection, and obliges us to profit by some of them, and possibly by every one. The passage before us bears in it the idea that each public instructor, whatever his mental habitudes, carries some good about him for all who hear him; those who do not profit

are culpable. This is particularly evident when there is a change of ministry, when there are two ministers, or two kinds of ministers, and neither the one nor the other is savoured. Let us weave in the case of our text. Here are two public persons of unexceptionable character and undeniable talent for usefulness; they were co-temporaries and colleagues; there was concert between them, though not the closest; their labours were partly co-temporary and partly successive. But there was an evident unity and connection, and an important relationship, as they both bore good testimony to each other, which it is pleasant to see ministers do; yet in their habits they were wide of each other. John was austere, abstemious and Nazaritish, shunning festivity and avoiding wine, dry grapes and generous fare. In dress and diet he was singular and severe. Notwithstanding his severity, and perhaps in consequence of it, his ministry was to several a decided blessing; but to others, and those chiefly persons of office and standing, he was a great offence; though he was a man sent from God, they would not hear him, nor obey his instructions; they said that he had a devil. Had he cherished the social element, and softened down the rigorous features of his character, how happy they would have been to receive him, and to hail his ministry as a boon. It was a great pity that he spoiled his usefulness by his retiring and repulsive turn of mind. Well, this barrier shall be removed to save those mal-contents. Another person appears on the stage, a freer man free from Nazaritish bonds and from repulsive sternness, and of more open habits. The want of sociality which so marred John's ministry was supplied in Christ's. His character was more cheerful, and left him free to attend weddings and parties, which he could do without overstepping the limits of sobriety, as he had the fullest command over appetite. Those men will surely receive with open arms so sweet a teacher, and be docile and submissive. No, nothing of the kind; that very feature of his character, the lack of which was their ground of exception to John, was the thing they objected against Jesus. John was wrong because he would not eat and drink with them, and Jesus was wrong because he did eat and drink. John's retiringness was aggravated into a charge of monkish seclusion, and the sociality of his Principal was mis-named drunkenness and gluttony. Our Lord, knowing the ground of their objection to his noble fore-runner, and finding them no more tractable under his milder regimen, told them to their teeth that they were bad men and incorrigible; they were like sulky children whom their playmates could not please. "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you and ye have not danced, &c."

The application of this is easy; the men of that generation were

the sulky children that would neither dance nor lament when their comrades tried to draw them out. The other children who wished to engage their companions in some mimic scene of real life, but could not, represent John and Jesus. It is as if Jesus had said to the men of that age—"You do not know what you would be at. Nothing suits your perverseness. You will neither attend a wedding nor a funeral. Grave and gay are equally offensive to you; my fore-runner was severe, but his severity was wholesome; I am social, but my freedoms are subject to rule; we are right, but you are wrong." This is very edifying. The similitude is sweet and simple, and yet it cuts like a razor. Between the similitude and the application of it there is an inversion of the order that we cannot account for. In the similitude the piping comes first, and the mourning follows; whereas, in the application the mourning takes precedence of the piping, as John came before Jesus and called the people to penitence and reformation, which is the only true basis of an abiding happiness. The way in which Jesus makes the application agreed to the matter of fact, and is suggestive of a great truth—the mournful song very rightly precedes the joyful piping; the tears of penitence fore-run the joyful assurance of Divine favour. Who then shall say that the harsh voice and hard habits of John were wrong? He was in the spirit of his office. And who shall say that the cheerful, free habits of Jesus were wrong? He came to make people happy and to bid them be "of good cheer," and he was in the spirit of his office too, and exemplified what he wished to produce in society. In both of them wisdom was justified of her children, if we understand these two illustrious persons to be her children; or if those who received benefit from their instructions be taken for wisdom's children, the same justification follows. Haughty Scribes and Pharisees stood out to their own condemnation, while simple, humble inquirers after the Divine will received light and grace. People in elevated position and in office are in danger of being blinded by pride; undistinguished common people are nearer to the kingdom, and likelier to exercise the dispositions that bring them into contact with Christ. For lack of moral honesty some will neither be converted under one kind of ministration nor another; they keep crossing and cavilling, instead of receiving the word to their salvation. When they sit for a given time under a minister without saving profit, they suppose there may be something in the voice, or manner, or diction, or gesture of another that will do better for them; then when that other is forthcoming with the very qualities which his predecessor was blamed for not having, behold, those self-same qualities which were a deplorable lack in the other are in him a fault. Such blowing hot and cold—out upon it! A thousand shames on such men! God cannot please them. In the mean-

time, the same sermons and exhortations which they cannot savour or endure are eaten up with eager desire by a number of simple souls who are hungry for the plain bread of life. This is their condemnation, that others profit by what they turn away from and sicken at. In vindicating the measures used for the salvation of men we require to notice that men are plied with—

II. A VARIETY OF MOTIVES. Motivity enters largely into the divine dealings with man. It is an important element in the economy of our probation. We are so constituted as to be acted upon from without, there being certain springs within us which outward agency may touch, as hopes and fears, and passions, and sensibilities, besides certain intellectual powers on which we pride ourselves. We have an understanding which was made to know and comprehend. This stands related to moral and spiritual truths which it can understand sufficiently for practical purposes. We have a will that was given to hold a lordly position over our actions and faculties. We have outward senses that are as gates to the citadel of our souls. Upon these our Maker acts. He sends us an open letter of instruction and places it close under our eyes, and so seeks contact with us at "eye-gate." Then by sending his messengers to us with words in their mouths he approaches us at "ear-gate." To make sure of us he hems us in and encircles us by a compass of motivity which can only fail by our incorrigible and wilful waywardness. If there is one motive which acts better on an individual than another, he is certain under a judicious ministry, to come under that motive at some time. There is a class of motives appealing to self-love, namely, motives of hope and fear. These enter largely into pulpit material, and properly so. They cannot be ignored without dealing falsely with hearers. In this incipient state the loftiest motives act feebly on men, especially on depraved men. Renewed characters may be open to them, and even they are but slightly under their influence. At any rate inferior motives act with more force on the mass of depraved characters. We may preach to them for an age about disinterested love to God, due from them to him, and about the native baseness and turpitude of sin. It is not to be expected that they will surrender themselves just because it is right to do so, without the admixture of other motives. We have to take men at the point they occupy, and deal with them accordingly. "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire." Jude 22, 23. As there is considerable motive power in death and judgment, and in the doctrine of eternal punishment, it behoves us to blow the note of alarm, and admonish sinners of their danger. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. v. 2. We preach about hell in order to keep men out of it, as we preach of heaven in order to get

hem into it. Our greatest motive power is the Cross of Christ. The grand expedient of reconciliation through the blood of atonement is a large element in true gospel-preaching. When we overook Christ in his passion and death, in his resurrection and ascenion, and in his priestly offices, we may be charged with preaching nother gospel. Oh, for skill to pipe in an evangelical strain! Herein is the condemnation of many unsaved hearers, they have een plied on all sides, and preached to in all styles, and aimed at rom every point of the circle of motive. Hearers who are accusomed to a change of ministry, and listen to a variety of voices, ome chiding, some entreating, some threatening, and some dealing n promises and invitations, ought certainly to find something saving nd efficacious. The gospel pipe is blown in their ears, in its enire compass of sound, from the hoarse blast of alarm right round to he soft and silvery accents of mercy. Say, if after all this, they ome short of salvation, where lies the blame? It cannot be in the *notivity* brought to bear on them, for we have supposed all kinds of notive tried upon them. If every conceivable motive has been rought home to them, the right one must be included. It cannot e in the *ministry* as being one-sided and of one sort, for we have upposed them to have had a reasonable variety, at least two kinds. They have had a John-ministry, thundering at their conscience, nd frowning on their sins, and calling them "to weeping, and to nourning, and to baldness, and to girding with sackcloth." Isa. xxii. 12. Then, if that was not the sort to tell on them, they ave had also a Jesus-ministry, a call to joy and gladness. The ospel minstrel has piped to them, and blown out the most touching otes about God's love, Christ's blood, and the Spirit's grace. And n the same place where they have sat unmoved, others have wept. Under the same preaching which they have gainsaid and despised, thers have been saved and blessed. This is evidence against them. Wisdom is justified. And the means used for their good are releemed from the charge of insufficiency by every instance of reformation effected under them.

Whilst we mourn over the obduracy of those who continue imenitent, let us rejoice in the few conversions we witness, and hopeully persevere in using the means put into our power, not doubting ut that yet a better generation will arise, who will more readily ament when they are mourned to, and dance when they are piped to. Pipe, brethren, pipe; pipe of a Saviour's love, and blood, and rising ower, and priestly glory. And may God bless your labours. Amen. T. G.

Art. III.—JUSTIFICATION BY FAITH.

JUSTIFICATION by faith is confessedly a doctrine of and unspeakable importance, being one of the fundam truths of our holy religion. It formed the most distinguishing of the Reformation, effected by Luther and his associates i sixteenth century. It is, however, a doctrine which has seriously misunderstood, grossly represented, and bitterly variously opposed. The Romish church repudiates it as d heresy; the Puseyites and others in the Church of England in its condemnation; and all modern Pharisees join in opposi as it robs them of the honour of their own salvation, ascribing the boundless mercy and grace of God through the merits of C Opposition to this vital truth early began to appear in the Chr church; the Judaizing teachers in the apostolic age were viru opposed to it, and did all in their power to sap its foundatio to prevent its spread. To answer their objections, and to est the doctrine beyond successful controversy, were the princip signs of the epistle to the Romans, which may be regarded grand and noble treatise on the subject.

Considering the vast importance of the doctrine, most desirable that we should clearly understand it, and be established in the belief of its truth. To err seriously in refe to it is earnestly to be deprecated, as it would endange spiritual and eternal welfare. Hence the propriety of consi the subject in a serious and prayerful frame of mind. In th coming spirit would we proceed to inquire into the *nature* of fication. The term *justification* is pure French, but was orig derived from the Latin. The following definition by Webste be admitted as pretty correct. "1. The act of justifying; a ing to be just or conformable to law, rectitude, or propriety; cation; defence. 2. Absolution. 3. In *law*, the sh of a sufficient reason in court, why a defendant did what called to answer. 4. In *theology*, remission of sin, and abso from guilt and punishment."—*Eng. Dict.* That the term c have the former meaning in the sacred Scriptures when the j cation of a *sinner* is spoken of, is, one would think, sufficiently to all who seriously consider the subject. A sinner is not an cent person, but a guilty one. He has not only been *charge* transgressing the law of God, but this serious charge has proved against him beyond all possibility of doubt. I "ungodly," and admitted on all hands to be such. Nor c show "a sufficient reason" why he did that with which

harged. No "sufficient reason" can be assigned for having violated the law of God, which is holy, just, and good," it is rebellion gainst the righteous and beneficent government of God, and cannot be justified. Like the man in the gospel without a wedding arment, the sinner before a righteous tribunal must be 'speechless"; having nothing to say in his own defence.

And yet there are a class of divines, and some of them of high espectability, as Dr. Chalmers for instance, who hold that a sinner s justified in the sense of law; the perfect righteousness of hrist being imputed to him, he is looked upon as if he himself ere perfectly righteous. "Dr. Chalmers and those of his school," ays Professor Finney, "do not intend that sinners are justified by heir own obedience to law, but by the perfect and imputed obedience of Jesus Christ. They maintain, that by reason of the obedience to law which Christ rendered when upon earth, being set down o the credit of elect sinners, and imputed to them, the law regards hem as having rendered perfect obedience in him, or regards them s having rendered perfect obedience by proxy, and therefore ronounces them just, upon condition of faith in Christ. This hey insist is properly a forensic or judicial justification." On the bsurdity of this notion Finney is scarcely too strong: "Gospel ustification is the justification of sinners; it is, therefore, naturally mpossible, and a most palpable contradiction, to affirm that the ustification of a sinner, or of one who has violated the law, s a forensic or judicial justification. That only is or can be legal or forensic justification that proceeds upon the ground of its ppearing that the justified person is guiltless, or in other words, hat he has not violated the law, that he has done only what he ad a legal right to do. Now, it is certainly nonsense to affirm, hat a sinner can be pronounced just in the eye of law; that he can e justified by the deeds of the law, or by the law at all. The law ondemns him. But to be justified judicially or forensically, is to be ronounced just in the judgment of law. This certainly is an imossibility in respect to sinners. The Bible is as express as possible n this point. 'Therefore by the deeds of the law there shall no esh be justified in his sight; for by the law is the knowledge of in.' Romans iii. 20."

The notion of the imputed righteousness of Christ as held by Antinomians and by many Calvinists is ably refuted by Finney, ut more ably and more fully in the celebrated treatise of ohn Goodwin on the subject, of which Mr. Wesley published a seful abridgment. The controversy on this point is not so prevaent now as it was fifty or a hundred years ago, and we hall not therefore dwell upon it. Goodwin's treatise on justificaion, or Mr. Wesley's abridgment of it, may be consulted with adantage by those who wish to study the subject at large. Justifi-

cation, according to the Church of Rome and the follower of Dr. Pusey in the Anglican church, is the being made just, c righteous in character. However plausible this might appear a first sight, it will not bear examination in the light of Scriptur and is in fact, seriously erroneous. It confounds justification wit sanctification, or the renovation of our moral nature, and is plainl irreconcilable with the description of the apostle Paul i several important passages, one only of which it may be necessar to quote: "But to him that worketh not, but believeth on him th justifieth the ungodly, his faith is counted for righteousness." R mans iv. 5. Here the ungodly is said to be justified, and his fai to be counted to him for righteousness, which could not properly b said if to be justified meant to be made just or righteous in characte

Justification, strictly speaking, is a relative change rath than a change of nature; having reference to our state rather tha to our moral character. In the sacred Scriptures, justification mean pardon or forgiveness of sins. Take an example or two from th apostle Paul, who, of all the sacred writers, discusses most largely th doctrine of justification. "Be it known unto you therefore, me and brethren, that through this man is preached unto you the fo giveness of sins; and by him all that believe are justified from a things from which ye could not be justified by the law of Moses. Acts xiii. 38, 39. Here "forgiveness of sins," and being "ju tified" are evidently employed synonymously, denoting th same blessing. The celebrated Thomas Scott indeed labours t prove that even here justification means something mor than pardon, implying a title to heaven as well as remission of sins but that the words in connection with the term "justified" prove the contrary seems sufficiently clear. What can be understood b being "justified from all things," but acquitted from all things, o a full forgiveness? Had the apostle employed the term justifie alone, without the additional words "from all things," there woul have been more plausibility in arguing that he intended some thing more than forgiveness of sins; but the connecting words "from all things," shew that the idea of acquittal, or of full fo giveness, and not something higher than forgiveness, was the ide in his mind. In the epistle to the Romans he employs similar lan guago: "Even as David also describeth the blessedness of the ma unto whom God imputeth righteousness, without works, saying Blessed are they whose iniquities are forgiven, and whose sin are covered. Blessed is the man to whom the Lord will not im pute sin." Romans iv. 6-8. Here several terms are employed t denote substantially the same thing. The apostle is not attempting to describe several blessings distinct from one another, some highe in the scale of blessedness than others, but the way in which sin ners may be pardoned or forgiven, namely, by faith, and not by

works. See the preceding verses. That he is here speaking of the same blessing will further appear if we attentively look at the precise meaning of the various terms employed. 1. *Forgiveness* of iniquities. Iniquity, or sin, is an evil which merits punishment, and which renders those who commit it liable to the punishment threatened in the just and holy law of God; and as man cannot atone for his sins, or make amends for his misconduct by future obedience, he needs a free and full forgiveness; and he receives it upon his exercise of repentance towards God and faith in our Lord Jesus Christ, being thereby delivered from the condemnation of the law, and the liability to merited punishment. 2. The *covering* of sin. This is evidently a figurative term for being forgiven. When the Almighty as the righteous Governor of the universe, in his just and holy indignation, punishes men for their transgressions, he is sometimes said "to set their iniquities before him, their secret sins in the light of his countenance." Psalm xc. 7, 8. Now to cover men's sins, is the opposite of setting them before him; and as to set men's sins before him is the figurative expression for the punishment of sin, so the covering of sin is the figurative mode of expressing the forgiveness or pardon of sin. 3. The *non-imputation of iniquity.* To impute sin signifies in the Scriptures to punish it; and not to impute it means of course, not to punish it, but to forgive it. When Shimei entreated David, saying "Let not my lord impute iniquity unto me," he evidently intended to implore forgiveness, or exemption from punishment; he could not mean that David should consider him innocent, for he immediately added, "Thy servant doth know that he hath sinned." By the non-imputation of iniquity, is therefore meant exemption from the punishment it merits, or, in other words the forgiveness of it. 4. The *imputation of righteousness without works.* This means the bestowment of the blessings of righteousness upon those who have been unrighteous or "ungodly," till their exercise of faith in Christ; the being treated as righteous, and entitled to all the privileges and rewards of righteousness. Now, the connection shows that the apostle means by this imputation of righteousness the same as David meant by iniquities being forgiven, sin covered, and sin not imputed. And from the preceding verse it is also evident that he understands all these as being the same, substantially at least, as the justification of the ungodly. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works," &c. If these various phrases do not denote substantially the same as that of the justification of the ungodly, they are altogether inappropriate, and render the argument of the apostle not merely weak, but utterly worthless.

By justification, then, in the evangelical sense, is to be unde stood forgiveness of sins.

But forgiveness of sins implies much more than mere exemptic from punishment; it includes a restoration to the forfeited f vour of God. Accordingly, justification is described in tl minutes of one of the early Methodist Conferences as pard of sin, or "reception into God's favour." To be "received in God's favour," says Mr. Watson in his Life of Wesley, "is nece sarily connected with the act of forgiveness, and is the immedia and inseparable consequence of that gracious procedure. The sam may be said of adoption; which in some theological schemes, made to flow from regeneration, while the latter is held to con mence previously to justification. In Mr. Wesley's views, ado tion as being a relative change, is supposed to be necessari involved in justification, or the pardon of sin; and regeneration flow from both, as an inward moral change arising from the powe ful and efficacious work of the Holy Spirit, who is in that mome given to true believers." In a note at the bottom of the pag Mr. Watson adds: "The connection of favour and adoption wit pardon arises from the very nature of that act. Pardon, or fo giveness, is a release from the penalties and forfeitures incurr by transgression. Of those penalties, the loss of God's favour an of filial relation to him was among the most weighty; pardo therefore, in its very nature, or at least in its natural consequence implies a restoration to the blessings forfeited, for else the penalt would in part remain in force." See Watson's works, Vol. V., lar edition, page 159. Taking pardon in this full sense, which appli to the case of a penitent sinner forgiven by God who is both righteous Sovereign and a loving Father, we have no objection t the definition of justification given by Dr. Pye Smith as his mo mature and correct one, including no more than this comple sense of pardon as just stated. "The justification of a sinner i the sight of God consists of the bestowment of a full pardon of a his sins, and a legal title to the happiness of the world to come, t the meritorious result of the atoning sufferings and perfect obed ence of the Lord Jesus Christ, conferred and received in the wa which God has appointed, namely, by faith in the gospel."

And this inestimable blessing may with propriety be calle justification, not only because it is bestowed in harmony with th justice or equity of God, but especially because he who receives i is as free from condemnation as if he had been proved innocent, an is treated as kindly as if he had never transgressed, and is entitle to all the privileges of a really just or righteous person.

It may, indeed, be objected that pardoned sinners are not treate as if they were innocent, for they are still subjects of affliction an suffering in various forms and degrees. It cannot be denied tha

› thus subjected; and it must be admitted that all suffering
› way or another the result or effect of sin, either of origi-
ersonal, or both. But the Scriptures teach us that through
eeming work of Christ, these various sufferings are all
under the economy of grace, and that to believers in Christ
› not proofs of the Divine displeasure, but are rather to be
d as evidences of paternal love, and as means of maturing
ety, and as thereby promoting their present and eternal
ng. "Whom the Lord loveth he chasteneth, and scourgeth
n whom he receiveth," says the apostle to the Hebrews.
enduring chastening, God dealeth with you as with sons;
t son is he whom the father chasteneth not? But if ye be
chastisement, whereof all [children] are partakers, then
astards, and not sons. Furthermore, we have had fathers
esh which corrected us, and we gave them reverence; shall
much rather be in subjection to the Father of spirits and
For they verily, for a few days, chastened us after their
asure; but he for our profit, that we might be partakers of
ess. Now, no chastening for the present seemeth to be
but grievous: nevertheless afterward it yieldeth the peace-
it of righteousness unto them which are exercised thereby."
is important passage it is evident that afflictions are the
and loving chastisements of God, for the good of his
children, and that they actually accomplish his benevolent
n all who endure them with patience and resignation to the
will. From another passage in the writings of the same
we learn that the benefits resulting from sanctified affliction
balance the sufferings they produce. "For our light affliction
› but for a moment, worketh for us a far more exceeding
nal weight of glory." 2 Cor. iv., 17. All the afflictions
› happen to us in this world; all the sorrows and distresses
which we may be called to pass; all the pain we may have to
and all the bereavements we may have to sustain; are pro-
of our benefit if we are the children of God; for "all
' however calamitous in their aspect and painful in their
n, though apparently opposed to their interest, "work to-
or good to them that love God." Hence all the natural ills
re converted into spiritual blessings to those who are par-
nd adopted. Even death itself, the curse pronounced
iginal transgression, from which we naturally start back
il as the greatest evil to which we are liable, is rendered
y to the believer, and classed among his possessions. "All
re yours; whether Paul, or Apollos, or Cephas, or the
r life, or death." 1 Cor. iii. 21, 22. The forgiveness of
l the favour of God, rob death of its power to injure, and
the pardoned sinner from the terror of the grave. He can

say in the language of the apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." Death becomes to him the termination of all his sufferings, deliverance from all danger, and an "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Before we leave this part of the subject, it may, however, be necessary to remark that evangelical justification has reference only to sins that are past, and not to sins that may be committed in future. Many Antinomians, and some high Calvinists, believe in what is called eternal justification; holding that the elect have been justified from all eternity, though the manifestation or evidence of it is only given in time. And it would seem to us that those who believe in unconditional election, that God has loved his chosen people from all eternity, may easily slide into this notion of eternal justification. It is, however, a manifest absurdity, which most Calvinists do not fail to perceive, for sin cannot be forgiven before it is committed; a man cannot be guilty before he has done something amiss, and his guilt cannot be cancelled before it be contracted. Hence the Scriptures speak of "the forgiveness of sins that are past."

Many Calvinists, however, who reject the absurd notion of eternal justification, and correctly represent forgiveness of sins as extending only to past sins, appear to fall into a measure of the same absurdity in holding that justification is but one act of God, that is to say, that persons once justified are justified for ever—that however much they may need forgiveness for the sins into which they may afterwards fall, they will never need justifying again, justification being a blessing which, in their opinion, no iniquity can forfeit, no backslidings peril. According to this notion David was in a justified state while committing adultery and murder, and Peter while denying his Lord and Master with oaths and curses; both were guilty and needed forgiveness, but both were justified! Those who maintain this opinion fall into a degree of the same absurdity as those who hold eternal justification: the latter maintain that the elect are justified before they have sinned at all, the former that they are justified before a part of their sins are committed, namely, before their future sins are committed, and both believe that persons once justified, whatever their future conduct may be, are justified for ever. The error in both cases is the same in nature, but differs in its measure; the one class carrying it further than the other. Dr. Campbell, in his Theology for Youth, guards his readers against the strange notion that sin can be pardoned before it is committed; to the question, "Does justification include the pardon of future as well as past

sins?" he answers, "No; this is a branch of the error of 'eternal justification' already mentioned; no offence is pardoned before its perpetration, and it is pardoned after only on repentance and fresh application of the blood of Christ by faith." Yet Dr. Campbell evidently believes that a person once justified is justified for ever, and that though a backslider is not forgiven till he repents and applies afresh to Christ by faith, he is still in a justified state. Hence the doctor falls into the strange absurdity of believing that a person may be justified, or in a justified state, while some of his sins are unforgiven, that he may in fact be both justified and condemned for the sins of which he has not repented; nay, that he may have fallen into grievous sins and not have repented of his fall, and yet be justified! That able evangelical divines can fall into such absurdities and contradictions would awaken our surprise, did we not know how prone we are to be influenced by the prejudices of education and of beloved associations.

How different the notions just stated from the teaching of the sacred Scriptures! The sacred writers teach us that sin is "that abominable thing which the Lord hateth," that he cannot regard sin when committed by his people but with righteous displeasure, and that wilful sin incurs the loss of his favour and the privileges of justification. How clear and explicit is the language of the Almighty by the prophet Ezekiel on this point. "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ch. 18—24. In the thirty-third chapter of the same prophecies we meet with a similarly clear and admonitory statement—"When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed he shall die for it." Coming to the New Testament, we find similarly solemn statements made by our Lord himself: "Every branch in me that beareth not fruit he taketh away." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—John xv. 2—6. Hence the admonitions and exhortations to watchfulness and prayer scattered throughout the writings of the apostles, all implying the possibility of falling from grace, and that justification includes only the forgiveness of sins that are past, and not to those which may be committed in future.

But justification extends to all past sins—to all the sins committed before the act of justification takes place. God does not pardon our sins by degrees, but at once; not forgiving one sin at a

time merely, or many, or most of our sins, but by one act of rich and sovereign grace he forgives the whole. However numerous our sins, however great their magnitude, and however aggravated by the circumstances under which they have been committed, they are all blotted out at the period of our justification. "All that believe are justified from all things."

Should believers subsequently fall into sin through unwatchfulness, or through yielding to sudden and powerful temptation forgiveness is again to be obtained, and a restoration to the Divine favour experienced through coming to Christ as before, in penitence and faith. "If any man sin, we have an advocate with the Father Jesus Christ the righteous." By these means both David and Peter found forgiveness for their grievous sins, and a happy restoration to the favour of God.

Having considered the nature of justification, we come now to inquire into the means by which it is obtained. Three principal ways have been presented of obtaining this inestimable blessing namely, by works, by the pure mercy of God, and by faith in Christ.

Justification by works was strenuously maintained by the Pharisees in the days of the Saviour, and by the great body of the Jews in the apostolic age. "They being ignorant of God's righteousness (of God's righteous method of justifying sinners through the mediation of his Son), and going about to establish their own righteousness, have not submitted themselves to the righteousness of God," says the apostle Paul. And in every age since, multitudes of persons have ignorantly sought justification in the same way. Yet how great is the folly of such a course! The notion that justification is by works is founded upon either the false notion of man's innocency, or the equally false and delusive theory of man's ability to do more than it is his duty to do; for if justification be by good works, it follows either that he has never transgressed the Divine law, or that after transgressing he makes satisfaction for it by doing more than God justly requires of him. Each of these suppositions is opposed to matter of fact, and to the plain and unerring testimony of the sacred writers. The Scriptures declare that "all have sinned," and that "all the world is become guilty before God." With equal explicitness they affirm that man at the best can do no more than his duty, and it necessarily follows that future obedience can make no satisfaction for past transgressions. But man is a fallen being, his "carnal" or fleshly "mind" being "enmity against God, which is not subject to the law of God neither indeed can be." Without renewing grace he cannot therefore obey the law in time to come, and justification by works must then be impossible. So the apostle teaches: "By the deeds of the law there shall no flesh be justified in the sight of God."—Rom. iii. 20.

The same apostle proves that justification is not by works, because it is by grace, and excludes all boasting on the part of man, "What shall we then say that Abraham, our father, as pertaining to the flesh hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt."—Rom. iv. 1—4.

The nature of justification, as before explained, proves also that justification cannot be by works, for it is the justification of the ungodly, and it includes forgiveness of sins, whereas were man justified by works he would need no forgiveness. The doctrine of justification by works is therefore a fatal error, a most serious delusion.

Can a sinner then be justified by the pure mercy of God without a mediator? So Unitarians, Socinians, and others teach; but not so the sacred Scriptures. Man cannot, indeed, be justified without the exercise of Divine mercy in his behalf, for he is guilty and deserving of punishment. The justification of the ungodly in the nature of things is an act of clemency and of boundless mercy. Hence penitents may properly pray for the exercise of Divine mercy in their behalf, and pardoned sinners may well ascribe their forgiveness and acceptance with God to his infinite mercy. But the theory of the exercise of Divine mercy in the forgiveness of a penitent sinner, without reference to an atonement, is directly antiscriptural. It excludes the meritorious cause of justification; it ignores the redeeming work of our blessed Saviour; it overlooks the perfect justice, immaculate purity, and inviolable truth of God; and therefore implies very imperfect views of the Divine character and government. The apostle Paul clearly proves in an important passage quoted in a former chapter, that in the justification of a sinner Divine grace is exercised in harmony with the justice of God, through the mediation of Jesus Christ. "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus"—Rom. iii. 24—26. From this important passage it is clear that mercy is exercised in agreement with equity in the justification of sinners, and in consideration of the propitiatory sacrifice of Christ.

It is, however, objected that the penitent publican only implored mercy, and that his prayer was answered and he went down to his house justified. To this we reply—1. That in praying for mercy he acted both wisely and scripturally, as the forgiveness of sins

includes, as we have just seen, the exercise of Divine mercy. 2. That no proof is found that he prayed for mercy without any reference to an atoning sacrifice. The circumstances of the case would seem to indicate the contrary. He was a Jew, and was therefore acquainted with the typical sacrifices for sin connected with the Levitical economy. It was even probable that he had himself just brought a sin-offering to the temple, and that while the priest was presenting it on his behalf, he uttered the penitential and believing prayer, "God be merciful to me a sinner." 3. The original word ἱλάς θητι, rendered in our version *be merciful*, properly signifies, as Dr. A. Clarke remarks, *be propitious* towards me *through sacrifice*. And as Dr. Cooke observes, "it is the same word as is elsewhere rendered *to atone*, to make *expiation* for sin." We may add that in Heb. ii. 17 the word has evidently this meaning, and is substantially so rendered in our translation in reference to the atonement of Christ: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make *reconciliation* (or *atonement*) for the sins of the people." The case of the penitent publican does not, therefore, afford any support to the delusive theory of a sinner's justification through the mere mercy of God, nor do the Scriptures, rightly interpreted, any where favour such a theory.

We come then now to examine the third way of obtaining justification which has been represented by divines, namely, *by faith in Christ*. This is the way which the Holy Scriptures teach. A few passages from the writings of St. Paul are sufficient to prove this assertion. In a passage quoted for another purpose in the former part of this chapter, the apostle says, "By him all that believe are justified from all things." In his epistle to the Romans, after proving the doctrine of human depravity and the impossibility of justification by works, he sets forth the way of salvation by faith, and finishes his first argument in its defence in these words: "Therefore we conclude that a man is justified by faith without the deeds of the law"—Chron. iii. 28. In the two following verses he shews that this means of justification is applicable alike to both Jews and Gentiles. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith."

And this way of justification the apostle farther shews was the way in all ages, both under the Patriarchal and the Levitical dispensations. He selects Abraham as an example from the former, and David from the latter: "If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted to him for

ighteousness. Even as David also describeth the blessedness of he man unto whom God imputeth righteousness without works, aying, Blessed are they whose iniquities are forgiven, and whose ins are covered." The argument in reference to David being ustified by faith is, it is true, presented only in its negative form, amely, that he was not justified by works, but as he was not ustified by works, it is implied that he was justified by faith, and o the apostle evidently meant his argument to be understood.

It is needless to cite more scriptural passages to prove that justi- ication is by faith, but it may be necessary to glance at one passage hich has been supposed to teach that justification is by works: 'Was not Abraham our father justified by works when he had ffered Isaac his son upon the altar?"—James ii. 21. To a super- icial reader it might appear that the apostle James here contradicts he apostle Paul, but a careful examination will shew that this is ot the case, and that St. James, as well as St. Paul, teaches the octrine of justification by faith. The two apostles do not teach ifferent doctrines, but are writing to different classes of persons, nd have different objects in view. The apostle Paul is writing to hose who held the doctrine of justification by works, as did the ews in general, and his object is to prove that justification is by aith. The apostle James is writing to those who relied upon a nere belief in the being and unity of God for acceptance with him, nd his object is to prove that such a mere assent of the mind, aking no salutary impression upon the heart and life, is only such a aith as devils possess, and is therefore of no avail to the salvation f the soul. "Thou believest that there is one God; thou doest ell; the devils also believe, and tremble. But wilt thou know,) vain man, that faith without works is dead? Was not Abraham, ur father, justified by works when he had offered Isaac his son pon the altar?" This dead, inoperative faith, the apostle shews as worthless in the sight of God, but that he does not mean that enuine faith is not the means of justification is evident, for in a llowing verse he says, "Abraham believed God, and it was im- uted to him for righteousness," verse 23. And as the two apostles rote for two opposite classes of persons, and had different objects n view, so they also wrote about different kinds of justification. he apostle Paul, as has been already shewn, writes about justifica- ion before God, in the forgiveness of sins; the apostle James rites about justification before men by the evidence of works. he great body of the Pharisees sought to "justify themselves efore men" (Luke xvi. 15), to make men believe that they were ust or righteous, by external observances, and they generally ucceeded in gaining their object; but God, who knew their hearts, ejected their claim to be so considered. Whereas Abraham did in eality prove his claim to be considered as having been constituted

evangelically just or righteous through a living faith by his obedience to God in offering up his son. "Now I know that thou fearest God," said Jehovah, "seeing thou hast not withheld thy son, thine only son, from me." Hence the words of James, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which says, Abraham believed God, and it was imputed to him for righteousness." This obedience proved that his faith was of the right kind, and the Scriptures which had many years before declared that his faith was counted to him for righteousness, received a fulfilment, confirmation, or illustration of its truth and meaning. So, evidently, is the apostle James to be understood, and he does not therefore contradict the apostle Paul, but is in perfect harmony with him.

We come then now to inquire into the nature of the faith by which a sinner is justified. From the remarks just made, it is evident that it is not a dead, inoperative faith, but a living, fruitful faith.

The special object of this faith is Christ. It implies indeed a belief in gospel truth generally; hence the exhortation, "Repent ye and believe the gospel." But it specially refers to Christ in his saving character; it recognises in him a gracious and all-sufficient Saviour, and confides in him for present pardon and acceptance with God. The penitent sinner feeling his guilt and misery, his danger and helplessness, his absolute need of a Saviour, sees by faith all he wants in Christ, who suffered and died for him, and, therefore, trusts in his sacrifice for forgiveness and salvation. He feels that he has deserved death and hell, and that he can himself do nothing to merit deliverance from his fearful danger, but, discovering the merit of the Saviour's death, he dares to trust in it, and willingly confides in Christ for a full pardon; and he is thereby pardoned and saved, according to the language of the inspired apostle, "Believe on the Lord Jesus Christ and thou shalt be saved." He is "justified by faith," and has "peace with God through our Lord Jesus Christ." His faith connects him with the merits of Christ, and thereby puts him in possession of the blessings of redemption. He is not justified by the merit of faith, for there is no merit in it; the very nature of faith supposes that it does not justify meritoriously, for it is itself trust in the merits of Christ. It justifies instrumentally; in other words, it is the instrumental cause of a sinner's justification. The originating cause of our justification is the boundless mercy and grace of God, "Being justified freely by his grace." The meritorious cause is the redeeming work of Christ: "Through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." And the instrumental cause is faith, faith in

Christ as our all-sufficient Saviour; it is the connecting link between the sinner and the Saviour, the channel through which the merits of Christ flow to fallen man. Till the penitent believes in Christ, he remains in condemnation, but the instant he believes he is pardoned for Christ's sake. "By him all that believe are justified."

This way of justification is exactly adapted to our fallen and sinful state; we have sinned and have deserved punishment; we can do nothing to merit salvation; Christ has merited salvation for us; we have only to trust in him and the salvation we need is graciously bestowed.

This method of justification secures the glory of man's salvation to God, and keeps the believer humble and lowly in mind. So teaches the apostle: "If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." He who trusts in the merits of Christ for acceptance with God, must necessarily be humble in mind, and must ascribe the glory of his salvation to the mercy of God in the redemption of our fallen race by the gift of his Son.

And while this method of justification secures the glory of God and promotes the humility of believers, it also excites them to gratitude and praise, and to sincere and habitual devotion to his service, and thus obviates the objection that the doctrine leads to licentiousness. Feeling how Christ has loved them, in suffering and dying for them, and thereby procuring their salvation, believers love him in return, and gratefully celebrate his praises. Their joyous, grateful language is, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." This fervent, grateful love stimulates them to obey Christ, and to consecrate themselves unreservedly to his service. Those who believingly regard the mercy of God in Christ as the cause of their justification, naturally love him for this wondrous display of boundless grace, and from a deep and grateful sense of their obligation to God, they cheerfully devote themselves to him and seek to promote his glory. "I love the Lord," does the pardoned sinner say, "because he hath heard my voice and my supplications. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people." Loving God for his boundless love to him in pardoning his sins and restoring him

to favour, the believer shews his love by "keeping his commandments."

The doctrine of justification by faith is not therefore immoral in its tendency, as is often asserted by objectors, but naturally leads to a pious and holy life. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" J. P.

Art. IV.—MILTON.

[Second Paper.]

WE recommence the life story of our illustrious subject with his tour on the Continent. He had long cherished the desire to visit Italy and Greece. He designed to collect the best musical productions in Italy, as much for his father's gratification as his own. But his chief purpose was to visit the cities and haunts of the highly dowered men whose transcendent works are the hallowed heritage of the civilized world, as well as to hold personal intercourse with the famous men then living in those lands. The consent given by his father was an unwilling one, but the son was urgent and prevailed. It must have been some comfort to this dutiful son that he did not leave his widowed father alone. Christopher, his brother, as soon as he was called to the Bar, married Thomasine Webber, the fair daughter of a London citizen. So great was his haste to wed that he had not provided house or home for his bride, so they went to Hoxton to live with his father in the Berkin Manor House.

It says not a little for the father's love, as well as for the extent of his means, that while providing for the younger son, he consented to bear the cost of sending his elder son on so extensive a tour. He took one man-servant with him, and the expense of his travel could not have been less than £200 per year of the money of the day, which was a very considerable sum.

Milton crossed the Channel, and arrived in Paris in April, 1638. Of his residence in that gay city we know very little. We know that through the kindness of Sir Henry Wotton he was courteously received by King Charles's ambassador, Viscount Scudamore, who introduced him to "that most learned man, Hugo Grotius, the ambassador from the Queen of Sweden to the French King, who was desirous to visit." The great Dutchman took his visit kindly and gave him entertainment in Paris, and directions to facilitate his future journey, with letters of introduction, which proved of essential service in his tour. His route was by Lyons and the Rhone, through Provence to Nice. In this city he first saw the waters of the

Mediterranean. He was inspired with the thought that he was standing upon Italian ground, gazing out over the blue waters of the great sea, while the "soft wind came from the clear blue heaven, and fanned his cheek." But the Italy of his heart was more than blue skies, soft breezes, rich foliage, golden citrons, luscious fruitage, or even magnificent scenery. It was the classic and historic associations of the land that fired his soul. As he travelled, he gazed with delight and wonder upon the mementoes and ruins that spoke of the ages when the peninsula ruled the world;—ruled it first as the seat and fountain of civil and military power, and afterwards as the source of ghostly and ecclesiastical authority. There mingled to his appreciative and admiring eye the ruins of temples, triumphal arches, baths, mounds, forts, castles, churches, convents, tombs of eminent pagans and heroes, and eminent saints, of artists and scholars. The vision of the mighty dead filled his soul as he paced the streets they had walked when living; he recalled the times and seasons when they lived, when they reared these noble architectural piles, when the cunning of their fingers made the marble and canvass instinct with life and beauty, and when these books were written and these libraries formed.

From Nice the coasting packet took him to Genoa, which city, to him, as to all intelligent tourists, looked superb from the sea. There were many things to entice him to stay, among which were the two hundred palaces within two miles of the city, not one of which was of the same style or form. But he had to pursue his course. The coasting trader took him to Leghorn; this was a flourishing trading port, but not equal to Genoa for the sight-seer and tourist. From this point his course was inland, and his first stage was the fourteen miles to Pisa. Here were many things to awaken his interest. The bridges spanning the Arno, the noble cathedral, then five hundred years old, with its outside of glowing marbles, and its interior gorgeous with painted windows, granite columns, marble pavement, and other works of art. There was also the well known leaning tower, add to which the facts that it was the birth-place and university town of Galileo. But we doubt whether our traveller would remain long enough to examine all the wonders of Pisa. His next stage was the forty-five miles farther inland up the course of the Arno. He reached Florence, the queen of cities, in July, 1638. The Arno unequally divides the city,—on the northern side is the old city, a mass of narrow and densely populated streets and alleys, which had been surrounded with many legends even in Dante's time. On the other side the Arno, in widening circles, is the Florence of the republic and the Medicis. Here then, in its boundless treasures of art, its antique and stately buildings, its charm of climate, its magnificent scenery, and the society of its eminent literati, were verge and scope enough

for our youthful, handsome, and learned enthusiast. Tl scholars, and wealthy men of the city vied with each othe honour to the young Englishman. He was fêted and li all hands. His intercourse was always frank and open. H concealed his liberal and Protestant opinions. He never debate, but when it came on he knew how to express a his convictions on religious and political questions. Had the every-day traveller, prudence and safety would have from going the length he did. But he was unsuspicious, f confiding in his association with the Florentines. He dic hide from them his views of the decadence of their liter affirmed that much of their recent writing was only "fla fustian."

Among the celebrated men he visited was the famous a Galileo, grown old, and a prisoner in the Inquisition for astronomically otherwise than the Franciscan and Domini sers thought. The sight of this old man, frail, blind, and he never forgot. Professor Masson speculates as to the of his making excursions to the villa and observatory of astronomer, a little way out of Florence, where he might f himself with his telescopes and instruments. How vivi tained the memory of the persecuted astronomer is see references to him in the Paradise Lost. In that wonde locution in pandemonium, between Satan and Beelzebub, is discussed the hope of gaining heaven, or at least of subd new-found world and its new made creatures, at the cl reply of this latter fiend to the former, the poet thus describ shield—

> "He scarce had ceased, when the superior fiend
> Was moving toward the shore: his ponderous shield
> Ethereal temper, massy, large and round,
> Behind him cast, the broad circumference
> Hung on his shoulders like the moon, whose orb
> Through optic glass the Tuscan artist views
> At evening from the top of Fesolé,
> Or in Valdarno, to descry new lands,
> Rivers, or mountains in her spotty globe."*

Farther on in the work he refers to Galileo by name. the description of Raphael's journey from heaven to earth. wondrous way no star or cloud interposes to obstruct hi on and still on he wings his way through vast realms of s

> "However small, he sees,
> Not unconformed to other shining globes,
> Earth, and the garden of God, with cedars crown'd
> Above all hills. As when by night the glass
> Of Galileo, less assured observes
> Imagined lands and regions in the moon;
> Or pilot, from amidst the Cyclades,
> Delos, or Samos, first appearing, kens
> A cloudy spot."†

* Book I. 282. † Book V. 260.

He parted from his many Florentine friends and began to travel southward. He went by Sienna to Rome, and reached the Eternal City in the end of September, after the malaria of the Campagna had subsided. He remained here two months, "engrossed with," as he says, "the antiquity and renown of the city." Of course he went over the stock-sights, such as St. Peter's, Vatican library and works of art, the Pantheon, the Coliseum, the Capitol, the Tarpeian Rock, the baths, temples, gates, aqueducts, columns, and tombs. He mingled freely in Rome among its artists, scholars, and eminent ecclesiastics. Cardinal Barberini, nephew to Pope Urban VIII., and the Pope's State Secretary and Prime Minister, invited him to a magnificent musical entertainment, and met him at the door and led him by the hand into the brilliant assembly. The prima donna of the day, Leonora Baroni, was the chief singer on the occasion. Milton was smitten with her charms, and has given immortality to her powers in three choice Latin epigrams. When he left Rome he received flattering testimonials of appreciation. The journey of a hundred miles from Rome to Naples he performed by the ordinary road route and in the ordinary vettura.

In Naples he had the good fortune to become intimate with the noble Manso, Marquis of Villa, the dear friend of Tasso, a man of genius, and a devoted Neapolitan. Even as a cicerone, Milton could not have been more fortunate. Manso assisted him to understand and appreciate the beauties of the city and its neighbourhood. Fifty years previously he had gone over the same ground with the great though unhappy author of "Gerusalemme Liberata." He had many times lovingly done the same work for others. In Manso's villa, from which a full view of the finest bay in the world can be had, Milton found sumptuous hospitality. There was but one obstacle to a perfect reciprocity of sentiment,—Manso was a loyal son of the papacy, while his visitor was not reticent, when in warm debate, in avowing his abhorrence of the whole system. So free and polemical had he been in Naples that a number of gentlemen warned him against going back to Rome. "But to Rome," he says, "I did return, notwithstanding what I had been told; what I was, if any asked, I concealed from no one; if any one, in the very city of the Pope, attacked the orthodox religion, I, as before, for a space of nearly two months defended it most freely."

Before leaving Naples, Milton addressed a graceful epistle in Latin hexameters to his aged and noble entertainer. Manso evinced his sense of the excellent qualities of his guest in a gift of two cups, of elaborate workmanship, with this epigram in a Latin couplet:—

"Joannes Baptista Mansus, Marquis of Villa, Neapolitan,
To John Milton, Englishman."

"Mind, form, grace, face, and morals are perfect, if but thy creed were,
Then not Anglic alone, truly angelic thou'dst be."

Before the end of February, 1630, he left Rome for Florence, where he entered again into the brilliant society of the Romans. But when two months were gone he turned his face northward. He crossed the Apennines, and passed through Bologna and Ferrara to the queenly Venice. There was much to invite his stay in Bologna, as it was the most flourishing city in the Pope's dominions. It was the seat of the most ancient Italian University, and had more academies than any of its sister cities. Ferrara, too, was interesting to the tourist as the residence and burial place of Ariosto; while its prison had once confined the unfortunate Tasso. One of his Italian sonnets celebrates some of the scenery of this journey. He had mastered the genius of the mellifluous tongue of the Italian. So correct were these Italian sonnets that the Oxford Professor, Signor Saffi, himself no mean scholar, pronounces them to be musical and generally correct. In Venice he spent a month. We have no record of his visit, however; one fact we know, that having collected from all parts of Italy a number of choice and rare books, and musical productions, he shipped them in Venice for England. Having "done" the sights of the city, and having despatched his musical and literary treasures to England, he started on his homeward journey. He moved rapidly through Verona, Milan, the Pennine Alps, on to Geneva, by Lake Leman. He spent a week or two in this great continental seat of Calvinistic Protestantism. He had the pleasure of meeting the uncle of his friend Diodati, who was celebrated as Bible translator, city preacher, theologian, and tutor of young men. In Geneva, and from this uncle, he learned the fact of the death of his dear school-fellow. The intelligence afflicted him sorely,—he felt he had lost a friend and brother indeed.

From Geneva he hasted home. Not that he had gone through his programme of travel. He had purposed to travel through lands more celebrated for arts, philosophy, and poetry than Italy itself, and well nigh as celebrated for arms—Greece and Sicily. But true hero as he was, he "considered it disgraceful that while his fellow countrymen were fighting at home for liberty, he should be travelling abroad at ease for intellectual purposes." This was in the summer of 1639.

Actual rebellion had not broken out in England, but the state of the nation was alarming. Wentworth and Laud had for seven or eight years been earnestly working our their system of *Thorough*, which meant that in the Church and in the State, all checks, whether in the constitution, in legislative enactment, or patriotic sentiment, should be unceremoniously removed, and that in order thereto all half measures should be abjured. Much excitement was occasioned by Hampden's ship-money trial, which lasted nearly four weeks, and by the persecution of Prynne, Bastwick, and Burton. Scotland was in a ferment by the policy of Laud,

whose "whole little soul was immersed in pomp and ceremonial." He had resolved, as if salvation depended upon it, to impose the "fripperies of the Romish ecclesiastical wardrobe" upon the well-instructed, hard-headed, and resolute Scotch. They rose *en masse* against Laud's "Tulchan" dignitaries. The "small signal," as Carlyle phrases it, for this revolt was the flight of Jenny Geddes' stool at the head of the prelatic Dean, when he commenced to read the collect in the metropolitan church in Edinburgh. As she hurled it she screamed, "Thou foul thief, wilt thou say mass at my lug?" At which "signal, all Edinburgh, all Scotland, and behind that all England and Ireland, rose into one unappeasable commotion, and his Grace of Canterbury, King Charles himself, and many others, had to lose their heads before there could be peace again."*

The struggle in England was fearfully contested. Sir John Eliot had died in the Tower. The short parliament of 1640 had been found by the King to be intractable; it was called for supplies, but occupied itself with national grievances, and was dissolved by the King in a bad humour. This was the last parliament he ever dissolved. The historical "Long Parliament" was called in the fall of the same year. When the King opened it he was depressed, and offered to compromise with the Commons to have a "happy parliament." But his offer came too late, and was not made in good faith. The same Puritan patriots who had resisted the King's innovations in the last parliament were members of the new House. They proceeded to impeach some of the King's friends and chief officers of State. Finch and Windebank escaped, but Stafford was tried and condemned, and the craven-hearted monarch signed the execution warrant of the only really able man who stood by him. The next victim was Laud himself. Then the Commons presented their famous Declaration, which contained a recital of all his unconstitutional acts from the beginning of his reign. Nothing was omitted, and naught set down in malice. Charles, moody and chagrined, left London for Hampton Court to prepare a reply. Then came an outbreak occasioned by the King's removing Sir W. Balfour from the governorship of the Tower, and placing the notorious Colonel Lunsford in command of that citadel. Then came the King's impeachment of Lord Kimbolton, Hollis, Sir A. Hazlerig, Pymm, Hampden and Strode. The last article in the charge was to the effect that they had traitorously conspired to levy war against the King. Charles came to the House in person to take them, but found the "birds had flown." As he retired, he was greeted with the cry of "privilege, privilege." It soon appeared that civil war was imminent. Charles tried to get troops from France, Spain, and the Pope. There was on both sides great activity to secure munitions of war. Charles was out-manœuvred in an attempt to get

* Carlyle.

possession of Hull with its ships and military stores. T
was raised despite the opposition of the King, and the Lo
bands were called and mustered in Finsbury fields. P
first actual conflict was in Charles' effort to get the town
try. Then the long paper and oral war was turned i
bloody fighting, in which God did defend the right.
second broad foundation of English liberty was laid, the
laid at Runnymede, and the third in the settlement of 1
then was the eventful course of public affairs which
Milton from the continent. At the proper time he thr
into these affairs, and had no little to do in fixing the di
national activity and development.

His first residence, after his return, was in the house
named Russell, in St. Bride's churchyard, London. Sh
he removed to a house in Aldersgate street. Having drav
father's resources so much and so long, he resolved to
employment as a source of independent revenue. A
qualified for no specific profession, he resolved to devote
the education of the young. Will it be believed that i
sneeringly said, " Only a schoolmaster? Was there no
suit than this? Is this what he has been trained and w
travelled for? After all the flourish of trumpets, only
master!" Even Dr. Johnson speaks of his being " degra
schooolmaster." We, however, hold the office of scho
be one of the very noblest of callings, worthy the great
and most exalted genius. Many illustrious men have b
tors of the youth, only to name Aristotle, Dr. Parr, D
and Dr. Johnson himself. And taking all things into acco
masters have done more for the weal and progress of hum
knight, king, or kaiser. Johnson also speaks contemptu
" great promises and small performances." The only pr
was in his determination not to travel for ease abroad
countrymen were fighting for liberty at home. Did t
bind him to seize the musket and seek the field of battle
means. There was no actual war when he returned, yet
citizens *were* fighting for liberty. Every man shou
to explain his own words, for no one can do it so we
Milton explain himself. In his " Second Defence of the
England," he says, " Relying on the assistance of God, t
repelled servitude with the most justifiable war, and thou
no share in their peculiar praise, I can easily defend mys
the charge (if any charge of that nature should be brou
me) of timidity or of indolence. For I did not for
reason decline the toils and dangers of war, than that I
another way, with much more efficacy, and with not less
myself, render assistance to my countrymen, and discov

neither shrinking from adverse fortune, nor actuated by any improper fear of calumny or death. Since childhood, I had been devoted to the more liberal studies, and was always more powerful in my intellect than in my body. Avoiding the labours of the camp, in which any robust common soldier might easily have surpassed me, I betook myself to those weapons which I could wield with the most effect, and I conceived that I was acting wisely when I thus brought my better and more valuable faculties, those which constituted my principal strength and consequence, to the assistance of my country and her most honourable cause."

We think the great Samuel could not have read these clear and satisfactory reasons for the course Milton took. The sneer, too, about the "wonder-working academy" comes with ill grace from an ex-tutor. This unseemly phrase is founded upon the zeal with which Milton discharged his tutorial duties, and the extensive range of his curriculum, taking in the classics, history, law, politics, ethics and theology. In religion he made it a matter of special care to instruct his pupils, that they might ever have the fear of God before them as a fountain of life. Among his pupils were his sister's sons. For ten years he pursued this avocation.

Most of his great polemical writings were produced in this decade, so that the unkind remark of one of his pseudo friends, that he might as well have remained on the continent as come home to be a schoolmaster, is refuted. While he was a Titan in controversy he did not rush into it from the sheer love of it, but from an imperative sense of duty. This sense of duty and the call of his country outweighed all his natural reluctance for polemical warfare, and led him to relinquish other and more congenial pursuits, and "embark," as he says, "on a troubled sea of hoarse and troubled noises and disputes." So far from liking to be "a molester and displeaser of thousands," he would rather have been "a messenger of gladness and content." But, "when God commands us to take the trumpet and blow a dolorous or jarring blast, it lies not in man's will, what he shall say or what he shall conceal." "I have," he says again, "the use, I may say, but of my left hand." His first works were "Of the Reformations in England, and the causes that have hitherto hindered them," and his "Reason of church government urged against prelacy." In these writings he deals historically and critically with the impediments to a full reformation in ecclesiastical matters in this kingdom. They were resolved into two, one was the retention of many popish ceremonies, and the other was the exclusive power given to diocesan bishops. He traces from the times of Henry VIII. the fact that prelates were "the tools of every politic fetch that was then on foot." He argues in a masterly manner that the church, not elevated individuals, was the source of power in ecclesiastical matters. He

shows that owing to the perversion of this principle, the lates have grasped the power from the church, and have their influence against the liberties of the people,—"that mortalest diseases and convulsions of the government did ever ceed from the craft of prelates or were occasioned by their pri He contends that a further reformation is needed, that "deckings and fumings," the "fantastic dresses, palls, mi gold and gewgaws, all fetched from Aaron's old wardrob Flamen's vestry" should be utterly abolished. He held tha the Lord's servants were priests and prophets. He wanted Commonwealth to be "as one huge Christian parsonage, mighty growth and stature of an honest man, as big and pact in virtue as in body."

These books were hailed with delight by numbers of people, had grown disgusted with the mumeries of Laud's clergy. Se they caused some excitement, the prelatical party engaged the most eminent and learned men they had to answer them, A bishop Ussher and Bishop Hall. Milton's rejoinders, "Prela Episcopacy," and "The Reason of Church Government u against Prelacy," were prompt and withering; they ex conspicuously all his force of mind, acuteness and erudition. felt he had foemen worthy his steel. The second is the la production, and in it he relates the particulars of his education growth of his opinions, and many impressions gathered in scen continental travel. He uses all his great force to make clea we think he unmistakably does, these three propositions:—I —That prelacy is opposed to Christianity, inasmuch as its l assumption is diametrically opposed to the example of Cl Second.—That the laboured pomps and ceremonies of prelacy at essential variance with the genius and design of Christia Third.—"That the prelatical jurisdiction opposeth the reason end of the Gospel state."

These works were produced in 1641, as was his "Ani versions on the Remonstrant's Defence," written in reply to Bi Hall, who had with great learning and as great ingenuity, ass a pamphlet, issued by five Presbyterian ministers, ent "Smectymnuus," which word was formed of the initial lette the five writers' names, to wit:—Stephen Marshall, Edn Calamy, Thomas Young, Matthew Newcomen and William Sp ton. Poor "Smectymnuus" was sorely tossed about by the lea prelate till our young schoolmaster came to the rescue. This one of his most fierce and violent productions. He is somet coarse and offensive, which we deeply regret, for strong w generally accompany paucity of reason; yet when we remember warm temperament of the man and the heated contests he plu into, we wonder these blemishes are so few. In this work

lunges and retorts exhibit a marvellous dialectical dexterity. The bishop's son was provoked to a reply full of bitterness and resentment. Its title was, "A Modest Confutation against a Slanderous and Scurrilous Libel." So far from being moderate, diffident and unpretentious, as its title indicated, it was a most savage attack upon Milton. The most reckless and atrocious falsehoods were heaped upon him. He even calls upon "all Christians to rush upon him and stone him, as a miscreant whose impunity would be their crime." This drew from Milton his "Apology for Smectymnuus." Though this work is personal, and arises out of this sanguinary-looking contest, yet it teems with profound and beautiful thinkings, and true eloquence. It has been called by high authority "a noble and justifiable burst of egotism, which has never perhaps been excelled in any language."

In this, as in many of his works, he urges the throwing off from the church everything savouring of Popish ceremony. Stinging and indignant are these sentences on this subject:—"If we have indeed given a bill of divorcement to Popery and superstition, why do we not say as to a divorced wife,—Those things which are yours take them all with you, and they shall sweep after you? Why were we not thus wise at our parting from Rome? Ah! like a crafty adulteress, she forgot not all her smooth looks and enticing words at her parting; yet keep these letters, these tokens and these few ornaments; I am not all so greedy of what is mine, let them preserve with you the memory—of what I am? No, but what I was, once fair and lovely in your eyes. Thus did those tender-hearted reformers dotingly suffer themselves to be overcome with harlots' language. And she like a witch, but with contrary policy, did not take something of theirs, that she might still have the power to bewitch them, but for the same intent left something of her own behind her. We are deep in our dotage: we cry out sacrilege and misdevotion against those who in zeal have demolished the dens and cages of her unclean wallowings. We stand for a Popish liturgy as for the ark of our covenant. And so little does it appear our prayers are from the heart that multitudes of us declare, they know not how to pray but by rote; yet they can learnedly invent a prayer of their own to Parliament, that they may still ignorantly read the prayers of other men to God. They object, that we must bid adieu to our creed if we forsake all that is Rome's, and I had thought our creed had been of the apostles, for so it bears title; but if it be hers, let her take it, we can want no creed, so long as we want not the Scriptures."

These works were written in 1641; which fact gives the lie to Johnson's assertion that he was "vapouring away his patriotism in a private boarding school." In this year he wrote five treatises in defence of the great State questions convulsing the whole country.

In the summer of 1643 an event occurred in his private history that has been the fruitful cause of misrepresention and animadversion. We refer to his marriage. He went into the country ostensibly for recreation, but in a month he returned with Mary, daughter of Richard Powell, justice of the peace, as his wife. Her father was a prominent Oxfordshire cavalier. This proved but an ill sorted match. The Powells being cavaliers, their ways and habits were all opposed to the quiet and retiring ways of this Puritan schoolmaster. She had been accustomed to mingle in gay society and live sumptuously, but in her new home everything was simple, orderly and frugal, and to her notions spare enough. Most of her husband's time was spent in his study and scholastic work. Add to this, on the questions moving the country, they ranged on opposite sides. The Powells warmly espoused the royal cause, while Milton had done that cause as much harm as any one man in the realm. Here, then, were grounds for difference, if not incompatibility, as what followed soon demonstrated. In a month after entering upon her new duties in her new home, she, on the plea of going into the country to visit her friends, left her husband, evidently intending to return no more. The month being gone he wondered greatly at her continued absence; he first sent a letter requesting to be informed of the reason of her not coming back, he sent several times, but got no response of any kind. He then sent a messenger, who was treated contemptuously, and got only an answer to the purport that she was resolved to live with him no more. Stung to the quick, the indignant husband determined to renounce and repudiate her as his wife, grounding the step upon his peculiar views of the doctrine of divorce. "Left with nothing but the chain of matrimony," he formally threw it off. This he did in publishing his four tracts on "The Doctrine and Discipline of Divorce." These are not much known, as many have been repelled from them by his known sentiments on the moral and legal laws of marriage; but viewed as pieces of composition they are second to nothing he has written, whether we regard the majesty of their diction and metaphor, or the extent and profoundity of their researches. But his reasoning is vicious and his conclusions unsound. One of Milton's latest and ablest editors speaks of them thus:—"These works on divorce are full of beauty—of poetical descriptions of love—of philosophical investigations—of original ideas and images. The whole is pervaded and adorned by an enthusiastic spirit of poetry, which constitutes in him the vitality of his style." Milton will carry the enlightened and unprejudiced with him in his contention that for adultery divorce is in accordance with the teaching of the Scriptures and the best policy of civilized nations. But even his powerful and ingenious argumentation fails to make out that indisposition, unfitness or contrariety of

mind, arising from a cause in nature unchangeable, hindering and ever likely to hinder the main benefits of conjugal society,—and incleanness of mind more than uncleanness of body—are just grounds for divorce. It would not be difficult to show, had we the requisite space, how fallacious is the interpretation of the four parts of Scripture on which he grounds his biblical arguments. The parts are,—Gen. i. 27, 8; Deut. xxiv. 1, 2; Matt. v. 31, 2; 1 Cor. vii. 13, 16. The last of the four publications on this subject bears the significant title "Colasterion," or Castigation, and was indeed a castigation of some anonymous antagonist. He resolved to reduce his professions to the test; for he commenced to pay his court to a young lady, the daughter of Dr. Davis. She was a beautiful and intelligent woman; some difficulties were interposed but were removed. Before, however, he became, as the present writer holds he would have become, a bigamist, he was reconciled to his estranged wife. This was not, that we can discover, on account of returning love, or from any real penitence, but from motives of policy. The King's cause had met irretrievable disaster on Naseby field, and many of the adherents of the King were driven into precarious circumstances. Among these were the Powells. They saw now how useful the assistance and protection of the injured husband would be. And many of his friends were desirous to effect a reconciliation. So a device was arranged which turned out successful. Advantage was taken when he was visiting a friend in St. Martin's-le-Grand to station his wife in a favourable position, from which she was at a given signal to rush into his presence, and on her knees to implore forgiveness. This she did, and his generous nature led him to install her again in his home and affections. He not only took her back: but her parents and family found protection and maintenance under his roof. He saved the bulk of their property likewise, though he did not receive the stipulated sum at his marriage. Dr. Symmons, an impartial judge says:—"Let the facts of the intercourse of Milton with the Powells be placed distinctly and at once in our view, and nothing but atrocious prejudice can withhold us from admiring the magnanimity of the former, and from despising, while we pity, the meanness of the latter."

He had removed to a large house in Aldersgate-street, but now having the Powells, and having taken his father to his house, he had to seek one still larger, in the Barbican. This house has been called "Milton's house" ever since, and has only very lately been taken down. Johnson says:—"I cannot but remark a kind of respect paid to this great man, perhaps unconsciously, by his biographers; every house in which he resided is historically mentioned, as if it were an injury to neglect naming any place that he honoured by his presence."

Neither national convulsions nor domestic unhappiness could repress the activity of his mind; when disengaged in political polemics, he, in 1644, wrote his treatise on education. This was addressed to his friend Hartlib, and arose from his strong convictions of the barbarous methods of training then in vogue, both in private as well as in public schools, and in the universities. He drew out a new and improved system of education, but it was too sweeping and extensive, as it involved the destruction of existing systems, and comprehended nearly every branch of human knowledge and speculation. He seems to have felt this, for in closing the treatise he says:—"This is not for every teacher, but will require sinews almost equal to those which Homer gave Ulysses, yet might prove more easy in the assay than now seems in the distance."

In the Parliament, now the only ruling power in the nation, the Presbyterians, had secured a large majority, and were carrying out their plans in a very high-handed manner, illustrating a truth well known, that rarely can an individual or party be trusted with absolute power. They used Governmental force to suppress all opinion openly expressed that was not in accordance with their policy and movements. They had laid hands on that national palladium—the press, having appointed a board of licensers to pass or suppress as they thought best. Our patriot saw the great danger in this crooked policy, and he solemnly entered his protest against it—a protest that made tyrants quake. Thus appeared his "Areopagitica," a speech for the liberty of unlicensed printing, to the Parliament of England. This is probably the most perfect oration in our language. Montgomery says that:—"It resembles some of the best efforts of Burke. Both are marked by vast intellectual strength, exuberant imagination, and impassioned utterance; while both have implicated sentences, with many parenthetic clauses and breaks, as though matter pressed upon them from all sides. It is a galaxy of current thought, thick sown with stars, clustered and single, of every lustre, hue, and magnitude. Argument, illustration, fancy, wit, sarcasm, and noble sentiment are here closely arrayed, arranged and concatenated, as we do not often find in Milton himself. The theme is magnificent,—the vindication of man's prerogative on earth above the brutes that perish—his realm of reason, and sovereignty of speech. This speech exemplifies all the excellences of Milton's manner, with fewer of its perplexities of syntax and encumbrance of phrase. His sentences in poetry and prose resemble trees so loaded with fruit that their branches are bent down, and even sometimes trail along the ground. There is a vehemence and impetuosity in his prose that never occur in his verse; and often this carries him out of himself in acrimonious invective or rapturous panegyric." Another qualified critic says:—"The prose writings of Milton are mighty in all but their

. They are beyond all compare the most *powerful* writings
e English language. While you read them it seems, as Jerome
of St. Paul's writings, as if it lightened from one end of heaven
e other." Macaulay says:—"They deserve the attention of
y man who wishes to become acquainted with the full power of
English language. They abound with passages compared with
h the finest declamations of Burke sink into insignificance.
y are a perfect field of cloth of gold." We had purposed to
e an analytical outline of this most splendid treatise, but our
s forbid, and we invite our readers who have not done so to
t themselves with reading it. Many extracts might be given;
nd we had marked many noble passages, but these phrases and
nces must suffice: "Books are not absolutely dead things, but
ntain the progeny of life in them. They are as lively and as
rously productive as those fabulous dragon's teeth, which being
up and down, may chance to spring up armed men." "As
almost kill a man as kill a good book." "Many a man lives
rden to the earth, but a good book is the precious life-blood of
aster spirit, embalmed and treasured on purpose to a life
nd." "Who knows not that truth is strong, next the Almighty;
needs no policies, nor stratagems, nor licensings to make her
rious."

fter his political campaign he refreshed himself with more con-
al pursuits of poetry. In 1645 he published in his own name
dition of all his English and Latin poems. Johnson deprecated
e sonnets as unworthy his genius, but Macaulay says they have
underrated because they have not been understood. He also
y and beautifully says that the poem on the Massacres of Pied-
t "is strictly a collect in verse."

1646 his wife bore his first daughter, who unfortunately was
from her childhood. About this time his wife's family got the
of their property back through Milton's efforts, when they left
house of their relative sadder, and let us hope, wiser people.
after, his father, well stricken in years, and truly venerable
haracter, died. In the next year his second daughter, Mary, was
. In this year he left his house in the Barbican for one in
born, with the back opening out into Lincoln's-inn-fields.
nwhile, the political storm had been raging, and the kingdom
disrupted. The throne of the Stuarts had been hurled down,
Charles expiated his tyrannies on the headsman's block. The
war really finished when Cromwell hurled his Ironsides against
M. Langdale's advancing hosts, and swept them away like chaff
re the wind, and again hurled them upon the King's left flank,
quishing the foot and life guards on the rugged field of Naseby.
s was the beginning of the end. Charles tried to avert the final
ster, though he never dreamt of the doom that was coming upon

him. His essentially narrow mind was expert in craft-cunning but it was found that no bond, no tie, no oath could bind him, s the executioner's axe finished his life of tergiversation and false hood.

Milton had written a book on the "Tenure of Kings and Magis trates," but it was not given to the world till after the King' execution. His primal purpose in publishing it was to placate th disaffected and reconcile them to the new dispensation. It wa a masterly apology for the course forced upon the national author ties. He distinguishes between the just, the lawful monarch an the tyrant. Though he had nothing whatever to do with th execution of Charles, he did not disapprove of the deed, viewing i as a national necessity. It is a manifest perversion of terms to ca Milton, or indeed any of the actors in his trial or execution, "regicide." Was he a regicide in the sense that Ravaillac c Balthazar Gerrard were? the one, the assassin of Henry c Navarre, and the other of William of Orange. Is it the mere fa that a king is killed that makes a regicide? If a king is shot i battle, is the soldier a regicide? Is not a regicide an assassin c monarchs? Was the King not tried in full form? He was n more murdered than martyred. After this Milton sough retirement to carry out some literary projects. One was to write history of England. His plan was to start from the earliest time Four books were completed, bringing the recital down to th Heptarchy under Egbert. Two other books were written subse quently, bringing it down to the Norman Conquest. After a care ful perusal of these chapters, while there are many excellences i them, they can hardly be called history. His involved style, i nothing else, unfitted him for historic narration. He also com menced an English Grammar and a Latin Dictionary, neither c which he was able to carry out to any extent. Other and greate work was assigned him.

There was a prospect at one time, according to Fenton, that h would have entered the army in the semi-military position of Ad jutant-General to Sir W. Waller, but Sir William was soon lai aside from active service. The reins of power had passed into th hands of the stouthearted Oliver. He, seeing the noble qualities c our poet, called him to his side as his Latin Secretary of State This high office he held for ten years, residing sometimes in White hall and again in St. James's Park. His State documents ar stamped with intellectual majesty, while the style is that of master in composition. Macaulay says that "he writes Lati with as much ease and freedom as if Latin were his mothe tongue." The well-known despatch to the Duke of Savoy ha appeared in an early volume of this journal, and may be take as a specimen or sample of his diplomatic style. How differen

its manly, frank, out-spoken tone from the fussy, fulsome iteliness of modern diplomacy.

The Presbyterians having been driven from power, they used ery means to spread disaffection, making use for this purpose of e uneasiness consequent upon the beheading of Charles. At this ncture a book appeared that occasioned an increase of this uneasi- ss to an extent that alarmed the ruling powers. It bore the reek title of "Eikon Basiliké, the Portraiture of his Sacred Majesty his Solitudes and Suffering." So great was the interest rakened by its publication that in one year about fifty thousand pies of it were sold. The book was most plausibly written, and rvaded by an odour of sanctity. The national authorities being prehensive that some mischief might be done, wisely resolved not use any legal measures for suppressing the book, but to answer , and let reason and argument silence it. The Council of State d many champions at their service, but only one to vanquish the isstatements and sophisms of the Eikon. This champion was eir Latin Secretary. He immediately girded himself for the ork, and produced the "Eikonoklastes," the Image Breaker gainst the King's Image. He says, "I did not insult fallen ajesty as it is pretended, I only preferred Queen Truth to King harles." It was given out that this Eikon was the King's compo- ition, but Milton more than suspected it was the work of another, nd he was right, for after the Restoration it was proved to be the rgery of Dr. Gauden. With the keenest acumen and dogged ertinacity he tracks the steps of the forger, showing up his unve- acious statements and pretentious sanctity. So he strikes this ompous and unctuous Eikon, and smites it down from its high estal, shivers it in pieces, and grinds it to powder. Old Richard aron, in his preface to this work, places it as every way equal to lgernon Sydney's Discourses on Government, and declares it to e a precious legacy to these nations. He says, "His works are ot like the fugitive short-lived things of this age; they are sub- antial, durable, eternal writings, which will never die, never erish, whilst reason, truth and liberty have a being in these ations." We wonder that this quietus did not put to silence the artisans of the unfortunate monarch. But there are some people o obtuse and thick-skinned that they do not know when they have een beaten. Here, then, is another defender of the late King's onduct, in the person of a learned Frenchman in the University of eyden, Claude de Sammaise, or Salmasius, as his name has been atinized. He was hired by Prince Charles; not having proved he metal of his foe, and attracted by a liberal dole, he adventured o defend the cause of the late King. The Council of State again ntrusted to Milton the task of replying, which he did in his 'Defence of the People of England." Poor Salmasius makes only

a sorry figure in the grasp of this giant. His trenchant argumen wit, ridicule, invective, satire, and eloquence leave the little p fessor not the proverbial leg to stand upon. But the fact that t hired defender of the divine right of kings was a renegade, f nished Milton with a quiver of arrows very pointed, if not poison This work brought more applause from his contemporaries than a of his other works. Learned men in England and from Continen Europe, ambassadors and great men waited upon him and wrote congratulation. Poor Salmasius did not survive very long, s there have been people who thought this defeat contributed to death. A ray of sunlight came across the house of our poet w a son was born to him in 1650, but it was only transient, for boy died in infancy. In 1652, a third daughter was added to family circle, but in her confinement the mother died. Trou came upon trouble, for he soon after lost his eyesight. It had b weak for many years, but it was sacrificed finally in the caus his country. His physicians told him when he undertook to re to Salmasius that the price he would have to pay would be his sig yet it hindered him not, he did not falter; went straight to his wo and finished a conquerer, with the plaudits of thousands ringing his ears—but he was blind! So that in 1653 he became

"Dark, dark, irrecoverably dark."

His sad affliction did not make him gloomy or morbid, it seem that it concentrated his powers and lent a grandeur to his thoug and speculations. So strong was his intellect, so retentive, that still acted as Secretary to Cromwell. Blind as he was he ente the marriage state again. In 1654 he married Catherine, dau ter of Capt. Woodcock. This was a most felicitous union, but ceedingly short-lived. Within the year she gave birth to a dau ter, and died in childbed. The infant survived her only a li time. To her name, memory and virtues he has inscribed a bea ful sonnet.

Another defence of the Stuarts and their policy was writ under the name of Alexander More, a Scotchman settled France, though the real author was a French priest, Dumo The thing was not an argument, but a tissue of calumnious fa cations against Milton and the leaders in the Commonwealth. Parliament again officially called upon Milton to reply to "Cry of Royal Blood to Heaven Against English Parricid This he did in his "Second Defence of the People of Englan There is much precious autobiographical matter in this defe and many facts of great historical value. He denies that Par ment had made him a grant of £1,000 as Dumolin had asser Except his regular salary, his works had been freely given to country, and he was never made richer by a single penny.

s defence a noble vindication of Cromwell, which does
filton's heart as much as to his noble intellect. There is
wing eulogy of the Queen of Sweden. This is truly a

.

evnt now happened that seriously affected the destiny
r of England,—the death of Cromwell. The illustrious
(how true this style and title!) had not reached the
limit of threescore years and ten by ten or more years,
and of death was laid upon him in the summer of 1658.
Puritan sovereign died September 3rd, and of all
d none mourned for him more sincerely than this
retary. They had been thrown much together. They
losely intimate, and Milton had, not blindly but deeply,
But the mighty man was dead, and his son, a mere
otector, reigned in his stead. None saw more clearly
blind secretary that there were breakers ahead, and
imminent. To try to save the vessel of State he wrote
ises in twelve months; but he could not save her. To
figure, the key-stone was gone from the arch, and what-
were made could not long delay the complete and final
of the structure. In his treatises he earnestly addressed
n dictator, deprecating the re-establishment of the
not on account of its expense, as Johnson insinuates,
al and political grounds. But all was in vain; Charles
amid a reactionary enthusiasm that beggars description.
en so conspicuous an enemy of the late King's policy,
ended his execution, having so stoutly and pertinaciously
e prelates, and having done his utmost to prevent the
he new King, he knew well the danger that hung over
he left his house in Petty France, and was secreted in
of a friend in St. Bartholomew's Close, till he might see
e events were taking. By the influence of his friends
nd Marvell, he was included in the Act of Oblivion, of
th, 1660. His works, especially the Eikonoklastes, were
in a royal proclamation, and all and every who might
in their possession were commanded to deliver them up
cly burnt by the common hangman. Many copies were
ant to this royal order. He lived for some time in fear of
n, with good ground, as it appears now, for his name
a list of marked persons to be quickly and quietly
, and some rabid royalists did not scruple to say openly
would be pleased to see him die as Charles had died.
age was impotent; not a hair of his head was to be
had hedged him about. They burnt his books, and
propositions from them and burnt them, but the man had
to do, and he lived to do it. We find him living in

Jewin Street, then in Bunhill Fields, whence he was taken t grave, except the seven or eight months he resided in Chalfo village in Bucks. He was here through the kindness of Ell a Quaker, while the plague was desolating London.

We fear his home would not be very happy at this period. daughters were not attentive to the wants of their blind illustrious parent. He sighed for the solace of a conjugal So he deputed Dr. Paget to seek him a wife. By his a Milton married Elizabeth, daughter of Sir Edward Minshe Cheshire. He was married this third time in 1663, his bride l only twenty-four years of age.

Very shortly afterwards he was offered the foreign secretar under Charles II. The offer was flattering and tempting. wife urged him to accept it, but he peremptorily refused, ing to her, "You, as other women, would ride in your coach; aim is to die an honest man."

This is the place to speak of the great work of Milton's li the Paradise Lost. He had long cherished the project of immortal work. His mind had oscillated between various themes. He had formed a plan for working out the adventu king Arthur. But it is evident, making what allowance we for the possibilities of Milton's genius, he must have been cra and prevented from attaining his proper sphere and scope subject like this. It was during the Commonwealth that he f the congenial theme of a lost Paradise. The awful grandeu dread issues of this theme presented the sublimest subject t sublimest poet. In Trinity College, Cambridge, there is pres an early and rude sketch of the plan of the work. The another and improved outline with altered list of *dramatis sonæ*. "It is interesting," as Johnson says, "to see great w in their seminal state, pregnant with the latent possibiliti excellence." This is one of the outlines :—

Moses appears in his own body, and speaks of God's glory and majesty.

ACT I.

JUSTICE, MERCY, WISDOM } debating what should become of man if he fall.

ACT II.

HEAVENLY LOVE,
EVENING STAR.

Chorus,—Sing the marriage song and describe Paradise.

ACT III.

LUCIFER contriving Adam's ruin.

Chorus,—Fears for Adam, and relates Lucifer's rebellion and fall.

ACT IV.

ADAM, EVE } Fallen.

Conscience cites them to God's examination.

Chorus,—Bewails, and tells the good Adam has lost.

ACT V.

ADAM and EVE driven out of Paradise.
ADAM and EVE presented by an angel with,—
Labour, Grief, Hatred, Envy, War, Famine, Pestilence, Sickness, Discontent, Ignorance, Fear, and Death, } MUTES.
To whom he gives their names. Likewise Winter, Heat, Tempest, &c.
FAITH, HOPE, CHARITY } comfort and instruct him.
Chorus briefly concludes.

This and its companion sketch are very rudimental. We know how different the work was from this outline. This sketch was cast in the dramatic mould of classic antiquity. There are some traces of this intended tragedy in the work, and critics have said that the speech in the opening of the Fourth Book was the opening speech of the play, and other passages have been cited as parts of the anterior design. The drama was wisely abandoned for the epic. With what amazing facility he grasps all that can be gathered from the Bible, whether statement, reference, or allusion of what passed in heaven and hell before time was,—of the creation of the visible universe,—man's pristine state of glory,—his fearful fall, with its issues of confusion, discord, death, and hell,—the history of man in ages after,—the development of the scheme of redemption by the second Adam,—with mighty changes and convulsions in nations and empires. Are not these themes vast and lofty? far surpassing the themes of any other epic? The nearest approach to Paradise Lost is the Trilogy of Dante, but this for grasp, breadth, sublimity, and excellence of execution is vastly inferior. The Iliad, too, cannot in its themes be compared with Milton's great work. It has a national interest, it is true, derived from the fact that the people boasted their descent from the heroes whose deeds are the subjects of the poet's song. The Æneid, too, has a great subject for its theme—the founding of the mightiest empire in the world. But here is a subject that surpasses all; and we back our opinion with an authority whose dictum will carry weight all the more because he was no friend to Milton's memory and deeds. Dr. Johnson says:—"The subject of Milton's poem is not the destruction of a city, the conduct of a colony, or the foundation of an empire. His subject is the fate of worlds, the revolution of heaven and earth, rebellion against the Supreme King, raised by the highest order of created beings; the overthrow of their hosts, and the punishment of their crime, the creation of a new race of reasonable creatures; their original happiness and innocence, their forfeiture of immortality * * * Before the greatness displayed in Milton's poem, all other greatness shrinks away. The weakest of his agents are the highest and noblest of human beings, the original parents of mankind." The style is stately, and for a superficial reader, repelling and difficult. He has yoked the heathen gods

and systems to his triumphal chariot. For our younger r we advise them to get Barker's Abridgment of Lemprière's cal Dictionary, and it will help them through all these forn mythological references. There is a noble inspiration and tion, rise, and commensurate fall in the style, which gives al rest and motion, constituting true rhythm, or regulated be movement. This rhythm is manifest through the entire wo the pulse of its life, exciting the most refined of delights, ins as the reader feels it aboriginally in himself. This rhythm p not only the words, regulating them, but it is manifest in the ings and mental exercises of the poet, working all into a unity—the diction and thought making one complete and nious whole; this is one great difference in the epos fr drama, lyric, or elegy.

Much of the scenery is super-terrestrial. This poet's faculty seems sense-surmounting, time-transcending. His waft him into regions far beyond the ken of any eye but h We watch with amazement as he rises, and still rises, an pauses where—

"The force of Nature could no further go."

To select portions of this epos is a difficulty. We have often at the simple souls who publish "The Beauties" of S Shakspeare, and Milton. Beauties, indeed!—give us the of them. For where is there aught else than beauties? Milton's prosaic parts are only prosaic in comparison with h

It is long since Dryden rather cynically pointed out that was the hero of the poem. Admittedly, Satan is the grande ception of character in the whole regions of poesy, if we exc reference to the Divine Being. Huge, monstrous is his as he lies on the fiery gulf, floating full many a rood; he h merly stood many degrees and reaches of altitude in glory. he lies, a monster now, since he was—

"Hurled headlong from the ethereal sky."

He seems to have every power but Almighty power, and gift but goodness. His Atlantean figure is terrible as the flames mount up his side, his shield and spear both Titan voice roars like ten thousand thunders, his air is lonely, contemptuous, and defiant. His stature is colossal, his majes pride are equal. His agony is ill-concealed, for whic he turns is hell, himself is hell; and in ungovernable ra pride he elects—

"Evil, be thou my good."

We cannot share the sentiments of the celebrated Dr. A Dr. Cox, and others, that Satan is too mildly drawn,—t is like a fallen hero, exciting our pity, almost our commise

The leading impression made by a study of this character is something very grand, but very dismal and revolting. There is no toning down his turpitude, no extenuation of his rebellion. There he is, with God's brand of wrath ever on him—ineffaceably on him. His heart burns balefully and luridly in very hate to God and his works. There is no good in him, from "unblest feet" up to "fulgent head." His every thought is malignancy, and cunning to work mischief. We see this in his change of form, from cormorant to lion, from tiger to toad, squatting at Eve's ear; then with the "fatal hell within" he becomes a serpent. Pity here? Sympathy here? Impossible! With this image of the "dragon," the "roaring lion," the mind springs from pity or sympathy to the opposite pole of antipathy, horror, and dread.

We might have descanted on Milton's hell, his preternatural agents, his conceptions of the war in heaven, where he seems to have concentrated all his power of mind and language to express the one effort of the Son to rout utterly and finally his foes from height to height, till into the infernal gulf—

> "Headlong themselves they threw,
> Down from the verge of Heaven, eternal wrath
> Burnt after them to the bottomless pit."

Many other objects might have engrossed us. His sublimity, for instance. How like a giant he walks among gigantic things! He is at home on the giddiest of all giddy heights. You have sublimity in the highest degree, beauty almost equal, and pathos next. The only point where any sense of failure comes over us is in the attempt to body forth and convey the awful collocution between the Father and Eternal Son. Here an angel might, we may say must, fail. Success, adequacy, is an impossibility. Here is an *ultima thule*, beyond which finite intellect cannot pass: "Who by searching can find out God?"

We have said the beauty of the poem is nearly equal to the sublimity. See the Eden he paints: soft and verdant vales, rippling streams, meandering rivers, beautiful bowers. Ravishing are the scenes of beauty in the middle of Book IV. The theology of the poem is a tempting theme. There is much added to the *ipsissima verba* of the Bible, but none to its teaching. The frequent distinguishing of the Persons of the Godhead, the implied supremacy and subjection of each severally is quite in accordance with the manifold teaching of the Scriptures. If from other sources we had not known his Arian leanings, we could not have gathered them from the Paradise Lost. Many questions here rise for discussion, but we hold back our hand. Faults the work has very likely, but they are only as spots on the face of the sun. We are thankful for the light it sheds and the joy it affords us. It comes to us—

"Trailing clouds of glory."

We have often been struck with the words of Christopher North in one of his most critical papers. He says:—"To this conclusion must we come at last—that in the English language there is but one great poem. What! Not Lear, Hamlet, Othello, Macbeth?—PARADISE LOST."

It was published in April, 1667. The MS. was sold to one Samuel Simmons on these terms—an immediate £5, a like sum when 1300 were sold, another £5 when the same number of second and third editions was disposed of. When it was first published it was in ten books, small quarto, and sold for three shillings. The title was twice altered to suit the market. In two years he had his second £5. A second edition was published in 1674. In this issue the work was arranged and titled as we have it now; the seventh and tenth books were wisely divided. Milton did not live to receive his third £5. Soon after his death his widow sold her right for £8 to Simmons, who sold it again for £20, and in two years it passed into the hands of the celebrated Jacob Tonson. In eleven years 8,000 copies were sold. This fact disposes of the charge of public insensibility to the merits of the work. One eminent authority thinks so large a number would not have been sold in eleven years in these days.

Had he never produced the Paradise Lost, the Paradise Regained might have won a better place in the public esteem. It is said we owe this latter poem to Ellwood, the Friend who procured the cottage at Chalfont for the poet, and who first saw the complete MS. of Paradise Lost. Having read the copy, he said to the blind bard, "Thou hast said a great deal upon the Paradise Lost, what hast thou to say upon the Paradise Regained?" This first started the plan in his mind of exhibiting the Saviour's triumph, in the instances where our first parents fell. The common affirmation yet awaits proof that Milton thought more highly of the later work than the earlier one. It is doubtless true he was annoyed that the general opinion set it down as an inferior work. No one knew better than he that it was not equal to the other, but he thought it deserved a better fate than it got. It appeared under the utmost disadvantage, coming closely after the perfect epic. Besides which, it must always be remembered that it is only an episode, and not an epic. Its four books only relate to the Baptism, but mainly to the temptation of Jesus. Its plan did not permit the daring, lofty flights of the larger work. There is such a quiet, sustained dignity, such richness and simplicity combined, that it is every way worthy the great writer's pen, and worthy to be the sequel of the Paradise Lost. The survey of Greece and Rome, and the description of the banquet in the grove are worthy of Milton's pen; so is that little drama, the Thunderstorm in the Wilderness. This work saw the light in 1671.

In the same year he published his Samson Agonistes. It was a drama, but is of little value or interest as such. He was not master of the smart, ringing epigrams, nor the quick turns and surprises of dialogue, nor the changing situations of the successful drama. But what a picture of himself—old, blind, forlorn, and helpless! And what elevated sentiments, and forceful and beautiful passages abound in the book. In 1673 his work appeared on "Toleration, Heresy, True Religion, and what means may be used against the Growth of Popery." He contends that from the teachings of history the tenets of Popery are inimical to the weal of the State, and this placed them beyond the pale of toleration, and should by force be suppressed. The last of his works was his Treatise on Christian Doctrine. His idea was to construct a body of divinity from the Scriptures alone, which of course is the scientific method. He had long meditated the plan, but his public and literary work prevented him carrying out his project. But in 1655 his labours were reduced by the appointment of Mr. Meadows to the Latin secretaryship; he was pensioned off with £150 per year. In his leisure he set to work upon his "Idea Theologiæ." It was known that the work was written and deposited with his friend Cyriack Skinner, but what became of it no one knew. For one hundred and sixty years it was lost. But in 1823 Mr. Lemon, in the course of his researches in the old state paper office, Whitehall, found in one of the presses a paper parcel loosely wrapped, and endorsed, "To Mr. Skinner, merchant." On opening it, Mr. Lemon found Milton's Latin state letters and the long lost treatise. If our readers will turn to the preface of the fourth volume of the prose works, which is written by the venerable Bishop of Winchester, they will find the singular history of the book recorded. The treatise occupies six hundred and fifty pages, and is a most elaborate work. He does not appear to any great advantage as a theologian. He lacked that breadth of view, that science and system which are the absolute pre-requisites for unfolding the doctrines of religion fundamentally and fully, and to discuss them convincingly and logically, and to show how they may be successfully defended. He shows great skill as a textuary, yet this fetters him, for he is a slave to mere texts, and he is frequently too literal. We discover from this treatise his views were lax upon the proper divinity of our Blessed Lord; yet His atoning work is most plainly asserted.

But the end approaches. He had long been the victim of the gout, which he inherited. For twenty years he had dwelt in darkness, and had been confined to his house most of the time. Never robust, but always fond of bodily exercise, he had contrived a swing for an hour's exercise each day. He rose very early, and lived frugally, and regularly spent an allotted space every day at his

Hebrew Bible, and in communion with his God. After his supper and his pipe he retired early every night. An aggravated attack of his malady came on, and in November, 1614, the weary wheels of life stood still. Four days after his death his mortal dust was laid by his father's in St. Giles's, Cripplegate. All his "learned and great friends in London and a friendly concourse of the vulgar," followed him to his grave.

His domestic life had never been very happy; the only brief exception was the year in which his second wife lived. His three daughters by his first wife, it is said, could read Hebrew, Greek and Latin to him, but it was purely a mechanical exercise, as they understood not a syllable. Their education was very defective; the eldest could not write at all, the second barely, the third could make a decent signature. He complained of their undutifulness and they lived apart from him for several years. His widow, who survived him many years, at his death inherited £1,000, of which sum she gave his daughters £100 each.

That he had faults, that his works have faults, may be true, but who are we to point them out! We leave the thankless task to others. What if he was sometimes sour in temper, and severe and rigid in his treatment and exactions of others? What if his works have faults—if sometimes the allegory breaks down, if his "dialect" is "Babylonish," if he is frequently obscure and elliptical, his inversions harsh; if he dogmatises; if you meet now and again with poor puns, alliterations, and quibbles? What of all this, and more than this? Are they not only, as we have said, spots on the sun! marks that he was human; that we have nothing absolutely perfect in this state?

We prefer to bask in the blaze of his genius, to glory in his manly defences of liberty and right, to admire the wholeness and unstainedness of his life, to stand with awe over his tomb, and follow him in our poor imagination to the Paradise Regained.

We wonder this first of creative and speculative poets is so little read. We are sickened to see the trash called poetry which silly people write, and sillier people read. Did the first but read our great bard, they would throw down their pens for ever. Did the second but read, they would happily be unfitted to read the miserable rhymes passing for poetry.

Dryden's Epigram is now become a necessary adjunct to any writing that concerns Milton, so we lay down our pen with transcribing it—

> "Three Poets, in three distant ages born,
> Greece, Italy, and England did adorn;
> The first in loftiness of thought surpass'd
> The next in majesty; in both the last.
> The force of Nature could no further go;
> To make a third, she joined the former two."

E. H.

Art. V.—THE TRUE TONE IN PREACHING, AND THE TRUE TEMPER IN HEARING.

PREACHING the revelation of God, and hearing it, are the two functions upon which the whole temporal and eternal welfare of mankind is made to depend. "Preach the preaching that I bid thee"; "take heed how ye hear,"—these are the two messages of God to the herald and the congregation. Both parties must hear the message, and endeavour in God's strength to come into right relations to each other, if they would receive the divine blessing. "For," says Richard Baxter, "we bring not sermons to church, as we do a corpse for a burial. If there be life in them, and life in the hearers, the connaturality will cause such an amicable closure, that through the reception, retention, and operation of the soul, they will be the immortal seed of a life everlasting."* This passage from one of the most fervid and effective of preachers, gives the clue to Christian eloquence. Life in the preacher, and life in the hearer,—vitality upon both sides—this, under God, is the open secret of successful speech.

For the relation which properly exists between the Christian preacher and the Christian hearer, is a reciprocal one, or that of action and reaction. Yet it is too commonly supposed that eloquence depends solely upon the speaker; that the hearer is only a passive subject, and as such, is merely to absorb into himself a mighty and powerful influence that flows out from the soul of the orator, who alone is the active and passionate agent in the process. It will be found, however, upon closer examination, that eloquence in its highest forms and effects is a joint product of two factors; of an eloquent speaker and an eloquent hearer. Burning words presuppose some fuel in the souls to whom they are addressed. The thrill of the orator, however exquisite, cannot traverse a torpid or paralyzed nerve in the auditor. It is necessary, therefore, as all the rhetoricians have told us, in order to the highest effect of human speech, that the auditor be in a state of preparation and recipiency; that there be an answering chord in the mass of minds before whom the single solitary individual comes forth, with words of warning or of consolation, of terror or of joy.

It follows consequently, that if there be a true tone in preaching, there is also a true temper in hearing. If it is incumbent upon the sacred ministry to train itself to a certain style of thinking and utterance, it is equally incumbent upon the sacred auditory to school itself into the corresponding mood, so that its mental attitudes, its pre-judgments, its intellectual convictions, its well-weighed fears and forebodings, shall all be, as it were, a fluid sea,

* Baxter's sermon on Christ's absolute dominion. (Preface.)

along which the surging mind of the public teacher shall roll its billows. What then is the true tone in preaching, and what is the true temper in hearing, religious truth?

The divine interrogatory, "Is not my word like as a fire?"* suggests, it is believed, the true tone which should at all times characterize public religious address to the natural man; and the decided utterance of the psalmist, "Let the righteous smite me, it shall be a kindness," † on the other hand, indicates the temper which the public mind should maintain in reference to such a species of address. From the voice of God, speaking through the most shrinking yet the most impassioned of his prophets; from the voice of God, emitted from the deepest, clearest, widest religious experience under the old economy, we would get our answer.

The purpose, then, of this article, will be to specify, in the first place, some distinctively biblical views of truth, that are exceedingly intense in their quality, and penetrating in their influence, and should therefore enter as constituent elements into preaching; and in the second place, to indicate the proper attitude of the popular mind towards such preaching.

I. The prophet Jeremiah, in the well-known interrogatory to which we have alluded, directs attention to those elements in revelation, which are adapted to produce a keen and pungent sensation, like fire, whenever they are brought into contact with the individual or the general mind. Just in proportion, consequently, as public address upon religious themes emits this subtle and penetrating radiance, because the preacher has inhaled the vehement and fiery temper of the Scriptures respecting a certain class of subjects, will it speak to men with an emphasis that will startle them, and hinder them from sleep.

1. Commencing the analysis, then, we find these elements of force and of fire, of which we are speaking, in *the Biblical representation of God as an emotional Person*, or, in Scripture phrase, the "*living* God."

And here we shall pass by all those more general aspects of the Divine personality which have been abundantly brought to view in the recent and still existing contest between theism and pantheism, and confine ourselves to a notice of those more specific qualities, which have been somewhat overlooked in this controversy, and which constitute the core and life of the personal character of God. For the Bible representation of the Deity not merely excludes all those conceptions of him, which convert him into a Gnostic abyss, and place him in such unrevealed depths that he ceases to be an object of either love or fear, but it clothes him with what may be called individuality of emotion, or feeling. Revelation is not content with that inadequate and frigid form of theism, that deism,

* Jeremiah xxiii. 29. † Psalm cxli. 5.

which merely asserts the Divine existence and unity with the fewest predicates possible, but it enunciates the whole plenitude of the Divine Nature upon the side of the affections, as well as of the understanding. When the Bible denominates the Supreme Being the "living God," it has in view that blending of thought with emotion, that fusion of intellect with feeling, which renders the Divine Essence a throbbing centre of self-consciousness. For subtract emotion from the Godhead, and there remains merely an abstract system of laws and truths. Subtract the intellect, and there remains the mystic and dreamy deity of sentimentalism. In the Scriptures we find the union of both elements. According to the Bible, God possesses emotions. He loves and He abhors. The Old and New Testaments are vivid as lightning with the feelings of the Deity. And these feelings flash out in the direct unambiguous statement of the psalmist—"God loveth the righteous; God is angry with the wicked every day;" in the winning words of St. John, "God is love," and in the terrible accents of St. Paul, "Our God is a consuming fire." Complacency and displeasure, then, are the two specific characteristics in which reside all the vitality of the doctrine that God is personal. These are the most purely individual qualities that can be conceived of. They are continually attributed to the Supreme Being in the Scriptures, and every rational spirit is represented as destined to for ever feel the impression of the one or the other of them, according as its own inward appetences and adaptations shall be. While therefore, the other truths that enter into Christian theism are to be stated and defended in the great debate, the philosopher and theologian must look with a lynx's eye at these emotional elements in the Essence of God. For these, so to speak, are the living points of contact between the Infinite and Finite; and that theory of the Godhead which rejects them, or omits them, or blunts them, will, in the end, itself succumb to naturalism and pantheism.

There are no two positions in Revelation more unqualified and categorical, than that "God is love," and "God is a consuming fire." Either one of these affirmations is as true as the other; and therefore the complete unmutilated idea of the Deity must comprehend both the love and the displeasure in their harmony and reciprocal relations. Both of these feelings are equally necessary to personality. A being who cannot love is impersonal; and so is a being who cannot abhor. Torpor in one direction implies torpor in the other. "He who loves the good," argued Lactantius fifteen centuries ago, "by that very fact hates the evil; and he who does not hate the evil, does not love the good; because the love of goodness flows directly out of the hatred of evil, and the hatred of evil springs directly out of the love of goodness. There is no one who can love life without abhorring death; no one who has

an appetency for light without an antipathy to darkness."* who is able to love that which is lovely, cannot but hate that is hateful. One class of emotions towards moral good impl opposite class towards moral evil. Every ethical feeling n tates its counterpart; and therefore God's personal love t the seraph necessitates God's personal wrath towards the There is, therefore, no true middle position between the full tural conception of God, and the deistical conception of him. must either, with some of the English deists, deny both lov indignation to the Deity, or else we must, with the prophet apostles, attribute both love and indignation to him. Self-c ency drives us to one side or the other. We may hold tha is mere intellect, without heart, without feeling of any kind he is as impassive and unemotional as the law of gravitatio geometrical axiom; that he neither loves the holy, nor hat wicked; that feeling, in short, stands in no sort of relation infinite Nature and Essence; or we may believe that the Nature is no more destitute of emotional than it is of intell qualities, and that all forms of righteous and legitimate enter into the Divine self-consciousness,—we may take one the other, and we shall be self-consistent. But it is in the h degree illogical and inconsistent, to attribute one class of em to God, and deny the other; to attribute the love of goodnes repudiate the indignation at sin. What reason is there in at ing the feeling of complacency to the nature of the Infinit Eternal, and denying the existence of the feeling of indignati so many do in this and every age? Is it said that emot always, and of necessity, beneath the Divine Nature? The insist and emphasise that "God is love?" Is it said that wr an unworthy feeling? But this, like love itself, depends up nature of the object upon which it is expended. What spe feeling ought to possess the Holy One when he looks dow the orgies of Tiberius? when he sees John Baptist's head charger? Is it a mere illicit and unworthy passion, wh wrath of God is revealed from heaven against those sins men in the first chapter of Romans, and continually practised by kind? And may not love be an unworthy feeling? Is n emotion as capable of degenerating into a blind appetite, mere passion, as any other one? Which is most augus venerable, the pure and spiritual abhorrence of the sera wakened by the sight of the sin and uncleanness of fallen lon, or the selfish fondness, and guilty weakness of some unprincipled affections of earth? Which is most permeated eternal truth and reason, and so most worthy of entering int

* *Lactantius*, De ira Dei, c. 5. Compare also *Tertullian*, De testimonio c. 2.

consciousness of a Divine and Supreme Mind, the wrath of law, or the love of lust?

So the Scriptures represent the matter; and upon the preacher's thorough belief in the strict metaphysical truth of this biblical idea of God, and his solemn reception of it into his mind, in all its scope and elements, with all its implications and applications, depends his power and energy as a religious thinker and speaker. He must see for himself, and make his hearers see, that God is just that intensely immaculate Spirit, both in his complacency and his displeasure, in all his personal qualities, and on both sides of his character, which revelation represents him to be. No other energy can make up for the lack of this. With this though his tongue may stammer, and his heart often fail him, the preacher will go out before his accountable, guilty, dying fellow-men, with a spiritual power that cannot be resisted.

For man's mind is startled when the Divine individuality thus flashes into it, with these distinct and definite emotions. "I thought of God, and was troubled." The human spirit thrills to its inmost fibre, when God's personal character darts its dazzling rays into its darkness. When one realises, in some solemn moment, that no blind force or fate, no law of nature, no course and constitution of things, but a Being as distinctly self-conscious as himself, and with a personality as vivid in his feelings and emotions towards right and wrong as his own identity has made him, and made him responsible, and will call him to account; when a man in some startling and most salutary passage in his experience, becomes aware that the intelligent and the emotional I AM is penetrating his inmost soul, he is, if ever upon this earth, a roused man, an earnest, energised creature. All men know how wonderfully the faculties of the soul are quickened, when it comes to the consciousness of guilt; what a profound and central activity is started in all the mental powers by what is technically termed "conviction." But this conviction is the simple consciousness that God is one person, and man is another. Here are two beings met together—a holy One, with infinite and judicial attributes, and a guilty one, with finite and responsible attributes—the two are in direct communication, as in the garden of Eden, and hence the shame, the fear, and the attempt to hide.

If, however, it is supposed that there must be some abatement and qualification in order to bring the biblical representation of the Deity into harmony with some theory in the head, or some wish in the heart, it loses its incisive and truthful power over the human mind. If the full-orbed idea be so mutilated that nothing but the feeling of love is allowed to enter into the nature of God, the mind softens and melts away into moral imbecility. If nothing but the emotion of displeasure makes up the character of the Deity, as was

tbe case, to a very great extent, with the sombre and terrible Pagan religions, the mind of the worshipper is first overwhelmed with terror and consternation, and finally paralysed and made callous by fear. But if both feelings are seen necessarily to coexist in one and the same eternal nature, and each exercised towards its appropriate and deserving object, then the rational spirit adores and burns like the seraph, and bows and veils the face like the archangel.

2. In close connection with the doctrine of the living God, the Bible teaches the doctrine of *the guilt of man;* and this is the second element of force and fire, alluded to by the prophet in his interrogatory.

We have already spoken of the close affinity that exists between a vivid impression of the Divine character, and the conviction of sin. When that comparatively pure and holy man the prophet Isaiah, saw the Lord, high and lifted up, he cried, "I am a man of unclean lips." And just in proportion as the distinct features of that Divine countenance fade from human view, does the guilt of man disappear. But here, again, as in the preceding instance of the Divine emotions, the difficulty does not relate so much to the bare recognition of the fact, as to the degree and thoroughness of the recognition. We have noticed that there is a natural proneness to look more at the complacent, than the judicial side of the Divine nature; to literalise and emphasise the love, but convert the wrath into metaphor and hyperbole. In like manner there is a tendency to extenuate and diminish the degree of human guilt, even when the general doctrine is acknowledged. To apprehend and confess our sin to be our pure self-will and crime, is very difficult. We much more readily acknowledge it to be our disease and misfortune. Between the full denial, on the one hand, that there is any guilt in man, and the full hearty confession on the other, that man is nothing but guilt before the Searcher of the heart and Eternal Justice, there are many degrees of truth and error; and it is with regard to these intermediates that the preacher especially needs the representations of the Bible. It is by the dalliance with the shallows of the subject, that the public religious address is shorn of its strength.

The Scriptures, upon the subject of human guilt, never halt between two opinions. They are blood-red. The God of the Bible is intensely immaculate, and man in the Bible is intensely guilty. The inspired mind is a rational and logical one. It either acquits absolutely and eternally, or condemns absolutely and eternally. It either pronounces an entire innocency and holiness, such as will enable the possessor of it to stand with angelic tranquillity amidst the lightnings and splendours of that countenance from which the heavens and the earth flee away; or else it pronounces an entire guiltiness in that presence, of such scarlet and crimson

lye, that nothing but the blood of incarnate God can wash it away. The Old Testament, especially, to which the preacher must go for knowledge upon these themes, because the old dispensation was the educational dispensation of law, is full, firm, and distinct in its representations. Its history is the history of an economy designed by its rites, symbols, and doctrines, to awaken a poignant and constant consciousness of guilt. Its prophecy looks with eager straining eye, and points with tremulous and thrilling finger to an atoner and his atonement for guilt. Its poetry is either the irrepressible mourning and wail of a heart gnawed by guilt, or the exuberant and glad overflow of a heart experiencing the joy of expiated and pardoned guilt.

And to this is owing the intense vitality of the Old Testament. To this element and influence is owing the vividness and energy of the Hebrew mind,—so different in these respects from the Oriental mind generally. The Hebrews were a part of that same great Shemitic race which peopled Asia and the east, and possessed the same general constitutional characteristics. But why did the Hebrew mind become so vivid, so intense, so dynamic, while the Persian and the Hindoo became so dreamy, so sluggish and lethargic? Why is the religion of Moses so vivific in its spirit, and particularly in its influence upon the conscience, while the religions of Zoroaster and Boodh exert precisely the same influence upon the conscience of the Persian and the Hindoo, that poppy and mandragora do upon his body? It is because God subjected the Hebrew mind to this theistic, this guilt-eliciting education. From the very beginning, this knowledge of God's unity and personality, of God's emotions towards holiness and sin, was kept alive in the chosen race. The people of Israel were separated purposely, and with a carefulness that was exclusive, from the great masses of the Oriental world. Either by a direct intercourse, as in their exodus from Egypt, with that personal Jehovah who had chosen them in distinction from all other nations; or else by the inspiration of their legislators and prophets, the truth that God is a Sovereign and a Judge, "keeping mercy for thousands, forgiving iniquity and transgression, and that will by no means clear the guilty," was made more and more distinct and vivid in the Hebrew intuition, while it grew dimmer and dimmer, and finally died out of the rest of the Oriental populations. This education, this Biblical education of the Hebrews, was the source of that energy and vitality which so strikes us in their way of thinking, and modes of expression, and the absence of which is so noticeable in the literatures of Persia and India.

And here it is obvious to remark upon the importance of a close investigation of those parts of the Old and New Testaments which treat of the subject of atonement, as antithetic to that of sin and guilt. For this doctrine of expiation, in the Christian system, is

like a ganglion in the human frame; it is a knot of nerves; it is the oscillating centre where several primal and vital truths meet in unity. This single doctrine of sacrificial oblation is a vast involution. It implies the personality of God, with all its elements of power. It involves the absolute self-will and responsibility of the creature in the origin of sin. It implies the necessary, inexorable nature of justice. And if we analyze these again, we shall find them full of the "seeds of things;" full of the substance and staple of both ethics and evangelism. Those portions of the Bible, therefore, which treat of this central truth of Christianity, either directly or indirectly, should receive the most serious and studious investigation. The Mosaic system of sacrifices should be studied until its real meaning and intent is understood. The idea of guilt—and we employ the word in the Platonic sense—and the idea of expiation, as they stand out pure and simple, yet vivid and bright, in the Prophets and Psalms, and in their inspired commentary, the Epistle to the Hebrews, should be pondered until their intrinsic and necessary quality is apprehended. For there is danger lest the very ideas themselves should fade and disappear, in an age of the world, and under a dispensation, in which there is no daily sacrifice, and frequent bleeding victim, to remind men of their debt to eternal justice. The Christian religion, by furnishing the one great sacrifice to which all other sacrifices look and point, has of course done away with all those typical sacrifices which cannot themselves take away guilt, but can remind of it.* And now that the daily remembrancers of the ritual and ceremonial are gone, the human mind needs more than ever to ponder the teachings, and breathe in the spirit of the legal dispensation, in order to keep the conscience quick and active, and the moral sense healthy and sound, in respect to the two great fundamental ideas of guilt and retribution.

It has been an error more common since the days of Grotius, than it was in the time of the Protestant Reformation, that the doctrine of the atonement has been explained and illustrated too much by a reference to the attribute of benevolence and the interests of creation, and too little by a reference to the attribute of justice and the remorseful workings of conscience. There is hazard, it is conceived, upon this method, that the simple, uncomplex ideas of guilt and atonement, as they operate in the very moral being of the individual sinner, and as they have their ground in the very nature of God, should be lost sight of, and the whole transaction of reconciliation be transferred into a region with which he ought ultimately, indeed, to be familiar, but which, during the first exercises of an awakened soul, is too distant for a vivid apprehension and impression. Man must in the end, indeed, come to understand the

* "In those sacrifices there is a remembrance again made of sins every year."—Heb. x. 3.

bearings of the sacrifice of the Son of God, upon what Chalmers calls "the distant places of God's creation;" but he will be more likely to attain this understanding, if he first comes to apprehend its bearings upon his own personal guilt and remorse, and how the blood of the Lamb expiates crime within his own burning self-consciousness. For guilt and expiation are philosophical correlates, genuine correspondencies, set over against each other, like hunger and food, like thirst and water. "My flesh," saith the Atoner, "is meat indeed; my blood is drink with emphasis." He who knows, with a vivid and vital self-consciousness, what guilt means, knows what atonement means as soon as presented; and he who does not experimentally apprehend the one, cannot apprehend the other. If, therefore, any man would see the significance and necessity of sacrificial expiation, let him first see the significance and reality of crime in his own personal character and direct relationships to God. The doctrine grasped and held here presents little difficulty. For the remorse now felt, necessitates and craves the expiation; and the expiation now welcomed, explains and extinguishes the remorse.

Now, it is the peculiarity of the Biblical representations of this whole subject, that it handles it in the very closest connection with the personal sense of sin; that is to say, in its relation to the conscience of man on the one side, and the moral indignation of God on the other. In the Scriptures, the atonement is a "propitiation;" and by betaking himself to it, and making it his own spontaneous mode of thinking and speaking upon this fundamental doctrine, the preacher will arm his mind with a preternatural power and energy. Look at the preaching of those who, like Luther and Chalmers, have been distinguished by an uncommon freedom and saliency in their manner of exhibiting the priestly office and work of Christ, and see how remarkably the Old Testament atonement vitalizes the conception and the phraseology. There is no circumlocution nor mechanical explanation. The remorse of man is addressed. The simple and terrible fact of guilt is presupposed, the consciousness of it elicited, and then the ample pacifying satisfaction of Christ is offered. The rationality of the atonement is thus seen in its inward necessity; and its inward necessity is seen in the very nature of crime; and the nature of crime is seen in the nature of God's justice, and felt in the workings of man's conscience. In this way, preaching becomes intensely personal, in the proper sense of the word. It is made up of personal elements, recognises personal relationships, breathes the living spirit of personality, and reaches the heart and conscience of personal and accountable creatures.

Is not, then, the word of God as a fire, in respect to this class of truths, and its mode of presenting them? As we pass in review the representations of God's personal emotions and man's culpability, which are made in those lively oracles from which the

clergyman is to draw the subject-matter of his discourses, and the layman is to derive all his certain and infallible knowledge respecting his future prospects and destiny, is it not plain that if there be lethargy and torpor on the part of either the preacher or the hearer, if there be a lack of eloquence, it will not be the fault of the written revelation? As we look abroad over Christendom, do we not perceive the great need of a more incisive impression from those particular truths which relate to these personal qualities, these moral feelings of the Deity, which cut sharply into the conscience, probe and cleanse the corrupt heart, and induce that salutary fear of God which the highest authority assures us is the beginning of wisdom? Is there in nominal Christendom such a clear and poignant insight into the nature of sin and guilt, such reverential views of the divine holiness and majesty, and such a cordial welcoming of the atonement of God, as have characterised all the earnest eras in church history—the Pentecostal era in the Primitive Church, the Protestant Church in the age of the Reformation, and the American churches in the great awakening of 1740? Is there not a leaven of legality even in the Christian experience of the day, that interferes greatly with that buoyant, evangelic spirit which ought always to distinguish what Luther calls a "justified" man? And if we contemplate the mental state and condition of the multitude who make no profession of godliness, and in whom the naturalism of the age has very greatly undermined the old ancestral belief in a sin-hating and a sin-pardoning Deity, do we not find still greater need of the fire and the hammer of the word of the Lord?

II. How, then, can we more appropriately conclude the discussion of this subject, than by directing attention, in the second place, to that sort of understanding, with regard to this mode of preaching, which ought to exist between the preacher and the hearer; that intellectual temper which the popular mind should adopt and maintain towards this style of homiletics. For if, as we remarked in the outset, the effectiveness of the orator is dependent, to some extent, upon the receptivity of the auditor, then there is no point of more importance to the Christian ministry than the general attitude of the public mind towards the stricter truths and doctrines of revelation. What, then is the proper temper in hearing, which is to stand over against this proper tone in preaching?

In order to answer this question, we must in the outset notice the relation that exists between divine truth and an apostate mind like that of man, and the call which it makes for moral earnestness and resoluteness. For we are not treating of public religious address for the seraphim, but for the sinful children of men; and we shall commit a grave error, if we asssume that the eternal

ighteous truth of God, as a matter of course, must fall like
ed genial sun-light into the corrupt human heart, and make
but pleasant impressions at first. It is therefore necessary,
of all, to know precisely what are the affinities, and also
are the antagonisms, between the guilty soul of man and
oly word of God.

is plain that such an antagonism is implied in the prophet's
rogatory. For if the word of God is "as a fire," the human
, in relation to it, must be as a fuel. For why does fire exist
t to burn? When, therefore, the message from God breathes
startling and illuminating spirit which thrilled through the
ew prophets, and at times fell from the lips of Incarnate
y itself, still and swift as lightning from the soft summer
, it must cause

> "Anguish, and doubt, and fear, and sorrow and pain,
> In mortal minds."

e posture, consequently, which the "mortal mind" shall take
eep in reference to such a painful message and proclamation
the heavens, is a point of the utmost importance. Many a
n soul is lost because at a certain critical juncture in its
y it yielded to its fear of mental suffering. The word of
had begun to be "a fire" unto it, and foreseeing (oh, with how
an instinct!) a painful process of self-scrutiny and self-
ledge coming on, it wilfully broke away from all such messages
influences, flung itself into occupations and enjoyments, and
hed a pure and good flame that would have only burnt out
oss and its sin,—a merely temporary flame that would have
seded the necessity of the eternal one that is now to come.
here is an instinctive and overmastering shrinking in every
from suffering, which it requires much resolution to over-

The prospect of impending danger rouses his utmost
y to escape from it, and his soul does not recover its wonted
uillity until the threatening calamity is overpast. In this lies
e power of the drama in its higher forms. The exciting
ssion made by a tragedy springs from the steadily increasing
r of suffering which thickens about the career of principal
cters in the plot. The liability to undergo pain, which in-
s as the catastrophe approaches, united with the struggles
endangered person to escape from it, waken a sympathy and
citement in the reader or the spectator, stronger than that
ced by any other species of literature. And whenever the
ng-up of any passage in human history lifts off the burden of
hension from a human being, and exhibits him in the enjoy-
of the ordinary happy lot of humanity, instead of crushed
th by a tragic issue of life, we draw a breath so long and
s to evince that we share a common nature, one of whose

deepest and most spontaneous feelings is the dread of suffering an pain.

And yet, when we have said this, we have not said the whole Deep as is this instinctive shrinking from distress, there are power and motives which, when in action, will carry the human soul an body through scenes and experiences at which human nature, i its quiet moods and its indolent states, stands aghast. There ar times when the mind, the rational judgment, is set in opposition to the body, and compels its earth-born companion to undergo travail and a woe from which its own constitutional love of ea and dread of suffering shrink back with a shuddering recoil.

This antagonism between the sense and the mind is seen in i most impressive forms within the sphere of ethics and religion Even upon the low position of the stoic, we sometimes see a sever dealing with luxurious tendencies, and a lofty heroism in tramplin down the flesh, which, were it not utterly vitiated by pride an vainglorying, would be worthy of the martyr and the confesso But when we rise up into the region of entire self-abnegation fo the glory of God, we see the opposition between the flesh and th spirit in its sublimer form, and know something of the terrib conflict between mind and matter in a fallen creature, and sti more of the glorious triumph in a redeemed being of truth an righteousness over pain and fear. "If thy right eye offend the pluck it out and cast it from thee," is a command that has actuall been obeyed by thousands of believers—by the little child and b the tender and delicate woman who would not adventure to set th sole of her foot upon the ground for delicateness and tenderne —not in stoical pride and self-reliance, not with self-consciousnes and self-gratulation, but in meekness and fear, and in muc trembling, and also in the spirit of power, of love, and of a soun mind.

There is call, therefore, on the part of the hearer of religiou truth, for that sort of temper which is expressed in the words o the Psalmist, "Let the righteous smite me, it shall be a kindness. In this resolute utterance, suffering is not deprecated, as it woul be if these instincts and impulses of human nature had their wa and their will, but is actually courted and asked for. That in th Psalmist which needs the smiting of the righteous and o righteousness, and which for this reason shrinks from it, i rigorously kept under, in order that the infliction may be ad ministered for the honour of the truth and the health of th soul.

And such, it is contended, should be the general attitude of the public mind towards that particular form and aspect of divine revelation which has been delineated in the first part of this article. Every human being, the natural as well as the spiritual

man, ought to say, "Let the righteous smite me, it shall be a kindness; let the truth and law of God seize with their strongest grasp, and bite upon my reason and conscience, it shall be an eternal blessing to me." We do not suppose that the natural man, as such, can make these words his own in the high and full sense in which they were uttered by the regenerate and inspired mind of David. But we do suppose that every auditor can control his impatience, and repress his impulses to flee away from the hammer and the fire, and conquer his prejudices, and compel his ear to hear doctrinal statements that pain his soul, and force his understanding to take in truths and arguments that weigh like night upon his feelings, and that say to him, as did the voice that cried in the tortured soul of Macbeth, "Sleep no more; rest and peace for thee in thy present state are gone for ever." Has not the Christian ministry a right to expect a tacit purpose and a resolute self-promise, upon the part of every attendant upon public worship, to hold the mind close up to all logical and self-consistent exhibitions of revealed truth, and take the mental, the inward consequences, be they what they may? One of the early fathers speaks of the "ire of truth." Ought not every thinking, every reasoning man be willing to resist his instinctive and his effeminate dread of suffering, and expose his sinful soul to this "ire," because it is the ire of law and righteousness?

Let us, then, for a moment, look at the argument for this sort of resolute temper in the public mind towards the strict and cogent representations of the pulpit.

1. In the first place, upon the general principles of propriety and fitness, ought not the sacred audience, the assembly that has collected upon the Sabbath day, and in the sanctuary of God, to expect and prepare for such distinctively Biblical representations of God and themselves as have been spoken of? The secular week has been filled up with the avocations of business, or the pursuits of science and literature, and now when the distinctively religious day and duties begin, is it not the part of consistency to desire that the eternal world should throw in upon the soul its most solemn influences, and that religious truth should assail the judgment and the conscience with its strongest energy? Plainly if the religious interests of man are worth attending to at all, they are worth the most serious and thorough attention. This Sabbatical segment of human life, these religious hours, should be let alone by that which is merely secular or literary, in order that while they do last, the purest and most strictly religious influences may be experienced. A man's salvation does not depend so much upon the length of his religious experience and exercises, as upon their thoroughness. A single thoroughly penitent sigh wafts the soul to the skies, and the angels, and the bosom of God. A single hearty ejaculation,

"Lord Jesus, receive my spirit," not only lifts the soul high abo the region of agony, but irradiates the countenance with the lig of angelic faces. But such exhaustive thoroughness in the ex rience, is the fruit only of thoroughness in the previous indoctri tion. He, therefore, who is willing to place himself under religious influences of the Sabbath and the sanctuary, should willing to experience the very choicest of these influences. He takes pains to present himself in the house of God should exp and prepare himself for the most truthful and solemn of all m sages. Professing to devote himself to the subject of religion, no other, and to listen to the ministration of God's word, and other, his utterance should be that of the Psalmist: "Let righteous smite me, it shall be a kindness." Seating himsel the house of God, it should be with an expectation of plain deal with his understanding, and with the feeling of that stern, yet do auditor, whose uniform utterance before the preacher was, "N let the word of God come." We lay it down, then, as a maxim fitness and self-consistency, that the public mind ought ever to pect and require from the public religious teacher, the most disti tively religious, and strictly Biblical exhibitions of truth upon Sabbath day, and in the house of God. Other days, and ot convocations, may expect and demand other themes, and ot trains of thought, but the great religious day of Christendom, the great religious congregation, insists upon an impression t and distinct from the world to come. "He has done his duty, let us do ours," was the reply of Louis XIV. to the complaint a fawning and dissolute courtier that the sermon of Bourdal had been too pungent and severe. There was manliness and rea in the reply. The pulpit had discharged its legitimate functi and irreligious as was the grand monarch of the French nation, head was clear and his judgment correct.

If, now, the auditor himself, of his own free will, adopts t maxim, and resolutely holds his mind to the themes and train thought that issue from the word of God, a blessing and not a cu will come upon him. Like the patient smitten with leprosy, struck with gangrene, who resolutely holds out the diseased li for the knife and the cautery, this man shall find that good co from taking sides with the divine law, and subjecting the intell (for we are now pleading merely for the human understanding) the searching sword of the truth. There is such a thing as comm grace, and that hearer who is enabled by it, Sabbath after Sabba to overcome his instinctive fear of suffering, and to exercise a sa tary rigour with his mind respecting the style and type of its r gious indoctrination, may hope that common and prevenient gr shall become renewing and sanctifying grace.

Probably no symptom of the feeling and tendency of the popu

mind would be witnessed and watched with more interest by the Christian philosopher or the Christian orator than a growing disposition on the part of the masses to listen to the strict truths, the systematic doctrines of Christianity, and to ponder upon them. And why should there not be this disposition at all times? That which is strictly true is entirely true; is thoroughly true; true without abatements or qualifications. Why, then, shall a thinking creature shrink back from the exactitudes of theology, the severities of righteousness? Why should not the human mind follow out everything within the province of religion to its last results, without reference to the immediate painful effect upon the feelings? If a thing be true, why confer with flesh and blood about it? If certain distinctly revealed doctrines of revelation, accurately stated, and logically followed out, do cut down all the cherished hopes of a sinful man, with respect to his future destiny, why not let them cut them down? Why not, with the unsparing self-consistence of the mathematician, either take them as legitimate and inevitable conclusions, from admitted sources and premises, in all their strictness and fearful meaning, or else throw sources, premises, and conclusions all away? How is it possible for a thinking man to maintain a middle and a neutral ground in doctrinal religion any more than in science?

2. But leaving this mainly intellectual argument for the Psalmist's temper towards the stern side of revelation, we pass, in the second place, to the yet stronger moral argument drawn from the nature of that great spiritual change, which the Founder of Christianity asserts must pass upon every human being in order to entrance into the kingdom of heaven.

Man, though self-ruined, is helplessly, hopelessly ruined. Loaded with guilt, which he cannot expiate, and in bondage to a sin from which he can never deliver himself, he cannot now be saved except by the most powerful methods, and the most thorough processes. What has been done outside, in the counsels of eternity and in the depths of the Triune God, to bring about human redemption, evinces the magnitude and the difficulty of the work undertaken. But of this we do not propose to speak. We speak only of what is to be done inside, in the mind and heart of the individual man, as evincing conclusively that this salvation of the human soul cannot be brought about by imperfect and slender exhibitions of truth, or by an irresolute and timorous posture of the auditor's mind. No man is compelled to suffer salvation. Pardon of all sin from the eternal God, and purity for eternal ages, are offered to him, not as a cheap thing to be forced upon an unwilling recipient, but as a priceless boon. Our Lord himself, therefore, bids every man count the cost, and make up the comparative estimate, before he commences the search for eternal life. "Either make the tree

good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Be thorough in one direction or the other. Either be a saint or a sinner. The Redeemer virtually advises a man not to begin the search at all unless he begin it in earnest. The entire Scripture representation is, that as man's salvation cost much on high and in the heavens, so it must cost much below, and in the soul of man. If, then, religion be not rejected altogether, and the hearer still expects and hopes to derive an everlasting benefit from it, he should take it precisely as he finds it, and allow its truths to wound first, that they may heal afterwards; to slay in the beginning, that they may make alive in the end.

For such is the method of Christianity. Conviction is the necessary antecedent to conversion. But how is this great process to be carried through, if the public mind shrinks away from all convicting truth, as the sensitive plant does from the touch? How is man to be conducted down into the depths of an humbling and abasing self-knowledge, if he does not allow the flashing and fiery illumination of the law and the prophets to drive out the black darkness of self-deception? It is impossible, as we have already observed, that divine truth should pour its first rays into the soul of alienated man, without producing pain. The unfallen seraph can hear the law proclaimed amidst thunders and lightnings with a serene spirit and an adoring frame, because he has perfectly obeyed it from the beginning. But Moses, and the children of Israel, and all the posterity of Adam, must hear law, when first proclaimed, with exceeding fear and quaking, because they have broken it. It is a fact too often overlooked, that divine truth, when accurately stated and closely applied, cannot leave the mind of a sinful being as quiet and happy as it leaves that of a holy being. In the case of man, therefore, the truth must in the outset cause foreboding and alarm. In the history of the human religious experience, soothing, consolation, and joy from the truth are the subsequents, and not the antecedents. The plain and full proclamation of that word of God which is "as a fire," must, at first, awaken misgivings and fears, and, until man has passed through this stage of experience, must leave his sinful and lost soul with a sense of danger and insecurity. There is, consequently, no true option for man, but either not to hear at all, or else to hear first in the poignant and anxious style. The choice that is left him is either that of the Pharisee or the Magdalen; that of the self-righteous, or the self-condemned; either to hate the light, and not come to the light, lest painful disclosures of character and conduct be made, or else to come resolutely out into the light, that the deeds may be reproved.

For this work of reproval is the first and indispensable function of religious truth, in the instance of the natural man. If there be self-satisfaction, and a sense of safety in the unrenewed human

ul, it is certain that as yet there is no contact between it and the ivine word. For it is as true of every man, as it was of the postle Paul, that when the law shall "come" with plainness and wer to his mind, he will "die." His hope of heaven will die; s hope of a quiet death-bed will die; his hope of acquittal and fety in the day of judgment and at the bar of God, will die. That ostolic experience was legitimate and normal, and no natural man ust expect that the truth and law of God, when applied with dis-ctness and power to his reason and conscience, will leave him th any different experience in the outset, from that which has itiated and heralded the passage from darkness to light, and from to holiness, in every instance of a soul's redemption. There is royal road across the chasm that separates the renewed from e unrenewed man. In order to salvation, every human creature ust tread that strait and narrow path of self-examination, self-ndemnation, and self-renunciation, which was trodden by the odly fellowship of the prophets, the glorious company of the ostles, and the noble army of the martyrs.

In subjecting the mind and conscience to the poignant influence keen and pure truth, and doing everything in his power to have e stern and preparatory doctrines of the legal dispensation become schoolmaster, to lead him to the mercy and the pity that is in e blood of Christ, any man is simply acting over the conduct of ery soul that, in the past, has crossed from the kingdom of rkness to the kingdom of light. He is merely travelling the ing's highway to the celestial city; and whoever would climb up me other way, the same is a thief and a robber. Even the oughtful pagan acknowledged the necessity of painful processes in e human mind, in order to any moral improvement. Over the elphic portal was inscribed the words, "Without the descent into e hell of self-knowledge, there is no ascent into heaven." We do t suppose that this remarkable saying exhibits its full meaning thin the province of the pagan religions, or of natural religion. he heathen sage often uttered a truth whose pregnant significance nderstood only in the light of a higher and supernatural dispen-tion. But if the agony of self-knowledge is postulated by pagan-n, in order to the origin of virtue within the human soul, much ore then is it by Christianity. If the heathen moralist, with his w view of virtue, and his very indistinct apprehension of the irituality of the moral law, and his utterly inadequate conception a holy and happy state beyond the grave, could yet tell us that ere is a hell of self-knowledge to be travelled through, a painful ocess of self-scrutiny and self-condemnation to be endured, before oral improvement can begin here, or the elysiums of the hereafter attained—if this be the judgment of the heathen moralist, from s low point of view, and in the mere twilights of natural religion,

what must be the judgment of the human mind, when under the Christian dispensation the moral law flashes out its nimble and forked lightnings upon sin and pollution with a fierceness of heat like that which consumed the stones and dust, and licked up the water in the trench about the prophet's altar; when Divine truth is made quick and powerful by the super-added agency of the Holy Ghost, so as to discern the very thoughts and intents of the heart; when the pattern-image of an absolute excellence is seen in him who is the brightness of the Father's eternal glory; and when the heaven to be sought for, and what is yet more, to be prepared for, is a state of spotless and sinless perfection in the light of the Divine countenance! Plainly, self-knowledge within the Christian sphere implies and involves a searching and sifting examination into character, motive, thought, feeling, and conduct, such as no man can undergo without shame, and humiliation, and self-condemnation, and remorse, and, without the blood of Christ, everlasting despair.

The same course of reasoning respecting each and all the remaining processes that enter into the change from sin to holiness, and the formation of a heavenly character, would in each instance help to strengthen the argument we are urging in favour of the plainest preaching, and the most resolute hearing, of religious truth. The more a man knows of sin and of holiness, of the immense gulf between them, and of the difficulty of the passage from one to the other, the more heartily will he believe that the methods and the processes by which the transition is effected must each and all of them be of the most energetic and thorough character. And the deeper this conviction, the more hearty and energetic will be his adoption of the Psalmist's utterance, "Let the righteous smite me, it shall be a kindness."

We have thus considered the mutual relations of the Sacred Orator and the Christian Auditor. In doing this, we have passed rapidly over a very wide field, and have touched upon some of the most momentous themes that can engage the human mind. What, and how, we are to conceive of God; and particularly how we are to represent Him as affected in his own essential Being, towards the holiness or the sin of his creatures, is of all subjects the most serious and important. In closing the discussion, we are more than ever impressed with the importance of a bold and biblical theism in the Christian pulpit. Whenever the preacher asserts that God loves the righteous, let him assert it with energy, and warmth, and momentum. Let him make his hearers see and know that the great God is personal in this emotion; that he pours out upon those who are in filial sympathy with him and his law the infinite wealth of his pure and stainless affection, and that it permeates the whole being of the object so beloved with warm currents of light and life eternal. And whenever he asserts that God hates sin, and

y with the sinner, let him assert it without any abatement
ification. Let him cause the impenitent and sin-loving man
and know that upon him, as taken and held in that sinful
er and condition, the eternal and holy Deity is pouring out
nite intensity of his moral displeasure, and that, out of
and irrespective of the awful passion of Gethsemane and
', that immaculate and stainless emotion of the Divine
is now revealed from heaven against his unrighteousness,
nly awaiting his passage into the eternal world, to become
notonous and everlasting consciousness of the soul.
lst the high and increasing civilization and over-refinement
oming in upon Christendom, and especially amidst the natu-
hat threatens the Scriptures and the Church, the Christian
y must themselves realise, as did the Hebrew prophets, that
the living God, and by God's own help and grace, evoke this
onsciousness in the souls of their hearers. Let, then,
vo specific personal qualities—the divine wrath and the
love — be smitten, driven, hurled, like javelins, into the
isness of the nations. Then will there be the piercing
contrition, preceding and heralding the bounding joy of
is pardon.

PRINCETON REVIEW.

ART. VI.—CONSCIENCE.

subject before us is of vast importance, of extensive range,
nd is beset with formidable difficulties. To enter upon an
ation of it with the hope of affording the inquiring mind
e satisfaction, would be presumption. But if we can remove
the difficulties which beset the subject, if we can diminish
e of others, and put into the hands of the inquirer materials
y aid him in a more thorough investigation, our labour will
ltogether in vain. That the subject is of vast importance,
seen from the fact that it occupies a prominent place in
moral, and theological science. The mental philosopher,
ald successfully examine and expound the laws of mind;
al philosopher, who would build up a correct system of
cience; and the Christian philosopher, who would frame a
al system, which, while based upon the word of God,
armonize with the moral and intellectual constitution of
not but pay special attention to this subject. It links
ith every doctrine of the Bible, and every faculty of the
nind. The difficulties naturally belonging to this subject

have been considerably increased in number and strength by the polemical conflicts which it has awakened among learned men. This is an old battle-field, where Platonists and Stagerites have measured their forces and tried their weapons. Men of great powers, clad in complete literary, logical, and philosophical armour, have brought all their strength to bear upon the subject with much analytical subtilty, but with results widely different. When we have read one author carefully, and struck out of his theory of conscience what we conceived objectionable, and have prepared to settle down upon what we deemed solid, tangible, and true, we have been startled to find that the next author has torn to shreds what we had spared, and given it to the winds, and built up a theory of his own, destined to a similar fate.

We cannot apply to the word of God hoping to find a solution of these difficulties. The Bible assumes many grand truths without attempting either to prove or explain them, and proceeds upon the assumption. It assumes that man is possessed of a soul, endowed with certain powers and capabilities, such as memory, judgment, will, conscience, and the like. So that we have not to stand at the threshold of this inquiry and ask whether there exists in man a moral faculty or not; the Bible assumes it. On examination, this assumption is found to be in harmony with general observation; with the language and literature of all nations; with the customs, habits, and usages of society; and with the facts of consciousness. Why do you use such words as ought, and ought not? Why do you find yourself instinctively pronouncing this act right, and that wrong; this good, and that bad; this virtue, and that vice? Why do you approve of this, and condemn that? And how is it that you feel the pleasure of self-approbation or the pain of remorse? Simply because you possess a moral faculty which, on discovering the moral quality of your actions, pronounces a verdict with unmistakable authority. And you are not alone in this. It is found in the breast of every human being, whether savage or civilised. On discovering some flagrant wrong, the rudest child of nature will often pronounce condemnation as distinctly, and with as much earnestness, and indignation, as the sage or the philosopher. In the recognition of moral distinctions in every clime, among Jews, Christians, Mahommedans, and heathens, whatever be their barbarity or civilization, we have evidence of a moral faculty in man.

I. Let us inquire into the nature of Conscience.—What is conscience? Were this a mere question of nomenclature, as some have affirmed it to be, nothing more would be necessary than to turn to your lexicon, and there find a solution. But instead of affording satisfaction, the lexicographer favours you with the roots of the word; "con, together or with," and "scio, to know, because it knows or convinces," and proceeds

define it as "the faculty of knowing right and wrong." But is leaves you where you were at the outset, and you find yourself king, "What faculty?" And if the lexicographer attempt a more igthy definition, it is doubtful, if not irrelevant; as in e Imperial Dictionary, which says, "It is internal, or self-owledge, or judgment of right and wrong, or the faculty, power, principle within us which decides on the lawfulness or unlaw-lness of our own actions and affections, and instantly approves or ndemns them." According to this definition conscience may be ward, or self-knowledge; or may be a faculty, power or principle. hat is it? What is conscience? And here nomenclature fails us, d we are compelled to call in psychology to our aid. The fact is fore us, but the explanations offered by men of different sentiments ry, giving rise to numerous theories; many of which utterly fail account for the phenomena of our moral sentiments.

1st.—*Our ideas of right and wrong have been ascribed by a certain ss of moralists to law.* According to this class, conscience is e creature of legal enactments. You may be ready to inquire ith astonishment where an idea so preposterous, a theory so void common sense, could find a friend to advocate it. I reply, both nong the living and the dead. Among the dead I may mention e noted Mr. Hobbes, whose powerful pen gave to it prominence d popularity, if he did not orginate it. He tells us that "there is criterion of justice or injustice, good or evil besides the law of ch state; and that it is absurd to inquire at any person, except e established interpreters of the law, whether an action be good evil, right or wrong." But we would ask, does not law pre-ppose the existence of moral distinctions? Must not the idea ve existed before it was embodied in law? Is not law itself mply ideas incarnate in words? Whence did he who first made w embodying moral distinctions derive those distinctions? And hence the ability in man to receive such distinctions, and embody em in his own example? The theory of Mr. Hobbes leaves these estions unanswered, and utterly fails to give us any just account the origin of moral distinctions. Professor Haven, in an article "The Moral Faculty," asks, "But does not law pre-suppose the ea of right and wrong? Is it not built upon that idea as its sis? How then can it originate that on which itself depends, d which it pre-supposes?" and he then proceeds to remark—The first law ever promulgated must have been either a just or unjust law, or else of no moral character. If the latter, how uld a law which was neither just nor unjust, have suggested to e subject of it any such idea? If the former, then these qualities, d the idea of them, must have existed prior to the law itself; and hoever made the law and conferred on it its character, must have d already in his own mind the idea of the right, and its opposite."

Cudworth, who composed his great work, "The true Intellectual System of the Universe," in order to trace the philosophical atheism of Mr. Hobbs to its source, and expose its weakness and deformity, also struck a deadly blow at his ethical system in a treatise on "Eternal and Immutable Morality."

2nd.—*Moral distinctions have been ascribed to Education.* This theory of conscience is open to the same objections as that which we have just disposed of. It fails to account for the origin of moral distinctions, which must have existed before they were taught in the schools, or embodied in the character of the pupils. This theory stands identified with the name of John Locke, and is one of the legitimate offspring of his sensational philosophy, which ascribes all our simple ideas to sensation.*

That conscience requires education, and may be greatly improved by it, will be readily admitted. In this, we place it upon a level with every other human faculty, whether bodily, or intellectual. The eye needs education, and may be so far improved by it as to trace lines of exquisite beauty which the uneducated eye would never see. The ear needs education, and may be so far improved by it as to be enraptured with harmonies, which to the uneducated ear would be meaningless sounds. And so of the faculties of mind. In this, however, you feel no difficulty. Your own common sense compels you to conclude that the eye must exist before it can be taught to trace the pencillings of nature or art, before it can duly appreciate the beauties of a landscape, or the exquisite tints, lights, and shades of a well-finished picture. The ear must exist before it can be educated in articulate sounds, so as to understand the words of any language, or luxuriate in the charms of music. But here we have a course of education proposed. Education of what? Of a faculty? No. Because according to this theory, no such faculty as conscience exists; but a course of education, which is to create such a faculty. Here we have placed before us, at any rate, the omnipotence of education. We gladly concede that education has much to do with our mental discipline, and the general cultivation of our minds; that it gives a colouring and direction to our habits of thought, and habits of life; and that in estimating the forces at work, moulding the character of any age, we cannot overlook its influence. But while we admit its formative potency, we deny that it has any creative power, that it originates any faculty that did not exist before. We are not surprised that such a theory has appeared unsatisfactory to some of our best thinkers who have each adopted their own method of disposing of it.

3rd.—*The phenomena of conscience have been ascribed to a special faculty*, which has been called by the learned, "The moral

* An Essay concerning Human Understanding, p. 36.

." Thus, by widening the sphere of sensation, they have at-
ted to dispose of the difficulties that beset the subject, but
utterly failed, having only changed the ground of the diffi-
without diminishing its potency. This theory is very im-
g. It stands before you dressed in philosophic garb. It is
unded by great names, who have defended it with great erudi-
"The moral sense." The words seem beautiful, and we
it our partiality for sayings like this; and deem it a great im-
ement on the Educational theory. Hutchinson, the author
e theory under consideration, and Locke, seem to have been
d in ascribing all our simple ideas to sensation. But the
physician of the north, dissatisfied with the great philosopher's
od of accounting for moral distinctions, by widening the do-
of sensation, and adding the moral sense, attempted to over-
his educational theory, and succeeded; but he failed to
lish his own. Let us look at the tendency of the doctrine of
ral sense. Had Locke foreseen the results to which some of
peculations would lead, he would have paused before publish-
hem to the world. Take an illustration. In distinguishing
een primary and secondary qualities, Locke asserts that
in, colour, taste and smell, have merely a sub-existence, though
tance has an objective reality." That is, pain, colour, taste
smell are only mental; they only exist in the mind. Bishop
eley admitted that pain, colour, taste and smell, were merely
al; but in extending this theory to what he considered
roper limits, he said, "Hardness, softness, weight, and the like
ities belonging to bodies are mental also; that is, they are ideas
e mind, consequently matter does not exist." Then followed
e, who carried idealism to its ultimate limits. He admitted
Locke was right, and Berkeley was right. Only the Bishop,
good divine, did not go far enough. He admitted the exis-
e of other spirits beside his own, though he did not perceive
. Of course they only existed in his own ideas: consequently,
are no spirits. The universe of matter and mind is merely an
egate of ideas. Very similar to this has been the result of
e's speculations on the subject of conscience. He says that
ience is the result of education, which is a conclusion, in per-
harmony with his sensational philosophy. Hutchinson goes
er and says that conscience is a moral sense. Hume takes
of Hutchinson's view, and pushing it to its ultimate result,
ces all moral distinctions to zero, and all virtue and vice to
sensation. So that virtue and vice are no longer to be re-
ed as qualities belonging to actions, but as the impressions of
se.

utchinson was right in recognising a moral faculty, had he only
equally happy in his definition and illustration of it. If by

a sense he had meant a perceptive and discriminating faculty, we would have felt disposed to accept his definition and endorse his sentiments, but we would have abandoned the word sense, as ambiguous and unfit to represent such an idea. Professor Haven says, "Of a sense, we are to understand that part of our constitution, which when affected from without, gives us certain sensations. Thus the sense of hearing, the sense of vision, the sense of taste and smell, &c. It is in this way that Hutchinson seems to have employed the term, and all his illustrations point in this direction." * That the Professor has not over-stated Hutchinson's views will appear evident from the admission of Dr. Brown, who has adopted his theory in a modified form. He says that "By Hutchinson it was asserted to be truly and strictly a sense, as much a sense as any of those which are the source of our external perceptions." † This he deplores on the same page, as the phrase, "moral sense," he considers as having had "a very unfortunate influence on the controversy as to the original moral differences of actions, from the false analogies which it cannot fail to suggest." We are not prepared to say with Dr. B. that the analogies it suggests are false, for if conscience be a sense, it should bear some resemblance to the other senses. But on examination it will be found that conscience lacks that precision which belongs to the other senses. The other senses are each the medium of their own particular class of sensations everywhere. Climate, colour, condition, education, training, and religion make no difference in the nature of the impression. Black is black, and white is white, sweet is sweet, and bitter is bitter, all the world over; and so of the other sensations. But this precision is wanting in the operations of the moral faculty, which leads us to conclude that it is not a sense. All men have some ideas of right and wrong, but there is great diversity in the application of those ideas. That which is applauded as a virtue in one country is condemned as a crime in another.

4th.—*The phenomena of conscience have been ascribed to the principle of association.*—This is the view advanced in the Article Metaphysics, in the fourth edition of the Encyclopædia Britannica. The author says, "That the first rudiments of the notions of right and wrong, and obligation, seem to be acquired by a child when he finds himself checked and controlled by superior power. At first he feels nothing but mere force, and consequently has no notion of any kind of restraint, but that of necessity. He finds he cannot have his will, and therefore he submits. Afterwards he attends to many circumstances, which distinguish the commands of a father or a master from those of any other person. Notions of reverence, love, esteem, and dependence, are connected with the idea of him

* The Moral Faculty.—Bibliotheca, No. 50. † Lectures on Ethics, p. 179.

who gives those commands; and by degrees the child experiences the peculiar advantages of filial subjection." Thus he follows the child, widening the sphere of its observation and experience, and gathering materials, "forming notions of moral right, and moral obligation, which are easily transferred from the commands of a parent to those of a magistrate, of God, and of conscience."* The author most evidently belongs to the sentimental school, and the theory to which he gives a scientific form is intended to explain "an emotive act."† However ingenious and plausible this explanation may seem to be, we cannot accept of it as satisfactory, as we think it fails to account for the whole phenomena of conscience.

(1st.) We take exception to the theory itself. The capital mistake lies in making conscience wholly a matter of sentiment and feeling; and resting it on the same ground as "the moral sense," it is open to the same objections. Is conscience a mere emotion, or a number of associated emotions, as Sir James Mackintosh would have us to believe it to be? If so, there can be no intelligent perception of one thing as right, and another as wrong, in an act of conscience, as we cannot ascribe such discriminating power to an emotion. There is evidently a want of harmony between his theory and the clear and intelligible manner in which he sets forth the supremacy of conscience. "No notion can be formed of the principle of reflection or conscience which does not comprehend judgment, direction, superintendency; authority over all other principles of action is a constituent part of the idea of conscience." We admit the correctness of this powerful statement, that "no notion can be formed of the principle of reflection or conscience which does not comprehend judgment, direction, superintendency"; but we feel no difficulty in forming a notion of an emotion which does not include these; indeed, there would be some difficulty in forming a notion of an emotion which did include them; therefore at this point the theory fails. But it fails still more signally in accounting for the origin of moral distinctions. It requires us to give up the notion that there is something called right and wrong as inherent qualities of actions, and to regard virtue and vice as merely relative; that is, an action as good or bad, according to its fitness to excite a pleasant or painful emotion. Says Sir James, "Though a fitness to excite approbation may be only a relation of objects to our susceptibility, yet the proposition, that all virtue is beneficial, is a proposition as absolute as any other within the range of our understanding." All that is here affirmed of an action as absolute is that it is beneficial, and on that account virtuous. So that the real teaching of Sir James is, that all beneficial acts are virtuous. Can we admit of this as true? Are we prepared to commit ourselves to all the con-

* Encyclopædia Britannica, Vol. XIII., p. 590. Fourth Edition.
† The Philosophy of Morals. By Alexander Smith, M.A. Vol I., p. 129.

sequences? Are beneficial and right interchangeable terms, and identical in their meaning? Does the word beneficial express a moral quality at all, any more than the word difficult or easy? He who holds that conscience is only an emotion, or a number of associated emotions, to be consistent, must hold that right and wrong only express the relation of actions to our susceptibility; but he who holds that conscience is a perceptive, intelligent faculty, which judges our moral actions, can consistently hold that there is something in actions themselves independent of their relation to our susceptibilities, which constitutes them right or wrong. "That there is something in morality that is absolute and immutable, that there is something right which could never be wrong, something wrong which never could be right; that the same actions which are right just now, must, if continuing in all respects the same, and performed under the same circumstances, be right at all times; that to pronounce them wrong would be false now, and always false, whatever might be the constitution, the feelings, or the judgment of the being who pronounced them so,—all this is what seems to me to lie absolutely beyond the reach of doubt or question." * The failure of this theory is still further seen when viewed in its relation to the order of the mind's operations in its moral judgments. The mind first perceives an action to be right or wrong, and passes judgment upon it, and then follows a pleasant or a disagreeable emotion. The perception originates the emotion, not the emotion the perception. But a belief in the very reverse of this is required by Sir James's theory. It is a pleasant or disagreeable emotion, that gives rise to the perception of an action as right or wrong. And thus all our actions are submitted to, and decided by the tribunal of our emotions. But if we mistake not the moral faculty is often exercised without feeling any emotion. A number of propositions like the following come before the moral faculty. "It is wrong to inflict pain on an innocent man; wrong to deprive him of his property; right to save his life when he is in danger of losing it." † Surely the moral faculty can determine that these are true propositions independent of any emotion. A thing is often perceived to be right without the existence of a wish to perform it, or even the possibility of performing it, therefore the perception must be anterior to the emotion.

(2nd.) But we take exception to the mode of illustrating this theory. The child is set before us as gathering up materials for moral distinctions, until ultimately he is capable of the exercise of what we call conscience. The child has not the faculty called conscience; but by a slow educational process, ultimately he becomes capable of observing moral distinctions. Here we have a repro-

* The Philosophy of Morals. By Alex. Smith, M.A. Vol. I., p. 27.
† Ibid, p. 117.

luction of the educational theory. The illustration employed by Sir James, is equally applicable to the theory of John Locke. The nursery is the school in which the first lessons on moral distinctions are taken, and it is the education thus given that is supposed to confer the moral faculty; which is false and absurd. If you heard a man shouting with admiration at the barbarous treatment of an innocent and upright man, but eulogising the act as virtuous and praiseworthy, you would pronounce him mad, or to be acting under the influence of a perverted and depraved moral faculty. But if Sir James's illustration be correct, then all that is wanted to bring you into perfect sympathy and harmony with him, and to lead you to regard his conduct as virtuous, is that you should have had a similar education. According to such teaching, virtue and vice are nothing in actions themselves, but only what they seem to us to be.

(3rd.) We take exception, also, to some of the results of this theory. We think that he who adopts this theory, ought to be prepared to accept of all that legitimately results from it, when it is pushed to its ultimate limits. There are only a few who would be willing to extend the theory of association to all the other faculties of the mind, and by one stroke sweep them all away, and lay upon themselves the necessity of accounting for the whole phenomena of mind by the theory of association of ideas. They must expunge from mental science all such words as imagination, memory, judgment, will, &c., as faculties of the mind; and introduce words to represent ideas differently associated. To this difficulty some have committed themselves, and have said much that is plausible, and much that is true of the association of ideas, in relation to the phenomena of mind. Yet, in despite of themselves, they are ever talking of mind as though it were possessed of a constitution, powers, faculties, capabilities, for perceiving, associating, comparing, arranging, and retaining ideas. It is an easy matter to see how one thought suggests another, and so to account for the recollection of many past events, but how any one can account for the whole phenomena of memory without admitting that the mind is possessed of such a faculty seems to us impossible. And as it is with memory, so it is with every other faculty and with conscience.

This theory places morals on a very precarious foundation. I am aware that its advocates assert that our moral determinations may be as fixed and unchangeable truth as are the doctrines of mathematics. But whoever thought of placing the doctrines of mathematics upon so slender a foundation as that of the relation of mathematical figures to our susceptibilities? so that a change in our constitution would produce a change in mathematical relations. Am I to believe that the equality of the angles of an

equilateral triangle is merely relative to my susceptibilities, and that a change in my constitution might make those equal angles unequal? No. There is something in the triangle itself which constitutes its angles equal; and were our constitution changed a thousand times, or were it even blotted out of being, that which constitutes the angles equal would still remain in the triangle. Such we conceive to be the solid and immutable foundation of mathematical science. Nor would morals be safe on a less solid and immutable foundation. However our surroundings, our circumstances and our motives may tend to deepen the guilt, or enhance the merit of an action, there is something in the action itself that constitutes it right or wrong; and as the action was capable of being contemplated before it was performed, it would have been right or wrong if we never had performed it.

5th. *The Phenomena of Conscience have been ascribed to the Judgment.* This view of the nature of conscience is less objectionable than those we have already considered, and much less dangerous in its tendency, on which accounts we feel less disposition to quarrel with it. Some great and good men have adopted and defended it. Among the foremost of these we must name Dr. Wardlaw, who identifies conscience and judgment, and represents the latter as including the whole phenomena of the former. "I have often, for my own part, in thinking of this subject, been at a loss to conceive what conscience can include in it beyond the exercise of the judgment in the particular department of morals."* "All that I would be understood to mean is, that there is no need for multiplying our faculties; and in the operations of conscience, when considered as the determiner of right and wrong, there is nothing more than an exercise of judgment upon our own conduct."† Here the Doctor states his views with his usual perspicuity. You are not left to guess at what he means. The determining faculty is said to be conscience, and that conscience is the judgment exercised on our own moral actions. Behind this view he entrenches himself, and defends his position with great courage and ability. His powerful logic cut to shreds many a flimsy argument brought against it: but while he successfully unfolded the utter weakness of the arguments of his opponents, he failed to render his own position impregnable. What is the true province of the judgment? We reply, not to originate ideas, but decide as to what class or category the ideas belong, which are presented for its determination. If conscience be "The exercise of the judgment, in the particular department of morals," it naturally follows that the process of the mind must be the same as in the formation of its other judgments. There must be, First, A simple act of perception; Secondly, An act of reasoning, by which it compares the action with known laws, rela-

* Christian Ethics, page 129. † Ibid, page 135.

tions and obligations; and, Thirdly, On the findings of reason, a verdict is pronounced by the judgment. The judgment is never exercised without the previous exercise of perception and reason. Why then call the judgment conscience, to the exclusion of those faculties which furnish the material for its exercise? Dr. Wardlaw's theory seems to fail here. Professor Wayland teaches that the office of conscience is threefold. "1st. It enables us to discover the moral quality of actions. 2nd. It impels us to do right, and avoid doing wrong. 3rd. It is a source of pleasure when we have done right, and of pain when we have done wrong."* We think with Wayland that the pleasure or pain arising from the contemplation of our own actions, and the shame and remorse consequent on a failure in our duties, are no mere exercise of the judgment, as its exercises on any other class of propositions is followed by no such emotions.

In prosecuting this enquiry we must keep in view the fact, that the judgment does not originate ideas, but decides as to what kind, class, and quality they belong. When we look upon a number of geometrical figures, our judgment pronounces this a square, that a rectangle, another a circle, &c.; but the judgment does not originate the idea of a square, a rectangle, or a circle. The judgment deals with that which is brought before it, assigning to each figure its proper place. If the judgment be incapable of originating a geometrical figure, how can it originate moral distinctions? And without moral distinctions, how can the judgment be exercised in "The particular department of morals?" "The operations of conscience," says Dr. Payne, "reach not beyond ourselves; the decisions of the judgment extend to others. My judgment pronounces the conduct of a friend (as well as my own) to be wrong; but conscience condemns myself only. The operations of conscience, do not, then, consist in an act of judgment, or it would not be confined to myself." If the judgment be capable of giving us the conviction of having acted improperly, it cannot give the dreadful feeling of self-condemnation. "So that," he adds, "if there be anything of emotion in an operation of conscience, the explanation of conscience given by Dr. Wardlaw and others, is most manifestly defective."†

It is truly interesting to observe how the arguments of two great men engaged in this controversy have tended to modify each other's sentiments, and led them to change their ground, and extend their theories. Dr. Wardlaw and Dr. Payne entered upon the controversy, the former asserting that the judgment is conscience, the latter, that the emotion of self-approbation and disapprobation is conscience. But before they closed the contest, the

* Elements of Moral Science, page 56.
† Elements of Mental and Moral Science, page 282.

arguments of Dr. Payne led Dr. Wardlaw to conceive that in addition to the verdict of the judgment, conscience might include "A certain susceptibility" of emotion, whilst the argument of Dr. Wardlaw led Dr. Payne to say, that in every exercise of the conscience there must be a decision of the judgment. Dr. Harris and others have thought to mend matters, by blending the opinions of the two great doctors, and building up a theory comprising both.

6th. *The Phenomena of Conscience have been ascribed to a distinct faculty of the mind.* A faculty is "That power of the mind or intellect which enables it to receive, revive, or modify perceptions; as the faculty of seeing, of hearing, of imagining, remembering, &c.; or in general the faculties may be called the powers or capacities of the mind."* It is by the exercise of those faculties that we become acquainted with the objects and phenomena around us. Thus we perceive, we remember, we reason, we judge of those objects. And if we discern any other quality either in the world of nature or the world of mind, it is because we have a faculty for it. The variety of ascertained qualities in the objects of nature is immense; yet there may be thousands of qualities in nature which we do not know and can never become acquainted with, simply because we are not endowed with faculties for discerning them. The lack of such faculties is a sufficient justification of our ignorance. If we had no eyes or ears, it would be excusable for not seeing or hearing; but having these faculties in a perfect state, we become responsible for their proper use. There is a world within us answering to the world without, and with some of its phenomena we are acquainted; and notwithstanding the vastness of the unknown in the world of mind, the known affords us sufficient data to warrant certain conclusions. We can observe moral distinctions, and have been in the habit of attributing a moral character to our thoughts, feelings, passions, desires, and actions from our childhood, which sufficiently indicates the existence of a moral faculty. We do not argue that this faculty is equally developed in strength, quickness and accuracy in every individual, any more than we would argue that memory, judgment, and will are equally developed in all. Notwithstanding all that has been said to the contrary, there is a multitude of instances in which there is found universal agreement in the verdict of the moral faculty. This agreement will be still more clearly seen when you take into account the emotions by which its decisions are succeeded.

That we do perceive moral distinctions is a settled question; but it remains for us to ask how are they perceived? Is it by the exercise of one faculty, or the combined exercise of several faculties? To this question Professor Wayland replies, "That this notion is

* Imperial Dictionary.

in its nature, simple and ultimate, and distinct from every other notion. Now if this be the case, it seems self-evident that we must have a distinct and separate faculty, to make us acquainted with the existence of this distinct and separate quality. This is the case in respect to all other distinct qualities; it is surely reasonable to suppose that it would be the case with this, unless some reason can be shown to the contrary."* "It is quite conceiveable," says Dr. M'Cosh, "that the mind might possess reason, and distinguish between the true and the false, and yet be incapable of distinguishing between virtue and vice. We are entitled, therefore, to mention that the drawing of moral distinctions is not comprehended in the simple exercise of reason. The conscience, in short, is a different faculty of the mind from the mere understanding. We must hold it to be simple and unresolvable, till we fall in with a successful decomposition of it into its elements. In the absence of any such decomposition, we hold that there are no simpler elements in the human mind which will yield us the idea of the morally good and evil, of moral obligation and guilt, of merit and demerit. Compound and decompound all other ideas as you please, associate them together as you may, they will never give us the ideas referred to, so peculiar and full of meaning, without a faculty implanted in the mind for this very purpose."† "There is a principle of reflection in men," says Butler, "by which they distinguish between, approve and disapprove of their own actions," and adds, "This principle is conscience, for this is the strict sense of the word, though sometimes it is used so as to take in more.‡ This high authority tells us further, "There is a superior principle of reflection or conscience in every man, which distinguishes between the internal principles of his heart, as well as his external actions, which passes judgment upon himself and upon them, pronounces determinately some actions to be in themselves just, right, good; others to be in themselves evil, wrong, unjust; which, without being consulted, without being advised with, magisterially exerts itself, and disapproves or condemns him, the doer of them, accordingly, and which, if not forcibly stopped, naturally and always, of course, goes on to anticipate a higher and more effectual sentence which shall hereafter second and affirm its own."§ In these quotations we find a clear, simple, rational answer to the foregoing question. Moral distinctions are observed by a faculty planted in our nature by the Author of our being. This faculty of the mind requires an opportunity for the development of itself; nevertheless, it is as natural and spontaneous as any other of our instinctive impulses or mental attributes; and affords us by far the most rational account of the origin of moral distinction.

* Elements of Moral Science, p. 33. † The Method of Divine Government, p. 291.
‡ Human Nature. Sermon 1st. § Ibid., Sermon 2nd.

Although the Bible was never intended to teach moral scien systematically, yet the elements of all correct moral science are t be found in its pages. It assumes what poor short-sighted mortal would like to prove, and proceeds upon the assumption. It as sumes that man is possessed of a faculty called conscience, and al its teachings are in harmony with this assumption; so that, s far as we can see, every passage of this marvellous book can b interpreted in its true sense in harmony with the assumption re ferred to, *i.e.*, that man is possessed of a distinct moral faculty, which we call conscience. R. S.

Art. VII.—THE THREE EPOCHS.

SCARCELY had the waters of the deluge subsided, tha God's descriminative and elective purpose was manifested i investing Shem, the eldest of Noah's three sons, with superio dignity and honour. He was called from amongst his brethren, an separated to a holy service. His sire, under the spirit of inspira tion, predicted the pre-eminence of his seed—"Blessed be the Lor God of Shem, and Canaan shall be his servant; God shall enlarg Japheth, and he shall dwell in the tents of Shem." After the ar was vacated, and the promise of God was ratified to the Noachi family, the command was given, "Be ye fruitful, and multiply bring forth abundantly in the earth, and multiply therein." Thi injunction was soon disregarded; the flood had lost its admonitor influence, and the impious design was formed and applauded—"G to, let us build us a city, and a tower whose top may reach unt heaven, and let us make us a name, lest we be scattered abroa upon the face of the whole earth." Gradually, the primitive doc trines of religion became submerged beneath the rising floods o immorality and superstition. Job, in Ur of the Chaldees, Abra in Canaan, and Lot, in Sodom, were almost the only families tha reproved the surrounding idolatry, and worshipped the One tru God. In Egypt, however, the faint rays of a coming dawn a peared. This nation was founded by Mizraim, and far outstripp existing monarchies in the largeness of its possessions, in the vas ness of its resources, in the splendour of its kings, in the magnif cence of its edifices, and in the extent and accuracy of its learnin Some people regard the migration to Egypt in a very serious ligh It looks to them as though Jacob's family were going thither find a dungeon and a grave. They imagine that it was a jud ment from God, that the seventy souls should leave the ri pasture grounds of Palestine to toil and drudge in the brick-fiel of Egypt. We look at this matter from quite another stand-poin There was a political as well as a religious necessity that Isra

should sojourn in the land of Mizraim. They were few in number; they were continually being dispossessed of their tillage and pasturage by the rapacious Canaanite; they were ill able to cope with their powerful and dishonest neighbours. A famine occurred. The trees of the field yield no fruit. The herbage is withered. The watering places are dried up. There is dearth of bread. Some years previous Joseph was sold into Egypt, where, by a marvellous concurrence of circumstances, he rose to great power, and became the almoner of the nation. Through the generosity of Pharaoh, the patriarch Jacob and his sons went down to Egypt to find shelter from the famine, to enjoy protection from the Philistine hordes, to receive that discipline which was to qualify them for independent national existence, and to fit them for their great religious calling. As Egypt was the most "opulent and tasteful, the most inventive and learned, the most commercial and enterprising" of nations, it was desirable that the Egyptian intellect should be illumined by Divine truth; that her character, her genius, her trade, her far-reaching possessions, should be moulded and directed by the Hebrew religion. Joseph's exaltation was not simply to provide for the temporalities of his family. There was a higher end to subserve. He came in daily contact with royalty. Pharaoh's signet, and chain, and robe, were not too costly or sumptuous for the shepherd boy to wear. He married "Asenath, the daughter of Poti-pherah, priest of On," and by that alliance he was probably initiated into all the mysteries of the city of the Sun. And who can say how far the existing idolatry was modified by Joseph's position and example? Look again at Moses; he was brought up and acknowledged as the son of Pharaoh's daughter. Doubtless that relationship gave him influence over the dominant hierarchy. To him the keen subtleties and vulgar superstitions of the astrologists were repulsive. The guild and pomp of royalty had no charms for his lofty spirit. Those sublime truths which he had read in archaic documents, which he had caught from the devout lips of his maternal parent, or which he had heard from traditional recitations, preserved him from the follies and vices of the priestly castes. Although the Israelites were 215 years in Egypt, no less a period would suffice. A politico-religious system was about to be established, but the elements were wanting. A nation was to be formed, but the people were not ready for political unity. Their enfranchisement must be effected, but they were not sufficiently prepared to possess and to exercise political power; they must remain in bondage; their leader must live under the shadow of the throne, and have access to the cabinet of kings; Moses must mix with the nobles, the priests, and the serfs; he must understand the elements of political science, and the art of governing. By coming in contact with the statesmen, the warriors, the scholars, and

artists of his day, he would be the better qualified to organi govern a people whose life-long hardships had broken their s or inflamed them to desperation. The very servitude to wh Israelites were reduced had its purposes. It used them to the some exercise of manual labour; it accustomed them to sul authority; it gave them an insight into the differences of civ it rendered them familiar with many useful arts, and made passionately anxious to secure their independence. The dis which they received in the work of irrigation, and in the co tion of buildings and fortresses, rendered them more able t cities, and to carry out all the purposes of national life. manner were the Jews educated for the reception of that tution which was to be the peculiarity and the glory of the of Israel. From the mount of fire they received political zation; from the hoary head of Sinai that ritual was given contained the fundamentals of the "new and better cove Judaism with its "divers washings and carnal ordinance better than the best religious systems then extant. To it indebted for an account of the creation. By it authentic rec Egypt and Babylon have been preserved. In its bosom the oracles" safely reposed, and from its ashes has sprung our our glorious, our Divine Christianity.

II. The Jewish Theocracy may be said to have attain zenith of its magnificence during the reign of Solomon. Af division of the kingdom the golden age of Hebrew lit began to wane, and the silver age was ushered in at the ret the captivity. The surrounding nations devoted themsel military science, and expended their resources in offensi defensive wars. Israel was made tributary to the victorio querors, and subjected to ruinous exactions. The national c ter degenerated. Religion was almost forgotten in foreig intestine struggles. The schools of the prophets were de the sacred oracle was dumb; the Urim and Thummim had its responses: the voice of the ancient seers, which had on the mountains and in the palaces of Israel, grew fai feeble. The spirit of inspiration subsided till it finally cease the prophetic line terminated in Malachi. During this pe religious degeneracy, light sprang up in the Grecian pen The siege of Troy was immortalised by an immortal bard. A and Ulysses were sung of in loftiest strains. The manne courage, the magnanimity of that untutored era were embal heroic verse. The Grecian mind struggled after freedo loftiness of thought. Having freed themselves from the I domination, the states of Greece gave themselves up to intel pursuits. Soon a marked improvement was visible. The sc and fragmentary knowledge which then existed was digeste

ıged. Science began to assume a systematic form. The of art were evolved and applied to practical purposes. Homer, ɔd, and Sappho were her poets. Æschylus, Sophocles, and pides were her tragedians. Plato, Aristotle, and Socrates her philosophers; whilst Herodotus, Thucydides, and Xeno- were her renowned historians. The Romans subverted the ies of Greece, and almost quenched the fires of her genius. was their god; to him would they offer sacrifice. Around ar would they rally. His standard would they follow to victory death. Much rather would they fight than study. Sooner l they wrestle in the gymnasium than catch the inspirations ıpollo. A few illustrious names preserved the honour and ined the intellectual history of Latium. Prior to the Christian poetry, painting, statuary, and mathematics attained their lian. The subtle reasonings of the dialecticians awakened and ɔlined the slumbering faculties, and prepared the mind to grasp more thoroughness the sublime verities of the Gospel. ols and academies sprang up everywhere. The art of gling was in high repute. The harp of the Muses also was g to its highest pitch. In classic lands nearly every foot of vas sanctified by the footprints of genius, whilst every city was ɔd with the triumphs of art. In this conflict between bar- m and civilisation the Scripture version of the Seventy played ıean part. To the Gentile world the Bible was almost a d book. But when men were reaching after a nobler and ır life, the Old Testament was translated into Greek. The uagint opened up stores of spiritual and intellectual wealth, ɔd with it all that was good and ennobling in the current sophy, pointed the devout mind to a loftier destiny, and created versal expectancy for the advent of some wondrous deliverer. Augustan age set in. Victorious garlands, subjugated kings, mmense treasure poured into Rome. The Roman name was d in every clime. The sceptre of Cæsar commanded world- respect. All peoples felt the coming of a crisis—a religious . When the new moon is to be seen, but a part of her disc is e at first. It rises for a little, casts upon the earth a few r rays, and then sets in profoundest night. So was it with light which the Grecian and Roman literature shed upon a hted world. At best, it was pale and flickering, and ready pire. The mists of barbaric ignorance, and the still denser s of war and oppression, of luxury and licentiousness, were to envelope the world in more than Egyptian darkness. But ıe juncture the Star of Bethlehem arose. The Desire of all ns came. In the fulness of the time God sent forth his Son to light to lighten the Gentiles, and to be the glory of his e Israel. As these lesser lights began to fade, the Sun of

Righteousness arose, and filled the world with the light of truth and the warmth of love. In one grand focus Christianity gathered up those scintillations which flashed athwart the awful void, and reflected them with greater brilliancy, and scattered them through out a wider range.

III. In tracing the origin of Protestantism we find the recurrence of similar phenomena as those which preceded the rise of Judaism and the birth of Christianity, viz., a period of intense darkness succeeded by scientific discovery and the diffusion of literature To verify this historic coincidence, we have but to revert to the early centuries of the Christian era. The Roman empire fell a prey to its own internal weakness, and to the incursions of the barbarous Goths. Constantine's elevation of the Christian religion to opulence and honour, hindered its spiritual development, and impeded its moral progress. Pagan rites became mixed with its pure forms of worship; and numberless mummeries were introduced into its ritual. Whilst the western empire was split up amongst its northern invaders, the eastern empire was torn with division and usurpation. Mahommed appeared in Arabia, unfurled the Crescent and pushed his conquests with amazing rapidity and success. The Saracen domination spread desolation everywhere. Christianity was threatened with destruction. Literature was in danger of perishing. Everything yielded to Arab fanaticism and impetuosity. The magnificent library at Alexandria was reduced to ashes by Omar; and the lives and liberties of Europe lay at the mercy of the scimitar. And now the reign of darkness began. Royal despotism, priestly licentiousness, and vulgar superstitions were in the ascendant. Spiritual gloom settled down upon the nations The succeeding centuries may well be denominated the "dark ages." In Arabia, however, light faintly glimmered. Bagdad became famous for its learning. Astronomy, philosophy, medicine, and mathematics were successfully cultivated. The torch of science once more lit up the mental horizon. By means of the mariner's compass vessels boldly ventured into unknown seas, and returned with the treasures of distant lands. Through the kindness of a royal lady, who pawned her jewels to fit out the expedition Columbus discovered the American continent. The whole of Europe seemed quickened to new life. The progress of science the cultivation of letters, and the discovery of the new world tended to arouse the slumbering nations, and to prepare the way for a revival of primitive Christianity. In England events ripened fast. The Tudor dynasty was firmly enthroned. Henry VII united in his person the houses of York and Lancaster, and thus terminated the Wars of the Roses. The British empire was rising to independence, whilst the power of the Roman pontiff was losing *its hold* on sovereign and subject. Already John Huss, of Bohemia

and Jerome, of Prague, preached a purer faith, and defied the thunders of the Vatican. Already the piety, the writings, and the preaching of Wycliffe condemned the scandals of the clergy, questioned the Pope's infallibility, and elicited the indignation of Rome. But one thing was yet wanting, and without it the Reformation could only have been local and spasmodic, and that was the art of printing. God put it into the mind of John Guttenberg to form movable wooden types. Various improvements were made upon the original: and as if to dignify the invention, the first book printed with metal type was the Vulgate Bible at Mentz, 1450. The chief honour of our glorious Protestantism was reserved for the monk of Erfurth. It is not necessary to detail the particulars of that remarkable man—his painful macerations, his deep penances, his frequent confessions, his inward conflicts, and his final realisation of true spiritual life by faith in Christ: suffice it to say, that the immoralities of the priests and the sale of indulgences vexed his righteous soul, and led him to fasten his famous theses to the church door at Wittemberg, to protest against the vices and errors of the Papacy, to confront the illustrious Diet of Worms, and to originate a religious awakening whose influence will extend throughout all time, and reach to all lands. Germany was permeated with the true leaven; Zwingle aroused Switzerland; Calvin preached the Gospel in France; and John Knox spread evangelical truth throughout the length and breadth of Scotland. The rupture between his Holiness the Pope and Henry VIII. respecting Catharine's divorce facilitated the Reformation in England. Wolsey was deposed. The allegiance to Rome was renounced, and the sovereign constituted himself the head of the Anglican church. Many tried to crush the infant cause, but it was established by Elizabeth, and continues the supreme ecclesiastical power in these realms.

BRIEF NOTICES OF BOOKS.

The Gipsies: being a brief account of their History, Origin, Capabilities, Manners and Customs, with Suggestions for the Reformation and Conversion of the English Gipsies. By HENRY WOODCOCK, author of "Popery Unmasked." London: W. Lister. Gravesend: The Author, 8, Sheppy Place.

THIS book furnishes an additional illustration of the old aphorism, that "facts are stronger than fiction." In reading many of the stories of the gipsy race here recounted, we can scarcely rid ourselves of the impression that we are treading the regions of romance. And yet the author is no romancist; weaving gossamer tales of fancy is not in his line; he is a dealer in facts; his mind is sober and unimaginative; his style is plain and simple almost to a fault: nevertheless, while this book of his supplies abundance of material of sufficient weight and importance to engage the attention of the thoughtful philosopher and of the serious Christian, it is at the same time preeminently calculated to charm the imagination and to interest the feelings of general readers.

Words to the Wise on Church and Dissent. By JONATHAN DALGLISH, Primitive Methodist minister, Norwich. Third Thousand. London: W. Lister.

A MUCH enlarged and improved edition of a work which we now, for the second time, commend to the favourable regard of our readers. The unscriptural constitution, the practical abuses and the pernicious influence of the Church of England, as a state Establishment, are set forth in a clear, trenchant and manly style.

The Right Sort of Stuff to make a Man, and the Right Sort of Stuff to make a Woman. By the REV. ALEX. M'KECHNIE. Fifth Edition.

By the same author, *Sugar-Candy for Spoiled Husbands;* or, the Wife at Home.

Sugar Plums for Big Babies. London: W. Lister. Bingley: J. Harrison and Son.

APART from the question whether the titles to these tractates are in good or bad taste, the tractates themselves abound with useful lessons in reference to home-life, and are well-fitted to arrest the attention, excite the interest, and improve the character and condition of the working classes.

THE

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AMBASSADOR:

A QUARTERLY REVIEW,

AND

JOURNAL OF THEOLOGICAL LITERATURE.

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THE

CHRISTIAN AMBASSADOR

ON PROVIDENCE.

WAYSIDE JOTTINGS.

THE events and circumstances of human life are so varied and complicated, and men have accustomed themselves to account for them upon such a variety of hypotheses, that it would be vain for us to attempt to lay down a rule by which to account for and explain the strange events which occur within the narrow circle of individual human life.

In many instances causes operate in the production of consequences, in a manner so natural and so entirely consistent with reason, that we cannot fail to trace the operation of a law, which some have assumed to be the sole law, in the regulation of human actions and their consequences, a law which may be expressed in the language of the Apostle, "Whatsoever a man soweth that shall he also reap." But there are again to be found many events in human histories which seem to stand out in contradiction to that law, regarding it as a first principle of God's moral government. "The diligent hand maketh rich," says the wise man; and the words are handed down to us as words inspired. And yet how many instances have we present to our minds in which the most diligent and untiring application has failed to secure more than a mere subsistence from day to day. And we have also many instances of another character, where the results of years of diligent labour have been suddenly swept away by some unforeseen calamity, leaving the most provident in enfeebled old age in a state of poverty and want.

It would seem, therefore, that we may sometimes sow and yet not reap the harvest which general opinion would pronounce to be natural to the seed we have sown; and that we may sometimes reap that which no human scrutiny or calculation can trace as the natural result of our sowing. To what arbitrary influence, then, shall we attribute those apparent contradictions which sometimes present themselves to our minds when we closely study

the present lot of men? To chance, says the sceptic. But what is chance? The sceptic's god, a being so remarkable as to put all the divinities of ancient story into the shade. Chance! absolutely nothing, yet having supreme control over all things. Not a being, yet originating and sustaining all being. Without life, yet continually creating and sustaining life. Truly he must be a philosopher indeed who can comprehend such mysteries of absolute nothingness, developing itself in the manifestation of a wisdom no less than omniscient, and in the exercise of a power equalled only, and not surpassed, by Omnipotence itself. Less philosophic minds, while dissenting from this theory, have propounded another, the speciality of which is, that while it recognises the manifestation of a wisdom which is omniscient, and the exercise of a power which is omnipotent, recognises them merely as the attributes of a living God, whose power and love are the secret springs of that providence which, whether seen or unseen, marks or guides the strangely involved and circuitous course of human events.

When, therefore, we enter upon a question having so important a bearing upon human affairs as the question of Divine Providence, we wish it to be distinctly understood that we enter upon it rather as a subject of practical inquiry than of speculative curiosity. The doctrine of Divine Providence, especially the doctrine of a Special Providence, seems sometimes to be associated in our minds with the idea of miraculous results from causes which are contrary to the established laws of nature. And if we carefully peruse the pages of human histories it is very probable that we may find sufficient evidence to warrant a belief that God sometimes sees fit to work out certain purposes, independent of those general laws which are the general exponents of his character and will.

It must, however, be remembered that our acquaintance with the laws and principles of nature is of the most limited character. And when we also bear in mind that a law so universal, and, now that it is somewhat understood, so evident, as that of gravitation, remained an undiscovered secret, until Newton, from the simple circumstance of a falling apple, evolved the truth, that its fall was the result of a law, which, in its wider operations binds the planet to the sun, and holds the sun in its course, and controls and governs the journeyings of all the mighty moving universe of God, it will be clear that a more intimate acquaintance with the operations of nature may enable us to trace and to understand certain results, for which we cannot at present account, and the laws from the natural operation of which they spring.

The plagues with which God visited Egypt, previous to the departure of the Israelites, are generally regarded as instances in which he accomplished his purposes independently of the agency of the laws of nature, or were, what we term, special interpositions of

providence. It may be argued that those plagues were the natural results of natural causes not then understood, and not since explained, because circumstances equally remarkable have been clearly traced to their natural sources. Without calling in question the correctness of the premise, so far as individual circumstances are concerned, it may be safely assumed that such a combination of terrible calamities has never yet fallen upon a people, and been traceable to natural causes. But admitting each of those fearful visitations to be traceable to, and the results of, natural laws, there is still a sufficient speciality in them to justify us in regarding them even as the understood results of explained causes, as remarkable interpositions of a watchful providence, and signal visitations of outraged justice.

The idea which very generally prevails, that results which are contrary to the laws of nature are necessary to sustain the doctrine of Divine Providence, is manifestly an error, arising out of ignorance and misconception. It is not one whit more marvellous, as a result of the divine will, that Elijah should be fed by the ravens, than that the millions of human beings in the world should from day to day be supplied with the necessaries of life.

The laws which regulate and govern the germination of seed and the growth of plants, through the means of which the daily wants of man and the beasts of the earth are continually supplied, are simply operations of the divine will, so uniform and unchanging since the day of creation that we have come to regard them and to speak of them, in our ignorance, it may be, rather than in our wisdom, as fixed laws of nature. But those very terms imply another idea, which we are apt to lose sight of, namely, that those laws are not in themselves either material or vital forces, creating or destroying, by an independent energy of their own, but simply methods of operation, in accordance with which a Being of infinite intelligence and infinite power carries out his purposes in the government of his moral and material universe.

To us the budding and blooming of spring and the ripening of autumn are divested of the marvellous, from the fact of their constant and certain repetition from year to year. But when we are told of a man having been fed by ravens, and of a multitude having been preserved from starvation by manna sent to them direct from heaven, there is something in such facts contrary to all our experience, and we speak of them distinctively, as the putting forth of the power of God for a purpose necessary to the well-being of those over whom he watches and for whom he especially cares.

The theory of a General Providence, we may safely take for granted, is accepted by every Christian. That the ordinary necessities of man are liberally provided for is a patent, every-day fact, of which every man's daily experience will assure him, whether

he accept or whether he reject the verities of the Christian religion. The fool who says in his heart "there is no God," knows this, though his confession of it may be wrapped in atheistic or pantheistic phraseology, and knows, too, that to dispute it would be an indication of complete mental imbecility. The doctrine of a General Providence, therefore, regarded as a Christian doctrine, is something more than a mere theory having reference to results. Of the fact accomplished in the daily supplying of the daily wants of mankind, sceptics and Christians are equally and severally cognizant. The difference of opinion is in reference to the means by which the fact is accomplished. The infidel tells us, that it follows as a natural result from the influences and operations of the laws of nature; and so far we agree with him. But when he tells us that these laws have a power inherent in themselves, that they are not the mandate of any lawgiver, that they are subject to no control except their own operating and opposing forces, we challenge the correctness of his theory; and though our challenge has been assailed with hosts of assertions, it has never yet been fairly taken up and answered with proof. The Christian says, that the laws of nature have been framed and established by an infinitely wise God, that they are the mandates of his will, the medium through which he exercises his power, and momentarily subject to his control; that all blessings which they supply are his beneficent gifts, that he is the general provider for all his creatures, and that by the power of his own will he controls, guides, and governs, for the accomplishment of his purposes, the actions of men, the affairs of nations, and the destinies of the world.

But is there a Special Providence? Is it consistent with the logic of known facts to believe, or to suppose, that there are in the economy of good moral government special provisions for special needs, or positive interferances with the known laws or developments of nature having a direct bearing upon the interest and happiness of individuals or communities? As we have before intimated, our knowledge of the laws of nature is so limited that it would be impossible for us to determine, with the certainty of actual demonstration, what is contrary to natural law. If we base our opinions upon our present knowledge of things it is possible that we may regard as a contradiction to nature that which the discoveries of the next few years may demonstrate to be one of the most inevitable results of one of her simplest, though at present unknown, principles.

To the Christian mind, however, the doctrine of a Superintending Providence does not rest upon any foundation so uncertain as the supposition that nothing is providential which is not a result of supernatural interference with the common order of things. He has been taught to believe that the God whom he worships, and

on the strength of whose right arm he rests, is omniscient, ing the end from the beginning, and tracing through all eir intricate labyrinths causes and effects, operating forces, d consequent results, beginning before the day-spring of ne, and stretching to that eternity into whose unfathomable ges time shall at last merge its years and epochs. It may be, erefore, that in his wisdom he has provided beforehand for ese contingences, so called, which so often arise in human airs. Should it, therefore, be clearly shown that the ravens re prompted only by their natural instinct when they carried od to Elijah, and that the supply of manna to the Israelites in e wilderness was a result of, or plainly traceable to, natural law, the distilling dew or the falling rain, it would not interfere in e slightest possible degree with the Christian's faith in the special re and providence of God. For what matters it to him, if he ceive the blessing, whether it come to him through the visible annels of know law or through the supernatural agency of that mipotence from which the laws of nature have each and all ceived their delegated power.

It is necessary, in order to a right understanding of the subject, that should bear in mind another fact, namely, that many of those ents which happen to us, seemingly from their unaccountable char-ter, as the results of an over-ruling providence, cannot in themselves said to be blessings at all; and many of those occurrences which e manifestly and unmistakeably blessings are intimately connected th, and actually arise out of, our bitterest experiences and severest ials. In the face of such a fact, how is it possible that we can, with y show of consistency, insist upon the theory of a Beneficent ovidence? For what great love can there be in first surround-g a man with difficulties and dangers, and then bringing him fely out of them? in first threatening him with starvation, and en in the very last extremity supplying his wants? If it was a erciful providence by which the children of Israel were rescued om the tyranny of Egypt, in how much higher a sense would it ve been such had they been saved from all those years of suffer-g through which they had passed? If the succour afforded to eir starving multitudes in the wilderness, when they were fed th manna, was an instance of providential care, why was it that at same care was not exercised to prevent those pressing necessi-s which called for such a departure from the natural order of ings? In speaking of the watchful care and goodness of God to n, the Psalmist, with evident thankfulness says, "He helped ." But he prefaces that statement with another, suggestive of er thoughts, "I was brought low, and he helped me." Facts e these very naturally suggest to our minds the thought that

there is something either very contradictory or very mysterious about the economy of Divine Providence. Which of the two may we suppose it to be? In reference to the God of providence, the words of inspiration are most emphatic, declaring that "with him is no variableness nor shadow of turning." If this be true, he cannot contradict his words by his ways, nor act at one time in a manner inconsistent with his actions at another. If "order is heaven's first law," we may justly assume that it is as applicable to the method of his moral administration as to the principles upon which he governs his physical universe. If we apply ourselves to study the objects and designs of Divine Providence, it is likely that we shall meet with mysteries far too profound for our limited intellect to fathom. It would be a marvel indeed if the finite could measure the Infinite, and if the objects and purposes of the Deity could be known by an appeal to those standards by which the motives and designs of human actions are ascertained.

A knowledge of certain facts will, however, assist us very greatly in reconciling some of the apparent contradictions we meet with in the economy of human life.

A correct knowledge of ourselves and our relations to God and to each other will not unfrequently enable us to perceive a wise and good purpose in those dispensations which seem to promise nothing but hopeless and life-long sorrow. At present we are being instructed and educated for the future; and such is the blindness of our hearts and the perverseness of our wills, that we often need to be dealt with in a manner which carries with it the appearance of undue harshness and severity. Our self-sufficience and pride, our love of the world, and our growing attachment to its follies, our forgetfulness of God and the natural tendency of our hearts to depart from him, need to be constantly restrained and checked; and means not the most gentle are necessary to do this effectually. If we bear this in mind, it will frequently help us to solve many mysteries which perplex us in our own experience by showing us how necessary is the process of "bringing low," to enable us rightly to appreciate the help which may afterwards be afforded; and then we shall ourselves be able to mingle our heart-felt gratitude with that of the Psalmist, when with him we can thankfully say, "I was brought low, and he helped me."

The promises of the Bible have about them a remarkable definiteness and distinctness, as though intended to fortify the believer against the many doubts which so often intrude their disquieting influences upon his mind. What can be more plain and distinct than the assurance that "all things work together for good to them that love God." The terms of that declaration are surely sufficiently clear. If words have any certain meaning, the meaning of those words cannot be mistaken. "Them that love God" are the subject

of the assurance, without any other qualification or distinction. "All things work together for good" is the plain and unequivocal assurance in reference to them. But how can this be true, inquires a doubting disputant, since many things do not work together for their good, but rather tend to their disadvantage and unhappiness? Do they? then the words are false and deceiving. "All things," include everything, and if everything in the "all things" is not promotive of good to "them that love God," the words, as a declaration of providential watchfulness and care, are mere worthless and empty sounds.

What shall we say of the trials and cares which bear with such an oppressive power upon many of those whose confidence is in God and whose desire is to serve him? Let us take the case of Joseph, for example. He is a stranger in a strange land; there, too, under circumstances eminently calculated to shake his confidence in the sleepless watchfulness and unceasing care of God and to destroy his faith in the humanity of man. A favoured son of an imprudently fond father, he suddenly finds himself transferred by the jealousy and treachery of his brothers from the care of home to the charge of a band of trading Ishmaelites, to be dealt with as a piece of merchandise. He is sold by them to Potiphar, in whose home he conducts himself with such diligence and fidelity that his master gives the management of his whole household to him. He himself taking no note of what came in or what went out, trusted all to the care and honesty of Joseph, his slave. While in this position of trust Joseph was tempted and entreated to commit a great sin; but he repelled the tempter with the question which his honourable virtue has rendered ever memorable: "How can I do this great wickedness and sin against God?" Sin against God, indeed; what was he or his deeds to God? What care or thought had the Almighty for him, that he need be so solicitous to please him? what? See in what a providential manner he has been raised from the humble position he occupied when first he entered the house of Potiphar, an unknown and friendless slave, to his present position of honour and trust. A marvellously kind providence, forsooth, it was which, to give him this honour, had taken him rudely from the hearth whose light and joy he was, and from the home of which he was the cherished idol, and sent him, an unwilling wanderer, to a strange and distant land. What a perfect healing it would be to his sorrowing soul, yearning for the freedom and affection of home, to know that his honour and worth were appreciated, and that he was a trusted and valued—*slave!* But let us follow him a little further. The base woman, whose solicitations he had rejected, seeing that he was proof against her wicked wiles, now determined to be revenged upon him, by charging him with attempting the very crime he had refused to commit. The anger

of his master, as might be supposed, was great when he was informed of the baseness and perfidy of the man he had trusted so implicitely, and whose shame and crime were therefore the greater; and he determines to punish him as he deserves.

But there is a providence which watches over the good man and protects him from evil; which, while visiting with signal punishment the sin of the guilty, protects the virtuous from harm. And this is surely an occasion which calls for its prompt interference, to vindicate the character so basely maligned and to save Joseph from the consequence of a crime of which he is accused, but of which he is guiltless. How is it exercised? The honoured and respected Joseph is cast into prison, dishonoured and despised. His fair fame is tarnished by the suspicion of having attempted the foul stain; and that, too, under circumstances which tended to aggravate its nature. Not a voice save his own asserts his innocence, and perhaps scarce a heart, save his own and that of his heartless persecutor, but believes him guilty. And under that foul suspicion he passes years in prison, apparently unobserved and unaided by the God he served.

The time comes, however, when circumstances change with him, and when it would seem as though the God of providence was vindicating his own character, for almost as sudden and unexpected as was his fall comes his promotion, and he is taken from the prison and transferred to the palace, and the Hebrew slave becomes the appointed governor of Egypt and the lord of her lords.

Supposing that the purpose of God was to bring Joseph from his home and to make him the instrument in saving Egypt from famine, how is it reconcilable with his revealed character that, having infinite resources at his command, he should subject his chosen instrument to such needless humiliations and afflictions when he could by other means have accomplished his purposes? Were they needless humiliations which Joseph suffered? or was it not rather a discipline of trial, necessary to qualify him for the weighty responsibilities and high honours he would have to bear? A little hard, matter-of-fact experience in the rough usage of the world was necessary to teach him what wrongs and injustice calumny and power could inflict upon the innocent, and that honour and truth might abide in the heart which outward appearances would sometimes indicate as the dwelling of unmittigated evil. And we can easily conceive how necessary it would be for one called to fill such an office, invested with so much power, which might be made to serve the purposes of a most oppressive tyranny, or to promote the ends of justice in a high degree, to have learned himself those lessons which his experience was so eminently calculated to teach him.

Admitting that a certain discipline was necessary to qualify

h for the great purpose before him, why should his father be
:t to so much sorrow? why should Jacob be permitted to
ı for his lost son when that son was still living, and, though
g through sorrow and affliction which surrounded him with a
ı as dense as the shadow of death itself, was still destined to
the old man's heart in his last years and to repay him for all
fection and love by filial tenderness and unceasing care when,
. to the highest dignities which Egypt could offer, he was in a
on to render substantial help to his family and in many ways
ten down the sorrows and trials incident to the declining days
l age, now they had overtaken Jacob? The question is
ntly suggestive, and may, perhaps, open up to us a train of
ht which may help us to understand some of those mysteries
ivine Providence of which we have been speaking. The
nts connected with Joseph's life seem to show us, that in the
my of Divine Providence men are dealt with upon those
ples of mutual dependence and mutual interest laid down in
eclaration that "none of us liveth to himself." We are apt
get that while we have a distinct individual existence and
on, from the obligations and responsibilities of which no
of collective influence or collective responsibility can possibly
s, we are at the same time members of the great universal
erhood of man, bound by the ties and obligations of brother-
to all the past and to all the future generations of men, who
found, since the day of creation, and who shall find, until
ime when men shall cease to multiply upon the earth, a
orary home and a momentary resting place amidst the shifting
and oppressive cares of this changeful and sorrow-burdened
. And to our position as integral elements in the collective
unity of universal man will be traced the most weighty and
n responsibilities which devolve upon us.

is not unreasonable, therefore, to suppose that the circum-
s of our individual lives may be ordered and influenced with
to the general weal of the whole family of which we are the
dual members. Always bearing in mind that while the more we
ate an acquaintance with ourselves the more necessary do we
any of our individual trials to be to us, we may, at the same
safely assume that some of those calamitous circumstances,
ı our utmost vigilance has failed to avert, may have a reference
hers as well as to ourselves; and our consequent sorrow and
ing may be a part of those obligations arising out of our
on in the social community. The object of all humane
s to secure the general good and interest of those who are the
ts of them. And this result is often sought at a serious cost
lividuals. When the laws of a community are framed for the
se of protecting or promoting the interests of merely a class,

to the disadvantage of the whole, they become unjust; and the ruler who permits such an injustice to be done to his subjects, instead of being (as he ought to be), the father of his people, is a tyrant and an oppressor. The principles upon which the wisest legislators have framed their laws testify to the fact, that to secure the greatest possible good to the general community at the least possible sacrifice to individuals is the highest and most commendable object of all good governments. May we not suppose that such is the design in the moral government of God, and that some of those hours of darkness which the people of God are called to pass through in silent sadness or sorrowful lamentation are destined to be the harbingers of a day glorious in its brightness and sublime in its benefits to others. How many a Joseph has there been since the days of Joseph, passing through heart-breaking trials and soul crushing sorrow as a means of preparation for some future mission the object of which has been to benefit largely succeeding generations.

But it may be said that there is necessarily such a difference between the nature of God's moral government and the administration of all human lawgivers as to make a comparison between the two of no value. We refer to the principles of human law for the purpose of showing what has been the almost universal opinion as to what is the first and highest object of law; and if the dispensations of Divine Providence indicate that the same object is one of the purposes contemplated by the Ruler of the universe, we cannot but admit the justice of the administration, even though we may ourselves be called to suffer in the carrying out of some of its arrangements. Human lawgivers have to deal with a state of things the nature of which they have no power to change; and necessity is laid upon them to promulgate restrictive measures to prevent in some degree the crime and misery, the secret springs of which it is impossible for them to purify. God, as the Lord and Ruler of all, in the administration of his government deals with a state of things which in his omniscience he had the wisdom to foresee, and which in his omnipotence he had the power to prevent; and the question may be suggested, why is not God's providence exercised to cleanse the fountains of evil rather than in some degree to mitigate its results? or, in another sense, why should a gracious and beneficent purpose be accomplished at a cost of so much affliction and sorrow? We may, with equal propriety, ask the question, why has not God made the essential nature of things altogether different from what it is, and the principles of his moral government altogether different from what they are? Until all the mysteries of nature are made known and the methods and principles of God's government fully fathomed and understood such a question is altogether premature.

The facts of every-day life, the unmistakeable realities by which we are surrounded, and the plain and simple revelation of the word of God, will furnish us with an ample sphere of observation and investigation without entering the domains of those profound mysteries, upon the darkness of which God has not yet commanded a sun to shine. Confining ourselves to the truths of revelation and the facts of experience, they will furnish us with a far better solution of the mysteries of God's providence than we can hope to obtain by unprofitable speculation in reference to those "secret things which belong to God," and which he has not revealed to us.

We have quoted from the New Testament a passage which, as a declaration of providential care, is most unequivocal and emphatic, "all things work together," &c. The teaching of this passage is, that in the providence of God everything shall be conducive to the personal and individual advantage of those who love him. This would seem to negative the proposition we have suggested in reference to the trials which individuals may sometimes be called to bear for the general good. For how can that be said to be a working together of all things for my good which imposes upon me the necessity of suffering a calamity or bearing a sorrow for the benefit of others? It does, certainly, seem to be a contradiction; but the analogy of our experience teaches us not to regard it as such, but patiently to wait the issues, fully satisfied that the mystery will in due time be solved.

It may be, indeed, that while passing through those bitter experiences necessary for the accomplishment of some scheme for the good and interest of others we may be learning for ourselves lessons, the value of which eternity alone can determine. Very possibly Jacob lived long enough to know that he had gained experiences while he mourned for Joseph which were worth all the pain and grief they had cost. And we have profited little by the experiences we have had if they have not taught us lessons of confidence and trust under circumstances of affliction and care.

Let us look at the past. We remember the night of sorrow and trial, when we were surrounded with a thick and impenetrable gloom which seemed to scorn our hopes of dawning brightness and to fill our hearts with the blackness of despair. But now that we can calmly look upon that dismal past from the brighter present we are amazed at our own misgivings, and we confidently assure our hearts that they need doubt no more. The night of sorrow was to us a season of repose, broken, it is true, by unpleasant dreams of fancied and imaginary ills, but still a rest, invigorating in the highest degree. And the very darkest hour of that dark night was to us the herald of the light and labours of a better day.

But what shall we say for those for whom the morning has never dawned, but whose night of sorrow and trial has found its termination in the deeper shades of death itself? The best thing that we can say is, that we commit a very grave error in assuming that death is a calamity, greater even than the woes of life. When we speak of the night of death and the gloom of the grave we speak of that of which we have no absolute knowledge, and in a manner, too, which flatly contradicts the profession of our faith. If we treat the subject in a manner consistent with the profession of our faith, and can divest our minds of their foolish imaginings, we shall say of those whose night of sorrow and trial finds its end in death, that they have awoke up to the light and enjoyments of another day, a day whose morning glory no cloud shall obscure and whose meridian brightness the gathering shadows of eventide shall never dim—a day which shall bring with it duty and labour free from toil and weariness, pleasure without sadness, and a peace never to be broken by the fitful change of time.

To speak of the time of death as the night of our being, and of death itself as a last long sleep, is to ignore the teachings of Divine revelation and to shut our eyes to the suggestions of our own boasted reason. Longfellow has very beautifully said,—

> "There is no death!
> What seems so is transition. This life of mortal breath
> Is but a suburb of the life Elysean,
> Whose portals we call death."

The expression is ambiguous, certainly, and taken in its strict literal sense, as referring to the *fact of death*, not true. But taken in its qualified sense, as referring to the *nature* of that fact, it is so evidently true that it seems strange we should ever forget it. That we must die we one and all accept as a fact indisputable; but when we look forward to death as the longest and darkest of life's many long dark nights we set at naught the facts and principles which are the ground-work and foundation of our faith. It is in fact mistaking the first hour of the morning dawn for the beginning of a long and dreary night. There is much truth and philosophy in the well-known dream of good John Bunyan. He saw poor Christian, in the course of his journey, passing through the "valley of the shadow of death;" and a place dreary and forbidding enough it was. Its hideous sights and frightful sounds, and imaginary and actual dangers, made it the most dreary and fearful part of his long and tedious journey. But when he neared the end of his journey it was not to find another and more dreary valley through which he must pass before he could reach the city and home of his hopes, but simply a narrow river, over which he could look and distinctly see the scenes upon the opposite shore. Its waters were cold and

ep, it is true, but they were only narrow, and the gate of the city which he was henceforth to be an abiding citizen could be distinctly seen beyond them.

Let us bear in mind one fact, namely, that the designs and purposes of providence have rarely, if ever, their final issues and consummation in this life. It is strange how persistently we try to evade this truth, manifest as it is, if the theories of the Christian religion have any foundation in fact.

We can trace the course of Providence through gloom, and darkness, and sorrow, and adversity, providing we can find a safe and happy issue from them. We can understand that the adversity, and bereavement, and afflictions of Job were providentially ordained, because we see him outliving them all, and living again in the enjoyment of greater prosperity, social pleasures, and health. But had Job never risen from the dunghill upon which he lay lamenting his losses, had he died under those sad circumstances of sudden poverty and bereavement, we should have felt ourselves justified in regarding his case as belonging to those mysterious dispensations of providence which, when doubt and unbelief enter our minds (and they often do) lead us seriously to consider the question, whether after all there is a providence or not. Scepticism seems to be natural to the human mind. It often leads us to doubt the truthfulness of truth itself, and often shows itself in our vain efforts to invest the shapeless, misty fantasies of error with the forms and attributes of reality and life.

If the writings of scripture are true as an exposition of the practical lives of the patriarchs, prophets, and apostles, we must say that they did indeed walk by faith rather than by sight; and however much brighter may be the dispensation under which we live, such faith and such lives of faith would indeed be marvels in our day. That faith which is "the substance of things hoped for, the evidence of things not seen," has but a slow and imperfect development in these times. The tall and stately cedar of Lebanon, for want of proper cultivation and care, has degenerated and become dwarfed and stunted, presenting in its deformity and weakness a pitiful contrast to its former strength and beauty. The great cry of the present day is for proof. Nothing short of an indisputable logical deduction, or an unmistakeable mathematical demonstration will satisfy the keen-eyed, matter-of-fact men of an age like this. And even these are counted as nothing when they oppose themselves to the pet notions of some philosophic minds. The Bible itself is not true, because it is not corroborated by science; and science is not to be depended upon, because its facts bear testimony to the truth of the Bible! Such, at least, seems to be the teaching of some wise men; and a kindred spirit of unbelief seems to be creeping into the church.

An assumption may be correct and a statement may be true, as logical deductions from certain premises; but if the premises be false, the deductions made from them will also be false. We become in our daily contact with the world so closely associated with its natural objects, that it is difficult for us to realise that they are not substantial and abiding. We have to learn many hard lessons before we can know that "the things which are seen and temporal" are nothing better than illusive shadows; while the "things which are not seen and eternal" are the only true realities. And hence it is that we so often fall into the error of presuming that God's care over and his dealings with his people have an almost exclusive reference to this life; and any deductions from such premises will necessarily often be contradicted by fact. We are, however, pleading for the doctrine of Divine Providence in relation to the affairs of this life, and at the same time trying to show that what may sometimes seem to us to be a break in the chain is nothing of the kind, but merely a point beyond which we cannot trace a certain or probable result in harmony with our own ideas of what should be.

In the varied circumstances of life there are many things which must necessarily be matters of faith, since we cannot reduce them to the category of known and demonstrated facts. Indeed, the whole theory of Divine Providence presents itself to us as an appeal to our faith; and a well grounded belief exercises an influence in our minds and over our lives as great, if not sometimes greater, than actual knowledge. This appeal is made upon the testimony of the truth of revealed religion, verified and illustrated by the facts of experience. To show us how closely God looks into and superintends the minutest circumstances of our lives, we are told that the very hairs of "our head are all numbered." To assure us still further, we are commanded to "behold the fowls of the air," which although "they neither sow, nor reap, nor gather into barns," are still fed by our heavenly Father; and to "consider the lilies, how they grow," which, though they toil not nor spin, possess a grace and beauty with which "Solomon in all his glory" could not compare. If the birds of the air, which have neither barn nor storehouse, are fed from day to day, is it likely that we shall be left to starve unnoticed? If the "grass of the field" is so richly clothed, is it likely that we shall be left in unprotected nakedness to face the pitiless winter's storm? Such are the queries which are suggested, and which a moment's thought will enable us to answer. We can understand that it would be in perfect harmony with the majesty and greatness of God, by the operation of some general law to supply the wants of his creatures; and we can easily conceive it possible that he might, under special circumstances, condescend to open his hand, and to scatter manna around a mul-

f weary famishing travellers in the desert. But when we
that that same God, who hears the sharp screams of the
avens when from their neglected nest in their wilderness
ey cry to him for food and feeds them, exercises a continual
r each of us individually, and will listen to and regard the
our supplication, and will answer the cries of our distresses
passionating help, it is almost too much for our faith. We
rally led away by the appearance of greatness, and hence we
our illustrations of the power and majesty of the Creator
nore imposing objects which he has made, forgetting that
built the world, and laid the foundations thereof, and
it in the palm of his hand, has also delicately formed
ade of grass and each blooming daisy that covers and
s its hills and dales; that the beautifully tinted tulip is
rom the pencil of the same artist, and as much a marvel of
l as the more imposing picture of the nightly sky; that
lest violet springs up in the shadow of the neglected hedge-
is bidding, just as much as the stars of the firmament in
urneyings obey his command.

tand, so to speak, upon the separating line between the two
s, that of inconceivable greatness and that of inconceivable
ess; each presenting a sphere of contemplation which
ot study without feelings of wonder and awe. The micro-
s not less startling in the revelations which it makes than
scope. The stars of heaven and the countless multitudes of
ulæ which find an ample world in a single drop of water
ch received their being from the same power, and are each
d and upheld by the same strong arm. If, therefore, when
emplate one part of God's creation we conclude that we are
insignificant for his notice, when we study another part of
ks we may just as reasonably infer that we are far too great
e objects of his care; and a moment's thought will suffice
se the fallacy of any such conclusions. That what we ac-
ourselves to speak of as dark dispensations of Divine Provi-
ave a purpose of infinite mercy and love in teaching us how
l the duties of our present position of responsibility and
s members of one common brotherhood, and by preparing
he holier pursuits of a higher life when our present mission
l, is clearly taught in the word of God, and verified and
ted by the facts of experience. Before we can teach others
essary that we should learn for ourselves. Before we can
mpathy and consolation to the suffering and the sorrowful
t ourselves have had some experience in like sufferings and

> "He that would work for man
> Must understand humanity,
> And work humanely."

And whatever knowledge of human nature we may obt
a study of others, the deeper mysteries of humanity can
made known by a knowledge of ourselves; and what unlo
secrets has the hour of trial revealed in the depths of
hearts? What arrogant pride in our boasted humilit
miserable weakness in our vaunted strength; what conte
meanness in our fancied honour; what rottenness in our i
soundness; what exclusive selfishness in our kindest charit
there is nothing like trial for giving us, in an exposur
selves, a knowledge of our common humanity; and there is
like such knowledge for giving us both the capacity and th
sition to act humanely. God has not given all of us the me
great things; but if we have learned to feel a deep and h
sympathy with the suffering world around us, he has gi
power which, if rightly directed, will enable us to accomplis
far beyond the reach of the rich man's gold. And when
poses of his providence have their final issues and consumn
the eternity to come, we shall find that the work of grace,
in our own hearts by that same process of trial and sorr
taught us those lessons of sympathy and forbearance for ot
a rich inheritance of glory for ourselves. In the mean tin
remember, for our consolation, that he who is our great
did not shrink from learning for himself those same l
suffering and sorrow, for "in all things it behoved him to
like unto his brethren, that he might be a merciful high
things pertaining to God, to make reconciliation for the si
people; for in that he himself hath suffered, being temp
able to succour them that are tempted."

Just another thought, and then we will bring our rem
close. Let us not for one moment suppose that the Chris
trine of providence is in the slightest degree allied to the m
falsehoods of fatalism. The one is an error calculated
with misgiving and despondency; but the other a truth,
we truly espouse, will certainly inspire us with high l
dauntless courage. The theory of the one is, practically
do nothing, and you will be sure to be right, "for wha
will be," and so you may save your labour. The theo
other is, do with all your might that which your own c
tells you it is right to do, remembering that the smile o
comes much more frequently as a blessing upon your o
and in answer to your own prayers than as an unexpected
which you have neither prayed nor laboured. But yo
wrong sometimes even when you try to do right. So
and it is better that you should do wrong a thousand time
an earnest effort to do right than that you should never
because you do nothing. Let us be careful not to fall int

ror, and make God's providence an excuse for our own follies; ake foolish mistakes ourselves, and then take the credit of having en frustrated in our designs by a providence upon which we had t calculated. There is a hill of difficulty in every one's journey life, and there is no going round about to avoid it—climb it we ust; but if we choose to go trespassing in "bye-path meadow," cause the proper road seems to be a little rough and uneven, and consequence find ourselves safely lodged in some dark dungeon doubting castle, we have ourselves to blame for that. Let us t lose heart, however, for God in his providence often saves us om the consequences of our own folly, and makes that to be an estimable blessing which we may look upon as the great mistake our lives. Whatever may be our position, however closely we ay be imprisoned with circumstances which suggest nothing but spair, however isolated may be our lot, however cheerless our ospect, however forlorn our hopes, let us always remember that there is the same broad sky over all the world, and whether it be ue or cloudy the same heaven's beyond it," and to that heaven t us hopefully and trustingly look up, remembering that there is ir court of appeal against the wrongs and injustice we may have bear, there our strength and shield in the time of weakness and nger, there our sure guide when we "walk in darkness and have light," there our supply in the season of adversity and want, ere our Friend when all other friends forsake us, there our safe d peaceful refuge when our outward foes combined with our ward fears drive us before them as their sport and prey, there at gracious Providence whose care is ever over us, whose arm is er around us, who works out for us each step in the pilgrimage life, and whose voice, if we willingly listen to it, we may always ar saying to us, "Fear not, I am with thee; I am thy shield, and y exceeding great reward."

W. B.

ART. II.—MUSIC: ITS USES, SECULAR AND SACRED.*

MUSIC is not the product or privilege of man exclusively. Before the existence of the human race music existed. When the undations of the earth were laid, "the morning stars sang together, d all the sons of God shouted for joy." And as music is coeval, we may venture to affirm, it is also coextensive with the universe. he heaven of heavens overflows with melody. Guided by analogy,

* Substance of a Lecture.—EDITOR.

the ancients thought that the accordant motions of the celestial orbs yielded divinest melody; hence, they often talk of the music of the spheres. Whether that was anything more than a beautiful fancy, we need not now inquire. Certain it is, that the orb on which we live is richly fraught with music. Nor are the melodies of earth exclusively or principally human melodies. Were man to become as incapable of music as a stock and as insensible to it as a stone, nay, were he to cease from earth altogether, music would not thereby cease. There is music in the winds, whether roaring in the grandeur of the tempest, or whispering in the softness of the breeze. There is music in the tinkling of the summer rill, in the liquid lapse of murmuring stream, in the impetuous rush of mountain torrent, and in the alliterative resoundings of the ocean. There is music in infinite variety of kind and cadence, in the hum of insects and in the minstrelsy of birds. Could we at any moment listen to and comprehend in one intuition the wondrous combinations of melody rising from earth to heaven, earth would seem like a stupendous orchestra, worthy of the Divine Melodist by whom it was constructed, and for the celebration of whose glory it is kept in constant tune.

It must, nevertheless, be allowed that the music of earth finds its highest, its most perfect expression in man. He comprises, methodizes, and reproduces in scientific form, all the melodies of the inferior parts of creation. Not a note, or cadence, or harmony, uttered by winds, or waters, or insect, or feathered songster, but is reproduced with increased perfection by him. The human soul is a microcosm, a little world of music. All the melodies of earth meet there and emanate thence. Take, for illustration, one of the great master-pieces of music,—say "Handel's Messiah." In listening to a worthy performance of that marvellous composition—apart altogether from the religious sentiment to which it is wedded—it seems to comprehend and combine every possible variety of melody. The million-fold voices of music which fill the world, from the simplest to the most complicated and sublime, find there a happy conjunction. The flute-like notes of the nightingale, the mellow piping of the blackbird, the silvery warblings of the lark, the murmurings of the brook, the rush of the cataract, the resoundings of the ocean, all, all are reproduced and rendered with more perfect expression.

Music is intimately allied to poetry,—and it needs the alliance. Of itself it is a subtle etherial essence, apt to evaporate unless condensed and embodied in thought. As the strength of man is necessary to sustain the feebleness of woman, so the strength of thought is necessary to sustain the comparative feebleness of musical sensibility. Moreover, unless toned and moderated by thought, music is apt to intoxicate—to produce mental inebriation.

t is unsuitable to become the exclusive aliment of the soul. f obliged to subsist upon it solely, there cannot be a healthy ction or development of the soul's robuster faculties. Music and oetry are sisters; but music is the younger of the two, and requires ie guidance, support, and protection of the elder. Hence, the oncord of sweet sounds ought ever to be united to the concord of weet thoughts; but the thoughts to which music is wedded must be oetic thoughts, the body in which it is enshrined must be a spiritual ody.

Music has its source in God. The Divine mind is the primal ountain whence all the melody of the universe flows. Its secondry mediums and recepticles may perchance be corrupt and vicious. Bad men are in some instances endowed with high musical talent. But whatever be the mediums through which melody flows or the associations into which it is forced, we claim for it a Divine origin nd a Divine character. The light of heaven may shine through a orrupt atmosphere, an atmosphere charged with pestilence and eath,—it may also scatter its beautiful beams upon scenes of quallor and pollution; nevertheless, neither its celestial parentage or its celestial character is destroyed by these circumstances. nd as the light remains incorrupt and untainted, though mingling ith noxious and polluting elements, so music retains its divinity hough the instruments of its expression and the purposes it is ade to serve be utterly vicious.

In noticing some of the uses of music I begin with what, for lack f better expression, are called, secular uses. One of the simplest nd most obvious is recreation. The largest spaces of human life re of necessity filled with work, earnest, toilsome work,—work f the head or the hand, of the brain or the muscle. No man an otherwise fulfil the design of his existence. Immunity from abour is given to none. The heir of millions of acres and millions f money, as well as the poor artizan, is subject to this inexorable aw. Nevertheless there must be periods of relaxation. Human ature could not bear the strain of unremitting toil. A monotonous ound of work, unbroken by pauses for recreation, would stultify he mind and prejudicially interfere with the functions of health. ay, in order that the serious work of life may be properly done, eriods of recreation must ever and anon intervene. And if the creative element can be mixed with the work, so much the better. ow, of all kinds of recreation that can be thought of, music is one f the most innocent and efficacious. The whistling of the ploughan driving in the field, the trill of the milk-maid in the calm of summer's evening, the lyric of the weaver keeping time to his ying shuttle, the crumbs of song, the snatches of melody with hich working people often beguile the hours of labour, are healthy nd reviving in the influence they exert. And after the toils of

the day are over, after tugging and conflicting with the ster realities of life, baffled and disappointed it may be in the workin out of some cherished scheme, ruffled by the unreasonableness an chafed by the cunning of the men with whom we have had to do,- music operates like a gentle sedative, its strains fall like healin balm upon our hearts, it lifts us above the cankering cares of lif into mystic sympathy with a higher world, it unseals the fountain of our sympathy for the ideal and divine, and awakens longing after that supernal good which is too often forgotten in the ordinar routine of secular business.

Music is the divinely appointed minister of love, I mean hones human love, the love that springs up between the sexes. Whe the flame of love is kindled, it wraps the soul in melody. Th whole being of the smitten youth is like a harp which yields selecte music to every touch. To him every sound is a harmony, ever tone is a cadence, the whole world is resonant of sweet sound No matter how dull and tuneless his ear was before, it now drink music from every source. Ten to one he becomes a poet himself he certainly becomes poetical to the extent of his intellectua capacity. His melody of feeling produces melody of thought an utterance. His ideas round themselves into numbers. The work ings of his mind are in measured cadence. No matter how stif and rigid the muscles of his throat, they relax and become pliant as the beloved name is chanted in tones sweeter than he could eve otherwise utter. All this, you say, is weakness. Well, it may b so. But it is a weakness into which everybody falls. It is a weakness of God's appointing, and proves a foundation of strength and good ness. The ministry of music at the shrine of love tends to purif and ennoble the passion, to purge it from the dross of earthliness and ally it to all that is morally pure and elevated. It is totally different to this, and deserves our deepest execration, when music is wedded to lascivious song, when it ministers to lust when it fans the flame of sensual passion. In this case it suffers degradation and perversion, as if an angel of light, beautified with the graces of heaven, were made the ministering drudge of a beastly satyr.

Virtuous love settles within the domestic sphere, and music is legitimately used in ministering to the growth of the domestic affections. Home ought to be the abode of the graces as well as the virtues; and, indeed, if the graces be absent it will be difficult to retain the presence of the virtues. Home ought to be rendered the most attractive spot on earth. It ought to have charms sufficiently potent to suppress unlawful vagrancy of desire. If, contrariwise, it be filled with repulsive influences; if, instead of finding there what satisfies the heart, and soothes the feelings, and interests the imagination, there is the dissonance of harsh words, and the

effervescence of cross tempers, and the ungainliness of disordered habits,—a curse rests upon it. Now undoubtedly religion is the foundation, the only true foundation, of domestic happiness, and without this, whatever else be possessed, I am confidant home-life will to a great extent prove a hollowness and a delusion. But there are some religious people who unhappily succeed in making religion appear exceedingly unamiable within the home sphere. Of itself religion is favourable towards, and tends to produce and foster, all that is humane and lovely in character. The good is naturally allied to the beautiful, and within the domestic sphere more than anywhere else religion ought to clothe itself with every beautiful adornment. Among the other charms which ought to cluster in the domestic sphere I reckon music should occupy a prominent place. It may be vocal or instrumental, or both, as circumstances determine: anyhow in one form or other it ought to be there. The melody of sweet sounds should blend with the melody of sweet words and sweet actions to render home-life favourable to the development of virtuous character. I dont mean you to introduce to your homes those modern trills, whether of native or foreign concoction, which consist of endless and unnatural complications of sound without soul or sense, and which are equally trying to the fingers of the performer and to the ear of the listener. Home music ought to be simple, natural, the music of the heart, overflowing with those rich spiritual tones which awaken the better affections, and which, while drawing us closer to the loved ones around us, kindles in the soul ardent aspirations after the pure, the holy, the divine.

Here allow me, though somewhat out of place, to complain of the paucity in our literature of the right sort of domestic songs, such as combine the requisite spiritual elements with poetry of sterling merit. What I desiderate in the songs of the domestic affections is that, while they comprehend what is beautiful and good in home relationships—the relationships between husband and wife, father and child, brother and sister,—they should also be pervaded by a religious spirit and point to a religious end. I don't mean that they should be strictly what are called spiritual songs, but simply that they be conceived in a religious spirit, that they coincide with if they don't expressly utter, religious doctrine, and that they have a religious purpose and bearing. Now our most popular domestic songs are seriously defective on all these points. Take, for example, that exquisite one,—"John Anderson, my Jo,"—exquisite in the sentiments it embodies, exquisite in its poetic expression, exquisite in the melody to which it is set. This beautiful song, I regret to say, is totally destitute of the religious element. It draws with charming simplicity the picture of an aged couple, who have for many years struggled together, knit and sustained and cheered by an

undying love, but now nearing the end of their world's pilgr
Although the face of the good wife has lost that mantling
which in years long gone by made her the toast of the villa
heart is as richly charged as ever with the treasures of lo
turning to her faithful but enfeebled husband, she thus
him,—

"John Anderson, my Jo, John,
When we were first acquent,
Your locks were like the raven,
Your bonnie brow was brent;
But now your brow is beld, John,
Your locks are like the snaw;
But blessings on your frosty pow,
John Anderson, my Jo.

John Anderson, my Jo, John,
We clamb the hill thegither;
And monie a canty day, John,
We've had wi' ane anither:
Now we maun totter down, John,
But hand in hand we'll go;
And sleep thegither at the foot,
John Anderson, my Jo."

Alas, and is there nothing to cheer the hearts of an aged
sinking under the burden of years, but the thought of s
together in the silent grave? Had the poet been a christia
had the faith of Christ been rooted in his soul, he would l
up the darkening pathway of old age with the hopes of a b
world, where, though there shall be neither marrying nor gi
marriage, though the domestic relationships of earth sha
passed away for ever, those who have loved on earth shall l
love for ever.

The song of "Home, sweet home," is open to the same ob
While the words and the melody are alike calculated to to
heart and to awaken a thousand tender associations, the
religion is silent; nothing transpires to indicate that th
better home for man than the one he has on earth, though k
full well that despite all precaution he will soon bid to it a
lasting farewell. "The Old Arm Chair," is one of the best d
songs I know of; though I think it would be improved were it ti
a little more deeply with the religious element. The song
Mother's Bible" is an excellent conception, but the poetry i
and the tune too meager to bear much usage. Altoget
require a larger supply of songs for domestic life, fitted to
the home affections and at the same time exalt them into fel
with the divine.

Man is designed for social as well as for domestic life, an
is legitimately employed to nourish the social affections.

it is well adapted for this purpose, shedding a sweet and benignant influence over the intercourse of friendship and drawing loving hearts into closer fellowship, is too much a matter of general experience to require proof. Intelligent conversation ought, perhaps, to take precedence of it, and 'tis a pity when there is such poverty of soul or inaptness of expression among a party of friends that profitable and elevating talk cannot be kept up. But even intellectual people find it difficult sometimes to bear the strain of thoughtful converse very long; and 'tis desirable in every such instance, to rouse and refresh the flagging spirits of a social party by the enlivening strains of music. I am sorry, however, to say that the social uses of music are frequently perverted and abused. Music of a high quality is frequently employed as a decoy, as a syren charmer to lure the thoughtless and giddy to scenes of bacchanalian revelry; and when the deluded victims are fairly drawn into the flowery labyrinths the same dulcet enchantments are used to lull their conscience, until they become involved in the abyss of drunkenness and debauchery. I am sorry also to think that music is often used as a provocative to and as a means of gilding the wine-bibbing revelries occuring at many private social parties. Our poets have contributed to augment this evil of associating music with drunken orgies. As they have linked wine and women together,—a monstrous conjunction,—so they have coupled wine and music, in violation of all moral congruity.

The several points of secular interest upon which I have touched, and others of a similar nature which I am obliged to forego, must all yield in importance to the one I now introduce. Music finds its highest use in the service of religion. Religion in itself is essentially musical. The religious affections, when in a state of intensity, naturally and inevitably find expression in melody. And the nature of the inward emotion gives form and complexion to the musical expression. Feelings of penitence are uttered in low, plaintive, pathetic strains; feelings of adoration in deep, grand, rolling measures; feelings of gratitude and joy in warbling, carolling cadences. And when these various kinds of religious melody are wedded to appropriate thought, they become by erflex influence a potent means of producing and nourishing the emotions from which they spring. Penitential melodies tend to produce penitence, or to intensify it if already produced. Melodies of adoration lead to a prostration of soul before the Divine Majesty. Melodies of gratitude and joy chase away the gloomy vapours of doubt and discontent, and fill the soul with the sunshine of heaven. It holds good of religious truth as of all other truth, that it is never so powerful to affect the mind as when expressed in the harmony of verse and in the melody of sweet sounds.

Music finds in religion its richest themes, its loftiest sphere, its

most perfect expression. Secular melody, the melody whi
from and is consummated in secular interests, is tame
mean in comparison with that which is religious. But i
the merits of sacred music don't fix your attention
miseralbe jingles—and their name is legion—which are pr
the joint action of religious shallowness and conceit. A
be unfair to form an opinion of man from the dwarfed E
or the squalled Australian, 'twould be equally unfair to
sacred music from the bald and insipid tunes which ofte
sacred name. Bring the productions of the great master
music to the test of judgment, and then form your
When, some few years ago, I first heard "Handel's Messiah'
ed, I felt as if I never had listened to music worthy of the na
The secular melodies which I had been wont to admire,
were really admirable in their way, seemed like the ch
sparrows in comparison with a full choir of the nobles
song. Till then I had no conception, no adequate conc
the vast, the illimitable capabilities of music. I felt a
up on the billows of melody above the paltry interests of
time into fellowship with the grand, the god-like, th
And I thought then, as I think now, that the unsurpassed
of the music was owing to the grandeur of the subject
much as to the genius of the author.

Music has always performed high service in relig
Nothing is said of it in man's paradisiacal state—owing,
to the extreme brevity of the account furnished; we may
be quite sure that the bowers of that sinless abode
enlivened by strains of sacred melody from the lips of unfa
probably surpassing anything subsequently produced by
posterity. Between the Fall and the Flood musical in
of various kinds were invented, and though they woul
most part be prostituted to the service of lust, yet the f
who during that degenerate period called upon and were
the name of the Lord, would probably use them i
tion with and as an assistant to the vocal celebrati
Divine praise. The first distinct account we have of
ployed in religious life is in connection with the delivera
Hebrews at the Red Sea. On that occasion, "Mose
children of Israel sang unto the Lord, saying, I will sin
Lord, for he hath triumphed gloriously: the horse and
hath he cast into the sea." On the same occasion, "M
prophetess, the sister of Aaron, took a timbrel in her ha
the women went out after her with timbrels and with da
Miriam answered them, Sing ye to the Lord for he hath
gloriously, the horse and his rider hath he thrown int
From being an occasional utterance of Divine praise, pr

some great deliverance, as in the instance mentioned, or by the swellings of emotion in the individual heart, music became, by successive steps of growth, a regularly organised part of public worship among the Hebrews. The service of sacred song reached its culmination in the time of David. Not only was David richly endowed with a lyrical genius, which brightens and beautifies the glorious songs which bear his name, he also possessed in high degree the musical faculty, so that it may be difficult to say whether he excelled more in poetry or in music. All the wealth of his poetical and musical genius he devoted with enthusiasm to the service of God, and to him more than to any other man, has the church of succeeding ages been indebted for the inexhaustible and imperishable contributions he made to the service of sacred song.

Christianity was inaugurated with an outburst of heavenly melody. Angelic symphonies heralded the birth of Christ. The event was also fittingly, though much more humbly, celebrated in sacred melody by Mary the virgin mother, by Mary's cousin Elizabeth, and by other persons then living. Probably Christ himself and his apostles often joined together in holy song, not only in the public worship of the synagogue, but also in private, though only one instance of the kind is recorded. On the night of the betrayal, that night of treachery and sorrow, they sang a hymn before going to their wonted haunts on the slopes of Olivet. Afterwards the apostles and early Christians had little opportunity of paying much attention to the art of music, for their life was one of constant jeopardy and trouble. Nevertheless, though plunged in noisome dungeons, though exposed to the grossest outrages from magistrates and mobs, though expatriated in distant lands, and in many instances dragged to summary execution, their profound religious fervour, the mighty emotions which swelled their hearts, found frequent and fitting vent in the beauties and sublimities of sacred song. In their social gatherings, also, they were wont to speak to each other and to their God in psalms, and hymns, and spiritual songs, singing and making melody in their hearts and with their voices to the Lord. The younger Pliny, when writing to the emperor Trajan respecting the Christians, says, among other things, "that they were accustomed, when they met together, to sing hymns of adoration to Christ as their God." In subsequent ages, when christianity had taken root in the earth and the church had become a great corporate body, sacred music was cultivated on scientific principles, and the service of song received all the embellishments which the highest art could bestow. In the Roman Catholic church the utmost attention has ever been paid, and is still paid, to the cultivation of sacred music. I do not say that this cultivation is carried to excess, as I scarcely think it possible to render the artistic form of God's praise too perfect; but I will say that in consequence

of the Roman Catholic church separating the music of publi worship from an intelligent expression of devotional thought, an thereby making it appeal exclusively to the imagination and th passions, it has become an instrument of superstition, and has ha the effect of leading the souls of men from the spiritual to th sensuous. The art of sacred music has been too much neglecte in Protestant churches; but past neglect is now being redeeme and from the increase of general intelligence, bearing upon th subject, it may be expected that in Protestant churches generall sacred music will yet be carried to a high pitch of perfection. Th strong prejudices which have hitherto existed against the use instrumental music in public worship are now dying away. Ev Presbyterians are becoming more reasonable on this point, and some of their churches, the "Kist of whistles," as they contem tuously called the organ, has been introduced with good effe Before many years are gone it is probable there will be few church of importance without this instrumental assistant in the service song. But 'twill be well to remember that the organ is only assistant in divine worship. When it is made a substitute f vocal melody, it becomes a clog and hindrance rather than a hel God's people assemble together in God's house, not to witness a enjoy a grand artistic display, but to join in the celebration divine worship; and as every one present who has a heart ought feel impressed with devotional sentiments, so every one who ha tongue ought to use it in the celebration of God's praises. Vo melody ought ever to be the principal element in the service sacred song; the true use of the organ is to guide and sustain, give body and force to the utterances of the human voice.

The service of God on earth is preliminary to the service of G in heaven, and it is the design of him who made us, that alo with the cultivation of our intellectual and moral faculties should also cultivate the faculty of sacred song as a preparation the services and enjoyments of the heavenly world. The life heaven is a life of melody. All kinds of harmony, the harmony thought, of speech, and of action, the melodious outflowings of t soul through every channel of expression meet and commin there in highest perfection. The descriptions given in H Scripture of the service of song in heaven are truly sublin Heaven's vast population, comprising the hosts of angelic bei together with the innumerable throng of the redeemed, a numb beyond number, free from sin, free from sorrow, free from def of every kind, with their faculties strung to perfect harmony, on by the elders with their golden harps, unite in singing, sing in cadences of transcendant sweetness and sublimity, "Worthy is t Lamb that was slain, to receive power, and riches, and wisdom, a strength, and honour, and glory, and blessing,"—while all otl

virtuous beings in every part of the universe catch and prolong the grand acclaim, singing, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne and unto the Lamb."

ART. III.—SOME OF THE DISTINCTIVE ELEMENTS OF MIND.

HOW various, wonderful, and great, are the forms, combinations, and organizations, with which infinite wisdom and power have studded creation; but the highest manifestations of creative wisdom and power do not consist in suns, moons, stars, plants, seas, beasts, birds, air, and water. Mind is the crowning glory of God's creative wisdom and power. Mind is the highest, noblest, and greatest thing in the universe. Mind is the highest state of being, the noblest sample of Divine workmanship, and the richest gem in creation's treasury. The great orb of day, as he pours light, life, and beauty, upon the hills and dales, seas and rivers, shows his superiority to all surrounding objects; so mind, as it pours forth the light, life, and power of living, burning thoughts, shows its superiority to every other thing that lives, moves, and breathes upon earth. In the vast universe of matter there is magnificence, beauty, melody, and changeless order, but in mind there is intelligence and moral capacity, which are greater, sublimer, and more worthy of God. The empire of knowledge has its seat in mind. The intelligent power which guides the hand of the artist, the author, the mechanic, and the husbandman, has its centre in mind. All the wisdom of the philosopher, the legislator, the barrister, and the prince, has its origin in mind. Arts, science, law, government, commerce, and navigation, are the offspring of mind.

How insignificant is the world, with all its gold and jewellry, pomp and pageantry, crowns and thrones, when contrasted with the intrinsic value and peerless dignity of mind. Mind gives symmetry to the statue and beauty to the productions of the pencil, clears the primeval forests, clothes the barren mountain sides with verdure, converts the wild waste into lovely vales of plenty, invents the beautiful textures of the loom, crowds seas and rivers with industry, exhumes the treasures of earth and ocean, and surrounds the dwellings of princes and peasants with grandeur, loveliness, and comfort.

To what does the world owe its progress in every department of

truth, liberty, science, and trade? Not to the changeless roll of the sun, the never-varying return of the seasons, the gorgeous pilings of clouds, nor the steady ebb and flow of tides, but to the indomitable energy of mind. Mind employs the sunbeams as its artist, analyzes the properties of matter, measures the depth of the sea, reckons the height of the atmosphere, makes the electric fluid its servant, discovers the laws by which suns, moons, and stars, are kept in their orbits and prevented from running into confusion, commands the fire and water and rushing winds to do its will, predicts with unerring certainty the solar and lunar eclipses and the return of comets, and marches beyond the boundaries of suns and systems to the milky way, and brings back truthful intelligence of the existence of suns and stars where our sun and planets are invisible.

Let me, therefore, point out some of the distinctive elements of this wonderful thing—MIND.

1. Immateriality is a distinctive element of mind. Mind and matter make up the universe of existences. Some deny the existence of mind as distinct in its nature from matter. They maintain that mind is nothing more than organised matter. They deny the immaterial nature of the mind because they cannot see it, handle it, smell it, weigh it, measure it, and tread upon it, as they can earthly substances. The five senses have been summoned to bear their testimony against the existence of an immaterial substance. It has been asked by materialists, who ever saw, or heard, or touched, or smelt, or tasted an immaterial substance? It has been sarcastically asked by the same parties, what is the size, or shape, or form of an immaterial substance? To such inquiries we ask back again, what is pain? Is it thick or thin, big or little, round or square, liquid or solid? Pain, like mind, has no shape nor form. The eye cannot see it, the ear cannot hear it, the smell cannot inhale it, the hand cannot handle it, and the palate cannot taste it. All we know of the existence of pain is supplied by our consciousness. We feel pain, and although it has neither height nor depth, length nor breadth, hardness nor softness, shape nor form, we are conscious of its existence. So it is with mind; it is not cognisable by the eye, the ear, the hand, the smell, or the taste. We are conscious that we think, feel, compare, remember, judge, and will. We also know, from repeated experiments, that however minutely and carefully we analyze matter we can find no quality or property that can think, feel, compare, remember, judge, and will; hence, we naturally conclude that that which can do so must be distinct in nature from matter, and that something we designate mind. If mind and matter are one in nature, then stones and trees, soils and flowers, air and water, light and heat, gold and silver, must be able to think about themselves, to reflect upon and

k into their own natures, to feel love or hatred, to rejoice or urn, to hope or fear, to remember the changes through which y have passed since they came into being. Hence, we might ect the rock occasionally to remonstrate with the quarryman n about to blow it up with powder, the tree to reason with the dman on his folly to cut down with his axe such a beautiful ng, and the flower to cry out shame on the careless fool that shes it in the dust; for if matter can think, feel, and reason, then ry part of matter can do so; therefore, all the particles of iron, d, silver, gold, coal, lime, water, air, and stones, are thinking, ling, reasoning, rational, conscious, and voluntary things. All s may look absurd, but it must be as we represent it if thinking, ling, and reasoning are properties of matter, and if mind is not tinct in nature from matter. The distinctions betwixt matter l mind are obvious. Mind is self-conscious, matter is not. nd acts from itself, matter does not. Mind can examine matter, matter is incapable of examining either itself or mind. The rations of matter are known to mind, but the operations of nd are never recognised by matter. Mind knows itself, its com- tions, and the faintest resemblance to itself. Matter knows hing of itself or of anything else. Matter affects matter only. nes have no sensations; but it is not because no effect is pro- ed on them by the contact of other bodies, it is because they sess no mind to note their changes of temperature and the rude cks to which they are exposed. Matter being unconscious it is oid of feeling as well as thought; but mind gathers thought m matter, though matter is unable, consciously, to present ught to the mind. Though mind is thus intimately connected h matter, it never converses with matter. No sympathy exists ween mind and matter, it takes note of the changes in matter, hers instruction, and receives pain or pleasure from matter, but tter sympathises with matter only. Its elementary particles onsciously act and react upon each other; hence, though the nd may thrill with emotion as we gaze on nature's beauties and limities, the eye, a material organ, partakes not of that mental oyment. And though the mind is pained when it looks upon order or misery, the eye suffers not. Hence there is no sym- hy between matter and mind, notwithstanding the intimate nection between them. The mind, in its mental ecstacies or tresses, can so affect the material body which it inhabits as to ste it to a skeleton; but while the flesh is being consumed by fire of the mind, the body is unconscious of the cause of its own ay, and can afford no sympathy to the mind.

4. Thought is a distinctive element of mind. Mountain cannot nk about mountain, nor one rock think about the properties of ther. Flowers cannot admire the beauties of flowers, nor one

star measure the distance of another star. But whatever affects the eye, the ear, the smell, the touch, and the taste, awakens thought in the mind. The mind listens in the ear, inhales in the smell, tastes in the palate, feels in the touch, and looks out through the eyes upon the vast and wide domain of the universe, to catch glimpses of the vast, the beautiful, the majestic, the sublime, and the wonderful. In the absence of mind, creation with all its wonders is a blank. The king of day comes out of his chamber and rejoices as a strong man to run a race, the queen of night walks forth in her silver plumage, the stars bedeck the skies like sparkling gems, the mountains lift up their heads and cleave the clouds, the flowers send forth their beauty and fragrance, the streams gurgle amongst the valleys; but without mind there is nothing to observe, compare, admire, and adore. Stones and soils, trees and plants, seas and continents, suns and systems, hills and dales, cannot think about nor comprehend each other. Mind alone can think, investigate, compare things that differ, and judge of their respective qualities. It is only mind that can discover worlds, measure their distances, weigh their component parts, and point out their paths. Mind breaks the silence of nature, and makes it vocal with intelligent praise. Mind uses up the vast materials of earth and heaven to raise its edifice of thought and reflection, as the builder uses stones, lime, and timber to raise his magnificent structure. Like the painter that steps on to some commanding eminence to sketch on his canvass the woods and rivers, the flocks and herds, the bridges and buildings, so the mind takes its stand in the midst of God's beautiful creation, and as hills and vales, forests and waters, pass before its gaze, it paints them in detail on the canvass of memory, and for its use and pleasure looks at them from time to time.

3. Feeling is a distinctive element of mind. You may take a stone, break it, throw it into the furnace and melt it, the woodman may cut down a tree and saw it to pieces, the lightning may strike a ship and split it from stem to stern, the foot of man may tread the flower till its fragrance fills the air, but in all these there is no feeling, for the stone, the tree, the ship, and the flower, feel nothing. But what can come in contact with mind without creating feeling? Mind quivers with sensibility; like a well-tuned instrument it has only to be touched, and it instantly vibrates with the sweetest joys or deepest sorrows, with the most poignant grief or the most exquisite pleasure. The mind is a fountain of feeling sealed up, and a word, a look, a sound, or a touch, instantly breaks the seal, and the copious floods of feeling will flow out in tears or smiles, gladness or grief. What a wondrous effect feeling has on the health and life. The mind will brood over its feeling till the face becomes pale, the flesh consumes on the bones, the appetite

ls, strength gives way, and the body droops like a withered flower
o the grave. The mysterious hand-writing on the wall changed
lshazzar's countenance, and his thoughts troubled him, so that
e joints of his loins were loosed, and his knees smote one against
other. I need only name such words as gladness and sadness,
asure and pain, hope and fear, joy and sorrow, and you instantly
al the feelings that have stirred your mind to its depths, and
ide your days pass along in sunshine or in gloom, in happiness or
misery. "Who can tell the melancholy and sadness the mind
ls under the horrors of war and of famine, pestilence and bereave-
nts, disappointments and losses?" And "who can describe its
s and pleasures under smiles, prosperity, abundance, and peace?"
hat exquisite happiness is felt from loving and being loved, and
at misery attends hating and being hated. How important and
cessary to our own and others happiness that our feelings should
good, kind, generous, benevolent, disinterested, and pure.
ien we would be centres of attraction, drawing the destitute, the
rowful, the forlorn, the discouraged, the lonely, and wretched to
, to feel the warmth of our sympathy.

4. Power of choice and action is another distinctive element.
ind is the only thing that acts from itself. The sun moves at
e same speed and in the same path as it did when God first fixed
s place in the heavens and set him in motion. The bird builds
s nest and lays its eggs as it did the first year Adam was made.
he horse when irritated will use his heels without inquiring
hether he is about to strike his master or the wall. But man has
wer over his thoughts, feelings, and actions. He can fix his
oughts on truth or error, good or evil. He can put himself in
e way of good or evil company. He can receive advice or reject
. He can learn wisdom from his failures, improve upon
s past experience and plans, and cut out a new path of
tion for himself. He can either imitate the plans of others or
ake new ones for himself. The sea, the air, and the earth,
t as they are acted upon; but man resists outward influ-
ces, and bends circumstances to his will. You would not
oceed at law against a fox which enters the farmer's farm-yard
d runs off with part of the poultry; but you would against a man
ho did so. Experience teaches you that mind makes you self-
ting beings,—that when you act you choose to do so, which
eans you may refuse to do so, unless some superior force to your
n force you to act, then your freedom of action ceases. If a
one falls from a house-top and injures you, you do not think of
aming the stone; but if a man threw it you would blame him
d have him punished. Hence the reason of all laws, moral,
cial, political. God has made laws to govern us, and demands
edience. To obey is happiness, to disobey is misery. When we

wish an animal to do differently to what it does we use the rod or the whip; but when we wish a man to do different we talk to him, try to persuade him by supplying motives to induce him to a new course of action. We may fine him, imprison him, but unless we can implant new principles of action he is the old man still. We advise, entreat and warn, for we know he is influenced by considerations bearing upon his interests, and upon his happiness or his misery, his losses or his gains.

5. Power to distinguish between right and wrong is another distinctive element of mind. The grand tribunal of conscience has its seat in the mind. A man may do wrong and hide it from others, but he cannot conceal it from conscience. He may deceive, defraud, or injure another man in his property or character, or take life by the dagger, the pistol, the gun, or by poison, without mortal eye or human law detecting him. But he is a law unto himself. Within, the judge has been seated examining the motives and passions that induced him to act, and he has been all the while either receiving happiness or misery from self-approval or self-condemnation; and this approval or disapproval becomes terrible for good or evil to him when he turns for a moment his eye to God, and thinks of the approval or disapproval of him who made him. His consciousness of good or evil is greatly affected by the opinions that his fellowmen form of his conduct. At times the mind will writhe under the deepest mental agony, while no eye sees or ear hears its groans and sighs, when it brings to remembrance crimes long since committed. How often the guilty wretch has been obliged to confess his guilt rather than bear the terrors of an accusing conscience. As the poet says, "Conscience makes cowards of us all." It is only mind that can thus act and feel. Hence man's conscious responsibility and obligation to law. He is made for law, and law is made for him. His purest delight is in obedience; his greatest miseries are in disobedience. Hence, truth can appeal, however depraved he becomes, to his sense of right and wrong. And there is always hope of his mental and moral improvement while there is conscience to appeal to. Gain that element of mind on your side and there is a friend in court to back and reiterate your appeals. This is the reason why masses of men the most unlikely to be reformed have been brought over to the side of virtue. They yield under the pressure of conscience to the moral influence of love and fear. And there can be no permanent improvement to any class of men unless we carry the approval of the moral sense with it.

6. The power of faith is another distinctive element of mind. It is an undeniable fact, that man believes some things and doubts or disbelieves others. This proves he has the capacity to believe. Without the capacity to believe he could no more believe than he could see without eyes, handle without hands, and walk without

The fact that mind has been made with a capacity to believe, that man is made to trust, to receive the testimony of others, eve in things beyond the range of his own experience or ıtion. Who would have emigrated to America if the ɔny of Columbus had not been believed relative to the dis- of it? How could the Greenlander know that snow never tropical regions if he did not either go to see or believe the ɔny of others? The largest part of our knowledge comes to ǎith. Who would take the trouble and expense of visiting ɛnts, seas, rivers, and mountains, before he would believe in ɛxistence? Who would ever examine every tree, plant, , and stone, before he would believe that any such existed? ıany would know anything about astronomy if we had to ı none of its facts until we learned how to measure the dis- and magnitudes of the stars and to count the rotations of ı and earth? What could we know of the actions of the r dead in history without faith? One generation has to ı in what another generation said and did. The fact that ǔse to believe proves the capacity to believe. But this ;y belongs exclusively to mind. Who ever thought of lec- a dog, or a horse, or a tree, or a plant, to believe? But ıs not tried to induce others to believe? Prejudice, passion, lf-interest may hinder a man from believing a particular but his not believing is not because he cannot, but because ı not.

Vorship is a distinctive element of mind. The tendency to, ıe capacity for, worship is as universal in its development as Worship runs coeval with man. Wherever you find human you find the apparatus of worship—altars, sacrifices, temples, . The simple elements of worship are praise, adoration, ɐe, trust. Mind only can develop such elements. What ɐe, praise, adoration, or gratitude can senseless, unconscious render unto its Maker. But spirit can contemplate his ɑ, goodness, and power, as seen in creation. Spirit can believe, love, and praise the eternal, intelligent first Cause. can send forth streams of holy gratitude for favours received; praise the wonders of love as seen in the cross; it can feel ɐeciousness of pardoning mercy; it can employ its noblest ı in the spread of truth.

ɮeflection, or the power to recall thought, is a distinct ele- ɔf mind. Mind can look back on the past, think of the t, and contemplate the future. It can turn on itself, and its own nature. It never loses what it once clearly conceives. ins all. It occasionally forgets; but the slightest hint, or ɑt, or resemblance, brings the matter up as clear to the mind ɑ it first occurred. It can derive the sweetest pleasures from

mediation on its own thoughts. It can be shut out from in· tercourse with society, with nature, and with art; but in it solitariness it can roam in fancy over the most enchanting scene of the past, the present, and the future. It is a kingdom in itself and can raise the most gorgeous structure of thought from the fact of its own experience. It can rise from the particular to th general, or it can infer the particular from the general.

9. Oneness is a distinctive element of mind. Mind is indivisabl It cannot be analyzed into separate substances; it is one, and undi vided. It has no length, breadth, height, nor depth, like matte It is a simple, spiritual substance. Vegetables, stones, water, an air, are compounds, mixtures of various elements. Take away an of their component parts, and they cease to be what they ar Take oxygen from the air, and it becomes a destroyer instead of sustainer of life. Separate the latent heat from water, and it wi become a solid. But what can we separate from mind that can all affect its nature? It can give out its thoughts, its joys, ar sorrows, and remain the same. Bodily the man does not rema the same for twenty-four hours. He is constantly throwing off t and receiving additions from, other substances. Every seven yea he receives a new body; but his mind remains the same in su stance. He may have altered his opinions, improved his knowledg increased his happiness, changed his moral character; but he is n conscious of any change in the nature of his mind. His self, t real man, has remained the same. His personality is something th cannot be divided, nor changed from one substance into another.

10. Progress, or a strong, restless instinct for new acquiremen There is no pinacle in science nor improvement in art th stays the mind in its onward flight. Upward and onward a its watchwords. It is ever on the wing to solve some new pu blem, to discover the nature and operation of some new law nature, or to taste the felicity of some new enjoyment. Hen the restless desire in all classes for amusement, for novels, for ta of wonder, for splendid exhibitions, and for the wonderful eve if the newsmonger. However marvellous the records of the ne paper are to-day, the desire for something more novel is ready to-morrow. Nothing satisfies this element of mind. Pushed with this restless desire, the mind is ever advancing either in good or the bad, in the path of truth or the path of error. Guic aright, there is no limit to its progress; new attainments whet appetite for more, and every advancing step imparts additio impetus for something higher and greater. This element stril terror into the heart of the tyrant and buoys up with hope t heart of the reformer.

11. Immortality is a distinctive element of mind. The des to live for ever is common to man; it is one of the strongest i

stincts of mind. The idea of immortality fired the minds of the most illustrious men of the ancient world. Poets, orators, historians, moralists, philosophers, and legislators of the olden time believed that death would waft their spirits to realms of bliss. Whence springs this pleasing hope, this fond desire, this longing after immortality? or whence this secret dread and inward horror of falling into nought? Why shrinks the soul back on herself, and startles at the thought of destruction? Hence the reason why the mind, surrounded with the sweetest enjoyments and brightest prospects, feels uneasy and unsatisfied, and its hopes and desires overstep the bounds of time and delight to roam onward in the endless tract of eternity.

A. McK.

ART. IV.—ELEMENTARY THEOLOGY.*

No. I.

REVELATION.

BELIEVERS in the Divine existence are agreed as to the fact that God has actually revealed himself through the medium of the intellectual and material universe. Christians, deists, and every other class of theistic believers, including even the pantheist, are at one on this point. The pantheist, it is true, denies the personality of God by confounding his existence with that of the universe; and it might therefore be thought that he is logically precluded from admitting the fact of a Divine revelation; but with happy inconsistency he is evermore speaking of the Divine manifestation, the evolution and display of absolute power, wisdom, and goodness in the universe, so that, with slight drawback, he might even be induced to accept and endorse the following language of the Bible respecting the revelation of God in nature:—"The heavens declare the glory of God, and the firmament sheweth his handy-work. The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead."

Now, the question at present to be discussed is, not whether God

* Arrangements have been made to supply our readers with a series of Essays on all the more important branches of divine truth, logically arranged, and having special bearings upon the theological developments and discussions of the present day. Two of these essays may be expected in each number of the AMBASSADOR until the series be completed.—ED.

has actually revealed himself in the economy of nature, bu
being granted, whether it is sufficient for the requirements o
spiritual being? To settle this question satisfactorily, s
reach a truthful conclusion, we must be careful not to asc
nature what is due to other sources of illumination. In Ch
countries nature seems to be much more richly fraugh
spiritual truth and to unfold her lessons of Divine
with much greater clearness and precision than in co
where Christianity is unknown. The natural religion taught
writings of such men as Theodore Parker and Francis Ne
who may be regarded as the best representatives and expos
modern deism, unfolds views of the Divine character and
Divine government, of human duty and destiny, grand and
ful to a high degree, fit indeed to be matched with the te
of the best Christian writers on those subjects. But wh
might be asked, have those men, and others of the same
chiefly drawn the materials of their elevated spiritual tea
Had they been nurtured in pagan or Mahomedan countrie
though they had acquired the intellectual dexterity and dia
skill of the Indian Brahmins, could they on any grounds of
probability have reached such views of spiritual truth a
developed in their writings? They deny the divine auth
the Bible, and aim to overthrow some of its most im
principles; and yet it is patent to every one that they are in
to that book more than to any other source for all that is sp
commendable in their teaching. Not a page can be refe
without furnishing evidence how largely they have drawn
that unacknowledged source. And even their style of wri
imbued with the spirit and cast in the mould of Bible phras
so as to create astonishment and provoke indignation, consi
that the very weapons by which they seek to inflict mortal
on the Bible are drawn from the Bible's own armoury.
their indebtedness to the Christian Scriptures these men, an
the same school, are, or affect to be, in happy ignorance.
is their teacher. At her shrine they offer worship. She
oracle—the only oracle—whose authority they acknowledg
whose utterances they interpret. And yet nothing is more
than that, were it not for the assistance they derive fro
book whose divine claims they set aside, their views of sp
truth would be much more limited and meagre. It is n
much to say that the Bible is Nature's grand interpreter, de
ing from her pages profound and glorious meanings, which
else be inscrutable. The lessons of nature in all the
branches of theology are written, as it were, with invisibl
and it is only when the writing is exposed to the warmth of
influence that the meaning is developed and made decipherabl

which amounts to the same thing, though the lessons be written clearly enough, man's organs of spiritual perception are so purblind as not to see them until anointed with the eyesalve of that teaching which the Bible alone can supply.

The enemies of the Bible as a divine revelation frequently refer in boastful tone to the writings of ancient Greek and Roman philosophers as affording evidence that without supernatural aids man may attain to a high state of spiritual illumination. And, indeed, it must be allowed that though those philosophers of the olden time failed to reach such clear and comprehensive views of divine truth as are to be found even in the writings of modern deists, for reasons easily guessed at, they certainly discuss some of the profoundest subjects connected with man's spiritual interests in a manner fitted to excite the highest admiration. Their disquisitions on the existence and attributes of God, on the nature, the duty, and the destiny of man, are equally remarkable for intellectual potency and for substantial truthfulness. But it may well be doubted whether their teachings on these high matters were the exclusive fruit of their own observation and reflection. It is more than probable that for much of the spiritual truth taught in their writings they were indebted to traditions which reached back through preceding generations to that main stream of supernatural revelation whence the Jews and other Semitic nations derived their religious beliefs. It is also certain that in their eager search for truth the Greek philosophers in particular were wont to visit Phœnecia, Egypt, and other eastern countries occupied by the elder branches of the human race, expecting, and not in vain, that amongst them divine wisdom might be found in greatest plenitude and in purest form. It is, moreover, natural to think that in their wide dispersion amongst other nations the Jews would in various ways disseminate the principles of their sublime theology, and thereby contribute, though indirectly, to enrich the Greek and Roman philosophy. From these considerations it is manifestly unfair to make the writings of the ancient philosophers a means of determining whether the revelation of divine truth, furnished by nature, is sufficient to meet man's spiritual necessities.

To measure justly the capabilities of nature as a religious teacher, it would be necessary to see what nature actually does teach when men are cut off from all other sources of divine instruction. This point cannot indeed be fully tested, inasmuch as history furnishes no record of individuals or nations having been left entirely to the teaching of nature. Nor are any men to be found in that precise condition at the present day. But, to approximate as near to the required case as can be done, if we look at those tribes among whom religious traditions are all but obliterated and who appear to be deprived of all kinds of spiritual teaching save and except the

teaching of nature, the result does not speak highly of nature as a religious teacher. Those parts of the interior of Africa lately explored by Dr. Livingstone are extremely rich in scenes of natural beauty and sublimity; with a profusion and bounty rarely equalled in other parts of the world, nature empties her stores and distributes her wealth. To the view of Dr. Livingstone the new regions he visited teemed with the most striking proofs and illustrations of the divine perfections. Stored as his mind was with Bible ideas, and with an eye trained by Christian schooling to perceive the spiritual in the material, he read with ease and fluency many grand lessons of divine truth in the scenes which unfolded to his view. But this case, as well as every similar case, serves only to elucidate and confirm Coleridge's conception of nature as a teacher of spiritual truth,—

> "We receive but what we give,
> And in our life alone does nature live."

The children of the soil, the aboriginal inhabitants with whom Dr. Livingstone was brought into contact, though from childhood to age pupils in that grand school of nature and daily witnesses of her marvellous phenomena, were, with reference to all matters of spiritual concern, in a condition of brutal debasement. So far from possessing those lofty conceptions of God common even to children in a Christian country, they were bound down to the most trivial and degrading forms of fetish worship, or, where their spiritual nature was not developed even so far as that fact indicates, they evinced no thought or concern beyond the low and narrow round of sensual interest. From such pupils as these nature gains small credit, and yet it would seem she does her utmost for them. When left to herself her ability as a teacher of spiritual truth is extremely feeble and limited. Indeed, some reasoners on these matters go so far as to affirm that were man restricted solely to the teachings of nature he could never attain to even the most elementary conceptions of God. Material phenomena, they argue, cannot possibly by any process of intellectual chemistry be made to generate spiritual ideas; and unless such ideas be imparted from some other source man must necessarily remain under the sway of an all-dominating materialism. Nor is this reasoning without relevancy and force, though perhaps not altogether invulnerable.

But, without pushing the argument to its utmost limits, this is certain, that whatever nature may or may not be capable of teaching, she is utterly incompetent to satisfy the cravings of man's soul in reference to matters of the highest and most urgent importance. And here we shall restrict our remarks to two points. Everywhere, when the spiritual nature of man is in any degree developed, he is burdened with conscious guilt. Naturally and inevitably the sense

guilt produces fear. Apprehensions of divine wrath overcast the izon of his existence with gloomy shadows, and haunt his path- y like infernal spectres. He has sinned, sinned against the rnal laws of rectitude, sinned against the highest laws of his own ure, sinned against the laws of God: therefore God is incensed inst him, and the displeasure of God is of all evils the most to dreaded. But is there no way by which his wrath may be ap- ased, his anger averted, his favour propitiated? What sacrifices ll he offer, what austerities practice, what penances endure, as a ans of procuring the goodwill of heaven? Surely if nature ak on any subject distinctly and fully it will be on this, for on no other subject is it of so much importance that man should instructed. And yet, strange to say, here where it is of such mentous concern for nature to speak, she is absolutely dumb. ver does she articulate one syllable or give one sign calculated relieve the anxieties of man's guilt-stricken spirit, or to indicate way by which the breach between him and his Maker may be aled. In vain does the astronomer unroll the mysteries of the rry skies or the geologist trace the foot-prints of Deity, pressed on the multiform strata of the earth's crust, in vain is it study the wondrous forms of organic existence, or to listen to the ghty voices of the elements, or to search the spiritual depths of r own being; nature throughout her vast domains yields no re- nse to the inquiry, "What must I do to be saved?" And she equally dumb with regard to the question of a future life. The alogies drawn from the material world relating to this subject, d which have been applied with such admirable skill by Bishop tler, are all well enough and of great force after the doctrine of future life has been authoritatively revealed; but it is not too ch to say that apart from the teachings of a higher revelation analogies of nature on this subject are utterly flimsy and illu- e as a ground of faith. Nature holds out no warrant for immor- ity. Left to her teachings alone the grave appears to us covered h impervious gloom, and human existence, with all its boundless culations and yearnings, is swallowed up in an "eternal sleep." On these grounds we argue for the necessity of a supernatural elation.

Now all the religions of the world, those of them at least which e attained to any degree of scientific form and development, fess to have received supernatural revelations expressly intended l fitted to remove the spiritual anxieties with which the world afflicted and to guide men to a higher life. These professed elations are embodied in books which are regarded by their re- ctive adherents as of sacred character and of divine authority. homedans have their Koran, Hindoos their Shaster, Christians ir Bible. We say nothing at present of the evidences on which

these books claim to be recognized as divine, but merely note the fact that they put forth this high claim to the homage of men.

A preliminary question requires to be settled here. Objections are taken by Francis Newman and other modern deists to a book revelation, on the ground that such a revelation is impossible, as far at least as "moral and spiritual truth" is concerned. The only revelation possible, or indeed conceivable on rational grounds, he alledges, is that which is direct and immediate, consisting in intuitions of divine wisdom by the operation of the Eternal Spirit within the soul of the individual man. Now, to say the least of it, this sort of reasoning, lack what it may, is not lacking in boldness. To lay down rules for Infinite Wisdom to work by, and to fix the limits of Divine possibility in reference to the matter in question, or in reference to any matter, is rather a hazardous attempt. God may safely be left, one should think, to choose his own methods of action in communicating with his intelligent creatures, assured as we must be that he stands in no need of human counsels to preserve him from mistake. But why should a book revelation be deemed impossible, even with the qualifying restriction that it be a revelation of "moral and spiritual truth?" Is it that God has no more of this kind of truth to impart than man has already in possession or is it that he cannot find suitable instruments by which to make the communication? If these suppositions are too monstrous to be entertained, is it, then, because a book is an unsuitable medium for imparting moral and spiritual truth? But on what grounds of reason this notion is based it is puzzling to imagine. Happily for the world nothing is more common now-a-days than for men to instruct their fellows in "moral and spiritual truth" as well as in truth of inferior importance, by means of books; even the very men who pronounce a book revelation from God to be impossible find it possible and practicable enough to communicate in books what they hold to be "moral and religious truth," thus exposing by their own conduct the silliness of their reasoning. Among cultured people books are ever regarded as the safest depositories and most perfect mediums of truth. The highest, the purest, the most finished thinkings of the wise and good, the profound reasonings of the philosopher, the firmly based and influential principles of the moralist, the grand and beautiful creations of the poet, are given to and preserved in the world by means of books. A good book, as Milton beautifully says, is the precious life-blood of a master mind. And we are warranted in concluding that if God had resolved to bless the world with a revelation of his character and will, so far from there being antecedent probabilities against it coming in the form of a book all the probabilities would be in favour of that form.

Reference has already been made to the professedly sacred book

of Mahomedans, Hindoos, and Christians. Now it is beyond our province to inquire on what grounds the Koran and the Shaster found their pretensions to supernatural authority, or to weigh their respective claims against those of the Bible. The question with which we have at present to do does not lie between the claims of these or any other professedly sacred books and the claims of the Bible, but between the Bible and—*nothing*. For it will be readily allowed by all persons likely to consult these pages and by all well-informed men that if the claims of the Bible as a supernatural revelation fail, there is not the remotest chance of any other professedly sacred book maintaining its ground.

In attempting to furnish a summary of the evidences for the divine authority of the Bible—a work of extreme difficulty within our prescribed limits—we begin with the substance of the book itself, the matters upon which it discourses. Unless there be congruity between the internal character of the book and its claims to supernatural authority, prejudice, natural and reasonable prejudice, is created against it at the outset. In the examination of this point, however, we must be on our guard lest our judgment be warped by whim, caprice, or unwarrantable hypothesis; we must keep our eyes steadily fixed upon the real substance, the main purpose and scope of the book, without being diverted by or attaching undue importance to matters of a secondary and subordinate nature. In a volume of such vast range as the Bible, comprehending a number of distinct treatises on history, biography, poetry, ethics, and doctrine, touching of necessity upon an endless variety of topics, and dealing with an endless variety of human interests, there are numerous matters brought within its scope which may be, and frequently have been, considered of far too trivial account to find place in a book of professedly divine revelation. But when it is considered that the same thing happens in the actual life and experience of men, that at every turn in human history, whether it be the history of an individual or of a nation, the little and the great, the magnificent and the mean, the transcendent and the trifling, are evermore impinging upon and mingling with each other; when this is considered, the difficulty is reduced to zero, nay, it is transformed into a positive characteristic of likelihood and truthfulness. But while the Bible, as occasion requires, touches upon and weaves into its own texture numerous things of seemingly small moment, its main purpose and business is to develop at large and bring home to the reason and conscience of man subjects of momentous and everlasting importance. Extended reference might here be made to the announcements given in the Bible respecting the being and perfections of God, announcements immeasurably transcending the sublimest conceptions of philosophy and in harmonious accord with the intuitions and cravings of man's

intellectual and moral nature. Extended reference might also be made to the morality expounded and enforced, a morality which, in spite of the furtive nibblings or the blasphemous libels of unbelief, is the noblest, the purest, the most comprehensive and complete of any ethical system ever given to the world. But these things, though of immense importance in themselves and though entering largely into the substance of the Bible, must of necessity be dismissed with this passing notice. Two other matters call for special observation, but our limits compel us to touch even upon them with brevity. In the Bible, especially in that part of it called the New Testament, the momentous questions respecting man's reconciliation with God and the immortality of his nature, are copiously developed and satisfactorily settled. It is declared that God is not only graciously disposed and ready to pardon the guilty children of men, but that he can exercise his mercy in this way without compromising the rectitude of his character or the principles of his government. By a wonderous economy of grace, illustrating all the perfections of the divine nature, in which the Son of God is seen taking upon himself the liabilities of our guilty race and expiating our sins by his own sufferings, a way of life is opened, man may be rescued from the ruin in which sin has involved him, and exalted to the ineffable privileges of divine sonship. Equally explicit is the teaching of the Bible on the subject of immortality. Yes, man shall live for ever. The light that is in him shall never be quenched, the life that is in him, the life of the soul, shall never die. And even his body, though subject to temporary dissolution, will in due time be reconstructed and made a participant of immortal life. Man in his entire nature, body and soul, is destined for endless existence, and it will be through his own folly if that existence is not one of unmingled felicity. Here, then, are the main themes of Bible discourse, and, beyond all cavil, they are sufficiently grand in themselves and of sufficient importance to us to form the substance of a divine revelation.

Passing from the substance of the Bible, and referring to its manner, its characteristics of style, method, and spirit, we cannot fail to be struck with numerous points vouching for the thorough honesty of its writers. Is it not truly marvellous, for instance, that a volume comprehending so great a number of separate treatises, written by different men of different culture and condition, in different ages and countries, should exhibit the utmost unity in design, in scope, in doctrine, and in morals, so that while it has all the diversity of a literature, as far as its intellectual features are concerned, it has also the oneness and completeness of a distinct book? Who can fail to be impressed with the unaffected simplicity of its histories and biographies, in which all sorts of circumstances are recorded with the utmost artlessness and freedom, even

hen they obviously reflect disgrace upon and compromise the terest of the writers? The innumerable coincidences in reference persons, places, and events, occurring between writers who, ving in different ages or in different countries, had no possibility consultation, afford strong presumptive evidence of truthfulness; hile on the other hand, and for a similar reason, the seeming, and rhaps we may say the real, discrepancies of those Bible writers ho had the opportunity of mutual consultation and of thus making eir writings exactly agree in every minutiæ, had they designed impose a fraud on the world, plainly declare the honesty and raightforwardness of their intentions. For though there be cir-mstantial disagreement this only happens on points of inferior ncern; on all matters of vital moment there is the most striking rmony and even identity. Honesty, thorough honesty, is stamped the entire aspect and interwoven with the entire structure of e Bible. After subjecting it to the most searching examination d exhaustive critical analysis nothing can be educed to favour e supposition that the writers designed to foist upon the faith of en the lucubrations of their own minds as a revelation of divine uth.

If the Bible be a revelation from God, it may naturally be pected that it will exert a potent influence for good, where its fluence actually operates, and that the practical result will be a anding witness to its divinity. Well, let this test be applied. it not an indubitable fact, that those nations whose spirit, and anners, and morals, have been imbued and governed by Bible fluence, have, to the degree in which this influence has operated, en honourably distinguished among the other nations of the rth? And what is thus true of nations is equally true of indi-dual men. Instances of the beneficent influence of the Bible on individuals might be cited by millions. So extensively has is influence operated, that multitudes of men, in almost every e of the world's history, have been reclaimed by it from oral degradation and exalted to the holiness and happiness of a rtuous life. And it is too patent to admit of rational doubt that proportion as men are brought under Bible influence their aracter is elevated, their condition is improved, their happiness promoted. This influence tends, more than any other known wer, to brighten the intellect, to regulate the conscience, to rify the affections, to enlarge the sympathies, to exalt the aims, ennoble the purposes, and to invest the character of man with e dignity and grandeur. By imbibing the spirit and obeying e laws of the Bible men conduct themselves becomingly in all e relationships of life. If occupying positions of honour, they t with dignity and condescension; if in inferior positions, with tegrity and respect. They are under a rule and swayed by a

spirit which constrain them to honour all men and to do to others as they would that others should do to them. And who can calculate the amount of consolation they derive from the Bible amidst the sorrows of life? It sweetens every cup of bitterness, it alleviates every burden of grief, it lights up a star of hope amidst every scene of gloom. It enables them to regard the painful dispensations through which they pass as the disciplinary means by which their heavenly Father is perfecting their character and preparing them for a higher state of being; and when at length they are called to cross the river of death, it forms for them a bridge of love over which their spirits pass in peace to their celestial home. The influence for good exerted by the Bible on man's character and condition has always been regarded as strong presumptive proof of the divine authority of the book.

As yet, however, we have merely touched the margin of evidence. The two main arguments upon which principal stress is laid are Miracles and Prophecy. On each of these a few observations are due.

I.—MIRACLES. A miracle, as understood by Christian writers, generally may be defined as "a work effected in a manner unusual or different from the common and regular method of providence, by the interposition of God himself, in attestation of the authority of some particular person, or for the proof of some particular doctrine." Now, to vindicate and establish their claims to divine authority, the writers of the Bible were endowed with miracle-working power. It may not indeed be strictly correct to say they were *endowed* with this power, for the definition we have adopted expressly affirms that miracles are wrought by the interposition of God himself, and therefore, when we speak of men working miracles the language is used for convenience and in an accommodatory sense. God does not in any case transfer miraculous power to men. He works by them and through them, but in every instance the miracle-working power is retained in and wielded by his own hand. They appeal to him for a divine attestation of their mission, to set the seal of his own authority on their work, and immediately the miraculous power of God is displayed. At the stretching forth of the rod of Moses Egypt is smitten with plagues, the Red Sea is divided, and waters gush from the flinty rock. At the invocation of the name of God by Elijah fire from heaven descends on Carmel and consumes the prophet's sacrifice. By appealing to the name and authority of Jesus the miracles of the apostles were wrought. Whether "in attestation of the authority of some particular person" or "for the proof of some particular doctrine" miracles were performed by the direct and immediate interposition of God. This language, however, requires modification in reference to the miracles of Christ himself. The

fulness of the Godhead dwelt in him bodily, and hence the stupendous wonders he wrought were of himself and by himself.

Miracles, as evidences of the divine authority of the Bible, have been assailed on various grounds. Their very possibility has been denied. Baden Powell denies their possibility because they are at variance with the order of nature, leaving his readers to infer—nay, expressly affirming, or at least plainly insinuating—that what is at present the order of nature has been the same in all past ages. But is not this mode of reasoning equally shallow and fallacious? The natural world, in its complicated network of physical laws, is at present orderly and equable, we allow. Fixed law rules everything. Fixed order appears everywhere. But on what grounds of reason or evidence can it be affirmed that the present order of nature has been the established order in all past times? How can we be assured of this? Is it not believed by that school of physical philosophy of which Baden Powell was a distinguished disciple that in ages long gone by eruptions and convulsions transpired by which the entire surface of the earth has been transformed? Are not the teachings of geological science explicit on this point? The order of nature, so far as it can be brought to bear upon the question of miracles, must be viewed not merely in the light of present observation but in that of past history as well; and if this be done the position of our enemies will be turned, and the objection against miracles, drawn from the order of nature, will become an argument in their favour. The fossil organisms entombed in the lower strata of the earth's crust, witnessing to the fact of pre-adamite revolutions and to conditions of vegetable and animal existence different in many respects from "the order of nature" present to our observation, may thus be legitimately used as an analogical argument in favour of miraculous interposition. If God was pleased to disturb the order of nature in remote ages that the earth might be prepared for the habitation of man, why may he not in more recent ages have interposed in a similar way for man's moral and spiritual education?

Hume's argument against miracles is substantially the same as the one we have just noticed, though clothed in a different form. Archdeacon Paley has put Hume's argument concisely thus: "It is contrary to experience that a miracle should be true; but not contrary to experience that testimony should be false." Now it may be asked, To whose experience is it contrary that a miracle should be true? If it be to my experience, I readily assent. If it be to the experience of all men now living, that may also be true, though there is no possibility of getting to know it except by testimony, and testimony, Hume reminds us, may be false. But if, as is still more likely, the experience of all men in all ages be meant, this is simply begging the question in dispute. What is thus

assumed we deny. The experience of all men in all ages, a
it is possible for us to ascertain that experience, has *n*
against miracles. On the contrary, the experience of man
best sort of men in different ages has been in their favour.
at least, is the witness of history, and by what other mea
history can we become acquainted with the experience of
ages? It is true historic testimony may be false. What
Have we, instead of sifting historic testimony to see how
trustworthy, to reject it in the lump, and abandon all hist
mass of delusion? Have we also to discredit the reports c
tific travellers and of Christian missionaries respecting
countries? Have we, in short, to refuse credence to eve
not cognized by our senses or authenticated by our ins
reason? And yet on Hume's principle this is the only co
course to pursue. Stripped of its philosophical verbiage an
by common sense, this principle is nothing more than a ju
words, a transparent sophism.

But, admitting their possibility, it is further argued by
Powell that miracles are incompetent to prove the truth of d
The only evidence proper to convince the reason of the truth
position he affirms is, the reasonableness of the proposition.
allow that if a proposition be evidently false, or absurd,
contradictory, a miracle cannot prove it true; and if a pro
be evidently true, a miracle is unnecessary to prove its trut
what if God communicate to men some transcendent d
which reason never could discover or verify—some doctri
received solely on the faith of His word? In that case the
course to pursue is not to submit the doctrine to the ordin
of reason,—for by the supposition reason is incompetent t
in such a case,—but to make sure that the doctrine emanat
God by testing the divine credentials of the teacher. If the
of the doctrine authenticate the divinity of his mission by
miracles, then the truth of the doctrine he teaches, thou
scending the limits of reason and therefore incapable of
proof, ought at once to be received by faith. Reason her
less puffed up with vain conceit and regarding her own cap
the measure of universal truth, will allow that this is t
reasonable course to pursue in the case supposed.

Now, that the miracles of the Bible, attesting the divine
rity of its writers, were true miracles, and that they
occurred in the manner and for the purpose stated in the B
have all the evidence which the nature of the case allows o
miracles of the Old Testament are vouched for by the
testimony of the whole Jewish nation as well as by the te
of Christ and his apostles, and the miracles of the New Tes
by which the divine inauguration of Christianity was authen

are proved by a mass of direct and collateral testimony such as cannot be out-matched by any historic facts of the ancient world. For an elaborate exposition and detail of this evidence we refer our readers to the works of Lardner and Paley.

II.—PROPHECY. This is the second grand bulwark defending the divine authority of the Bible. Prophecy simply means the foretelling of events beyond the reach of human sagacity; consequently, prophecy transcends the laws which govern the human mind just as miracle transcends the laws by which the material world is governed. The two may indeed be reduced to the same category, the one being a miracle of power and the other a miracle of knowledge, and both attesting the agency of God. Now the Bible is full of prophecy. Almost every section of it contains more or less of this supernatural element. Some of the prophecies relate to events near at hand, though quite beyond the forecast of human sagacity, as, for instance, when Elisha predicted to the famine-stricken inhabitants of Samaria that on the following day "a measure of fine wheat should be sold for a shekel and two measures of barley for a shekel in the gate of the city;" other prophecies relate to events in a far distant futurity, as when Moses predicted the destinies of the Hebrew nation and Daniel the overthrow of the great empires of antiquity. Two things are requisite to establish the validity of Bible prophecies: they must have been uttered before the events to which they relate, and the predicted events must have occurred in the manner foretold. That both conditions hold good with regard to Bible prophecies is true beyond all rational dispute, as is abundantly proved by Newton, Keith, Elliott, and other writers on prophecy. So strikingly exact has been the fulfilment of some of Isaiah's prophecies, for instance, hat in defiance of the most convincing evidence unbelievers have ometimes been audacious enough to affirm that they were written fter the events to which they relate. But this cannot with any egree of decency be said respecting his prophecies of the Messiah. aiah lived about seven hundred years before Christ, and his book, we have it now, formed part of the Septuagint version of the ld Testament, written at least two hundred and seventy years fore Christ. Take, then, the fifty-third chapter of his prophecies, d examine it clause by clause with the corresponding facts of the angelical history, and if there does not appear sufficient evidence supernatural wisdom to convince any reasonable mind, we are st to know what evidence would be sufficient for that purpose. ote especially the following points:—the poverty of Christ's conition and the absence in him of all vulgar attraction; "He shall row up before him as a tender plant, and as a root out of a dry round; he hath no form nor comeliness, and when we shall see im there is no beauty that we should desire him:" the bitter con-

tempt and abandonment with which he was treated, "He is despised and rejected of men; and we hid as it were our faces from him; he was despised and we esteemed him not:" the sorrows that wrung his spirit and burdened his life, "a man of sorrows and acquainted with grief:" the grossly erroneous opinion of his sufferings being a judicial infliction, "yet we did esteem him stricken, smitten of God, and afflicted:" the vicarious nature of his sufferings, "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; the Lord hath laid on him the iniquity of us all:" his meek and uncomplaining submission, "he was oppressed and he was afflicted, yet he opened not his mouth; he is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth:" his strange and unnatural connection at death with wickedness and wealth, "he made his grave with the wicked and with the rich in his death:" the perfect innocence of his character, "he had done no violence, neither was any deceit in his mouth:" his sufferings the divinely appointed means of expiating the sins of the world, "Thou shalt make his soul an offering for sin:" the glorious result of his life and death, "he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand; he shall see of the travail of his soul and shall be satisfied; by his knowledge," or by the knowledge of him, "shall my righteous servant justify many." The person, the character, the life, the death of Christ, together with the grand meaning and result of the whole, are here sketched with the utmost minuteness, fidelity, and pathetic beauty seven hundred years before the facts transpired. Surely the mind that conceived this picture was divinely informed. No other rational judgment can we conceive. And what is thus affirmed of Isaiah holds equally true of all the Bible prophets.

From the foregoing outline of argument, we conclude—and it is with the reader to judge whether the conclusion is warranted,—that, first, a divine revelation is needed; second, a divine revelation is possible; and, third, such a revelation we are furnished with in the Holy Bible.

EDITOR.

Art. V.—ELEMENTARY THEOLOGY.

No. II.

The Canon.

Holy Scriptures consist of two main divisions—the Old and ew Testaments; and the books comprehended in this aggre- sacred literature constitute the Canon. The word primarily s a cane or reed, and was anciently used to denote a rod, ed in measurement and as a test of straightness. From this led its figurative usage in the sense of rule and standard for ining matters of opinion and practice. Thus the funda- principles of any science, as mathematics and astronomy, were resolvable into determining rules, were called canons. ostle Paul uses the word in Gal. vi. 16 and Phil. iii. 16, in ice to conduct and general manner of life. The term was lopted as a designation of the Scriptures until some time uent to the apostolic age. Faint indications of its use in nse may be found among the early teachers of the Alexandrian but it was about the fourth century of the Christian era before me anything like common as a title of the sacred writings. The cal Scriptures are not merely writings sanctioned by autho- ut writings having regulative authority. The opinion that non is merely a catalogue of writings authoritatively ratified s the proper meaning of the word. The writings in them- are an authority, in fact form a rule by which must be d all questions relating to religious belief and practice. A s not canonical because a council or a church has accepted it , but because it is *Theopneustos*, of divine authority. The may recognise the authority of a writing, but it cannot in- writing with authority. Neither did the use of a book in gational reading constitute it canonical. It has been insisted, instance by Semler, that the canon is merely the list of books as adopted for public reading in the churches, and that cal is equivalent to, being appointed to be publicly read. pinion is, however, contrary to the common usage of the and also contrary to well-known facts. There is no instance ch the word is employed merely in the sense of a list of books; re all the books read in Christian assemblies comprehended canon. Among the early Christians several writings were ly read in the services of the church which were not regarded onical nor of any authority in determining faith and practice. ette maintained, in reference to the Old Testament canon,

that it was identical with the national literature of the Jews. If a book were of Jewish authorship that was sufficient to invest it with a sacred character. Now, whatever value this opinion may be of in relation to the earliest period of the Jewish nationality, it is evidently unfounded in relation to later periods. In the Scriptures themselves we find traces of a separate literature; and Josephus, in his treatise in defence of the antiquity of the Jews, distinctly affirms that there was amongst his people a literature to which they did not attach an importance equal to that which belonged to their sacred writings, so that the fact of Jewish authorship is in itself of no weight in determining a book canonical or otherwise in the Old Testament series.

The canon, then, is the authoritative rule by which must be determined all matters of religious belief and practice. As such the books forming it must be of divine authority; and it must comprehend in an incorrupt and perfect condition all that is divinely inspired. Defective in any of these points, it cannot be considered a perfect standard by which faith and practice can be decided. If all the books are not inspired, then the canon in its entirety cannot be accepted as a binding rule; if there be any inspired book which it does not contain, then as a standard it is not perfect; and if the books have been altered or corrupted in any degree, the same process by which their integrity has been destroyed destroys also their authority as a perfect rule.

The question of inspiration will be discussed in a separate article. The present paper is designed to indicate what books have been, and now are, accepted as canonical. There is not unanimity of opinion as to the method by which the question of canonicity should be decided. The Roman Catholics accept the decision of the church, that is, the church of Rome, as final. Her judgment must not be disputed. This mode of settling the question Protestant communities discard, seeing they reject the dogma of church infallibility, and without this qualification the conclusion cannot be considered certain. But amongst Protestant Christians there is not oneness of opinion. Some consider that the concurrent voice of ancient testimonies is sufficient to settle the point, while others think that a much safer criterion is the evidence of the books themselves. Now each of these methods is in itself commendable, and both are requisite; for neither, by itself, will lead to the desired certainty. The question to be decided seems to require both. It is not altogether a question of fact, else a concurrence of testimony sufficient to establish a question of fact would be adequate in this case; neither is it exclusively a question of opinion, else the evidence furnished by the writings themselves might be accepted as sufficient. It is partly a question of fact and partly one of opinion. We need to be assured that the canonicity of a book has been generally

recognised, and this result can only be established by a concurrence of testimony; but we also need to be satisfied that the book itself contains nothing at variance with the authoritative position claimed for it and the divine assistance ascribed to its author, and settled opinion on this point can only be gained by a careful examination of the writing. Neither by the historical nor dogmatical method, exclusively, can the question be decided, simply because all its elements are not embraced within the province of either. The historical method cannot be applied to determine a question of opinion, nor can the dogmatical method be employed to settle a question of fact. Now the question of canonicity is not one of fact, nor of opinion exclusively, but partly the one and partly the other; hence, a judicious combination of the two methods will be likely to lead to the most satisfactory result.

The first part of this paper will be devoted to a consideration of the canon of the Old Testament, the second part to that of the New Testament.

It appears to have been a common practice among ancient nations to form a collection of writings deemed sacred, and place them in safe keeping, that they might constitute a standing rule for the regulation of religious life and a standard of appeal on all questions affecting religious opinion and duty. The Egyptians had such a canon, so had the Phenicians, Babylonians, and other nations of the remote past. In the early history of the Jews we read of the law being deposited in the sacred place. To this was afterwards added Joshua, Jos. xxiv. 26, and subsequently Samuel's history of the kingdom, 1 Sam. x. 25. There are also other traces of an early collection. David's arrangement of the temple psalmody would necessitate a collection of sacred odes, and Proverbs xxv. 1 seems to indicate there were men appointed to collect and take charge of sacred writings. There is no reason to suppose that the Old Testament canon was first formed after the exile. It was then completed but a collection of sacred writings appears to have existed prior to the captivity. This is unquestionable so far as the law is concerned, and it is probable that other books of the canon* legitimized themselves during the centuries preceding the exile. Zachariah, when speaking of the cause of the captivity, refers to the law and the prophets as of equal authority, and ascribes to the neglect of each and of both the sufferings of his people. That previous to the exile the Jews possessed a public collection of sacred writings, numerically greater than the Pentateuch, has been disputed by some writers; but the fact seems established by numerous references in the canonical books, as for instance, Isaiah xxxiv. 16,

* The word Canon in this division of the essay designates the Old Testament Scriptures only, unless it be otherwise stated.

when "the prophet seems to have in his mind the placing of his oracle in a collection of oracles and sacred writings, whereby future generations might judge of the truth of his predictions." In Jeremiah xxviii., when that prophet opposes Hananaiah respecting the return from Babylon, he appeals to the prophets who had preceded him; and in chapter vii. 25, he claims for himself a place in the succession of true prophets: Ezekiel xxxix. bespeaks an acquaintance with Isaiah xxxiv., and Daniel ix. 2 speaks of the book by which he obtained knowledge of the length of time the captivity had to continue. In Ecclesiastes xii. 10-12 the author refers to his work, as designed to form part of a great whole of sacred writings, which he distinguishes from the numerous works of common literature. Intimations of this kind might be multiplied considerably, but these are sufficient to show that in the ante-exile period there did exist among the Jews a collection of sacred writings comprehending more books than are included in the Pentateuch. The formation of the canon was not the work of any one age, but extended through the various periods of Jewish history until the collection was completed.

The time when the canon was closed is generally fixed in the period immediately following the exile; and there are many considerations which favour this view. The circumstances of the people upon their return to Judea were such that a collection of the authoritative writings seems to have been a necessity. The sanctuary had been destroyed in which the divine oracles had previously been kept. The ark was gone. There was not in their circumstances at that time any such security for their sacred writings as the temple had afforded in the pre-exile period. Considerable change had also taken place in their language. They spake not the pure tongue of their ancestors. Their sojourn in Babylonia had resulted, among other things, in the adoption in a very great measure of the Aramaic dialect. This change in language rendered necessary in some degree a collection of the writings admitted as sacred, to which appeal might be made in all matters affecting the religion and customs of the nation. If any reliance can be placed upon the records relating to the return from captivity, the people manifested intense desire to become acquainted with the law of God. Their sufferings had attached them more firmly to the faith of their fathers, and they longed to behold the worship of their nation restored to something approaching its pristine grandeur. This feeling would almost necessarily lead to the collection by some competent person or persons of the writings deemed sacred. During the captivity and the periods immediately preceding it the spirit of Inspiration had not been silent. In those troublous times prophets had appeared and published oracles from God. These writings had not been publicly recognised as of equal authority

ith the other Scriptures. They had asserted, and even established, ieir divine origin, but they had not been gathered into one col-ction with the law and the more ancient records. The second mple was about to be erected, and the Mosaic worship was again, ter seventy years interruption, to be established. Now, what ore natural, what more likely than that the nation should feel e need of an authoritative collection of sacred books, and that in ch circumstances and at such a crisis the need should be pplied?

What is thus rendered probable from the circumstances of the se external evidence contributes to establish. By an uncontra-cted Jewish tradition the prophetic office is said to have ceased the period immediately following the exile. There was after at time no certain succession of divinely authorised teachers, nor deed any teacher that could be placed upon an equality with the cient prophets. Such is the testimony of Josephus in what is mmonly called his first book against Assion, sec. 8. He states at the Jews had a collection of books containing the records of st times, which they justly believed to be divine. Five of the oks containing the early traditions concerning the origin of the man race, the establishment of Judaism with its laws and usages, fact a compendium of all that was known respecting remote es down to the death of Moses, he attributes to that lawgiver. hirteen more books, containing a record of events intimately con-rning his nation from the time of Moses to Artaxerxes, he attri-tes to prophetic authorship. He also states that there were four her books, consisting of hymns to God and precepts for the gulation of human life; but he does not attribute them to any ass of authors nor to any author in particular. These twenty-o books,* reaching up to the reign of Artaxerxes, constituted the cred writings of the Jews according to the testimony of Josephus. e also states that the history of his nation from the time of rtaxerxes had been written, but it was never esteemed of like thority with the more ancient writings; and he assigns as the ason of this that there had not been an exact succession of pro-ets; indeed, Josephus never ventures, except in one solitary stance, to speak of any man during the post-exile period as a ophet; and in this instance, which is that of John Hyrcanus, he es not refer to the high gift which characterised the ancient

* The canonical books are differently arranged in the lists of different ancient au-ors, and the total numbers are not the same. The twenty-two of Josephus were tained by reckoning the twelve minor prophets as one—Jeremiah and Lamen-ations as one—Nehemiah and Ezra as one—the two books of Chronicles, Kings, d Samuel as each one—and Judges and Ruth as one. Twenty-two gives the mber of letters in the Hebrew alphabet, and was probably selected by Josephus this account to signify completeness. Reckoning each book separately we tain thirty-nine, the number prefixed to the authorised English translation.

prophets, but to an uncommon practical sagacity. The prophetic line had ceased, and after that there was no addition made to the collection of sacred writings. Prophetic sanction, if not authorship, appears to have been indispensable for the investment of any book with authority as a rule of faith and practice. In the absence of an exact prophetic succession, Josephus affirms that there had been no addition made to the sacred writings of his nation after the reign of Artaxerxes, neither had there been any part taken from the collection, nor any change made in the books composing it.

The son of Sirach, who lived in the second century before Christ, furnishes similar testimony. He speaks of the prophetic gift as belonging to the past, and in the prologue to his book he refers to the canon as completed, and that not only in the time when he wrote but in the days of his grandfather, so that the canon was a complete collection two generations earlier than that in which he lived, and this reference is not made as if the canon had just been closed, but as if it had already existed in a settled form for some length of time. His grandfather, Jesus, had devoted himself to the reading of the law, the prophets, and the other books of the fathers, so that the collection then existed, and existed in the threefold division generally adopted among the later Jews. In apologising for any defect in the rendering of his grandfather's words he reminds his readers "that things uttered in Hebrew and translated into another tongue have not the same force in them." A writer always suffers disadvantage more or less in translation. And this he avers was the case with the law, and the prophets, and the other books, for there was a difference in clearness and force between them as original and translated. We have in this statement a direct reference to a translation made for the benefit of the Egyptian Jews, which will be of use in deciding another point of some interest. Hitzig takes exception to the designation of the third division, "the other books," as being vague and indefinite. But the designation is definite enough. The collection of sacred writings formed a complete whole, and as such was distinct from other existing literature. This collection was divided into the law and the prophets, and the books which could not be placed in one or other of these divisions were called the other or remaining books, which designation in process of time settled down into, "the writings," and was perhaps equal in the main to the later title Hagiographa. Now, what is most remarkable in this testimony of the son of Sirach is, that the wise utterances of his grandfather are carefully distinguished from the admittedly canonical books. The work he edited and translated forms part of a literature existing alongside the sacred oracles, but not included among them. There are not wanting in this production claims to divine illumination and guidance and to a wisdom extraordinary indeed; yet, notwith-

such high claims and claims well sustained, for no
cal book in the pre-christian era equals, much less sur-
is in profoundly wise sayings and excellent moral teaching
ɔatise on practical wisdom is distinguished from the sacred
idence at once of the completion of the canon and the
ıre with which the Jews watched over its integrity.

Maccabean histories there is frequent lament that the
: spirit had then passed away. Divinely enlightened
ıo longer revealed the will of God to men. It had been
ner times, but it was not so when these interesting histo-
penned. The circumstances of the people, the peculiar
istics of the times, along with the evidence of subsequent
istory, contribute to determine that in the age immedi-
ɔeeding the exile the canon was completed and closed.
ning the person or persons by whom the canon was
and left for posterity in its present form we are depend-
ely upon tradition. The books themselves furnish no
ıformation. Tradition, however, is unanimous in attribu-
work to Ezra and his cotemporaries, who along with him
ed what has been called the Great Synagogue. The
of this body has been treated as fabulous, but without
grounds; for, looking at the case apart altogether from
tion, there is nothing more likely than that in such cir-
es as immediately followed the captivity the wisest and
he nation, the last links in that exact succession of pro-
h which Israel had been favoured, should unite for the
what was a felt want—a collection of the sacred wri-

: of the most ancient portions of the Talmud, entitled,
ings of the fathers," Moses is said to have received the
nai, and to have transmitted it to Joshua, Joshua to the
e elders to the prophets, the prophets to the men of the
nagogue, so that if this tradition be of any worth there
ı the earliest periods of Jewish history a body of men in
the sacred writings, whose special work it was to preserve
e oracles, that the religion of the nation might not be
l. In the Babylonian Gemara there is a passage the worth
is variously estimated in controversies concerning the
By some it is regarded as fiction, while others conclude it
ɔonsiderable evidential value. It is professedly a tradition,
dition expressing the settled convictions of the wise and
previous ages. "The wise men say all is one, and each
n stands for itself.* Who has written these books?" The
-that Moses wrote the Pentateuch and Job, Joshua the

ıs, each book is complete in itself, and the canonical books taken
rm an organic unity.

book which bears his name and eight verses of Deuteronomy, Samuel the books named after him, along with Ruth and Judges; David the Psalms, with the assistance of ten other men; Jeremiah the prophecies bearing his name, Lamentations, and the book of Kings; Hezekiah and the men employed by him* Isaiah, Proverbs, Song of Solomon, and Ecclesiastes; the men of the Great Synagogue Ezekiel, the twelve minor prophets, Daniel, and Esther; Ezra† the book bearing his name and the genealogies in the Chronicles; Nehemiah adding the remaining portions of the Chronicles, and thus completing the two books.

The principal objection urged against this tradition is, that it is chronologically incorrect, for Simon the Just, who lived subsequent to the time of Ezra, is represented as forming one of the Great Synagogue. Havernick maintains that the statement amounts to nothing more than that Simon belonged to the residue of the Synagogue. Now it does not appear at all unlikely that this institution survived the days of Ezra. Something analagous to it preceded him, and in all probability it remained for some time after his decease. Simon appears to have been connected with this literary college in its last days, for he belonged to the residue; so that the fact of him being represented as a member of it does not invalidate the tradition, unless it can be shown that the institution did not survive the time of Ezra. And if any weight can be allowed to common Jewish tradition, in the light of which the value of this particular tradition ought to be estimated, Simon was a near, if not the immediate, successor of Ezra, so that the time between them may not have been so great as is commonly supposed.

The verb used by the Gemara, and translated written and wrote, occasions some little difficulty; but many eminent scholars accept it in the sense of transcribe or edit, not compose: and this meaning allowed, the difficulty vanishes. This opinion is ably advocated by Keil and Havernick. The reasons assigned for it are—First, That this usage is no way anomalous, but agreeable to the idiom and use of the language, that in fact there is no other word by which the idea of literary insertion could be expressed. Second. That the subject of the tradition—the canon and its formation—is decidedly in favour of this rendering. Third. That the tradition cannot be made self-consistent if this meaning be not adopted, for Isaiah and the writings of Solomon are attributed to Hezekiah and his men, and David is said to have availed himself of the compositions of ten others in forming his Psalter.

This tradition may be compared with the older statements con-

* Proverbs xxv. 1.

† The book bearing the name of Nehemiah in the English translation is in this tradition probably included in Ezra.

ned in the second book of Esdras ch. xiv. 38-48, and the second rt of the Maccabean writings ch. ii. 13. In these records we ve unquestionably the substance of older traditions, so that the ɔst ancient testimony that can be adduced points to Ezra and ɜ cotemporaries as the persons by whom the canon was closed.* That none of the canonical books date later than the time of ɪra is, as may be supposed, a disputed point. Daniel and Chroni-ɜs are the principal works assigned to a later date, while the other ɔks are either in whole or in part allowed to have been produced ther previous to the exile, or during the seventy years banishment, ɜe in the age immediately following. Objection is taken to the ɔk of Daniel upon lingual ground. The work is written partly Chaldaic and partly in Hebrew. But this perhaps agrees better ɹh the period of the captivity than with any other. In the ante-ile period no such combination of the languages could have taken ace; and in the later post-exile periods it became equally im-ɜsible, for the language departing more and more from the pure ebrew settled down into the vernacular Aramaic. A still more ɔcided opposition is offered to the book in consequence of the ɔphetic character of its principal portions; and the objection is lvanced in support of an ante-prophetic theory. Now, before ɛ force of this objection can be admitted, the impossibility of ɔphecy must be demonstrated, for this is a point that must not ɜ taken for granted and made a basis of argument against this or ɣ other canonical book. The two books of Chronicles are ɬacked through certain names mentioned in the genealogical ɓles, which, accepted as the representatives of successive genera-ons, places the writer subsequent to the last named. But any ɜrson slightly acquainted with the questions relating to ancient ɜnealogies and having no theory to serve will be slow to bring ɔwn the date of the books upon this ground. It is not a settled ɔint that in every case the order indicates exact succession—it ay include cotemporaries. There is also mention made by the ɪronicler of a Persian coin, but this could not be any impossible ɪing in the age immediately following the captivity; yet these ɪd similar reasons have decided Colenso to place the writing some-here about half way between the captivity and the Christian era. he objections taken to these books rest upon dogmatic foundations. he historical evidence is disregarded. We are far from endeavour-ɡ to underrate the internal difficulties presented by these inqui-

* The division of the sacred writings into the law, the prophets, and the ritings or Hagiographa, has been made a subject of criticism by several riters. The questions raised relate chiefly to the principles by which the vision was governed, and of course only indirectly relate to the question of anonicity. The division is mentioned by the son of Sirach in the prologue to cclesiasticus, and more than once alluded to in the New Testament.

ries; but we think whatever they be they ought not to set aside the external evidence. The questions, however, relating to the authorship of these works belong more to the criticism of the respective books than to an inquiry respecting the canon in general.

The opinion that the Alexandrian Jews adopted a different canon from those of Palestine rests upon no certain grounds. This view has been advocated by different parties for different purposes; by the church of Rome to justify the canonical authority with which she invests the apocryphal books, and by the Rationalists in order to render the canonical writings uncertain. The reasons for adopting this notion are—First. A statement made by Jerome in his preface to the book of Tobit, and another in his prologue to the story of Judith. He states that these works formed part of the Hagiographa, but recent criticism has decided that the true reading is Apocrypha—not Hagiographa, the alteration having been made to serve party interests. Second. The usage of the Church Fathers. There is no doubt that the fathers manifested considerable regard for the apocryphal writings, and in some instances placed them upon an equality with the admittedly canonical Scriptures. But this arose in a great measure from the fact that their knowledge of the Jewish scriptures was chiefly derived from the Alexandrian translation; and critical inquiry had not then determined with any degree of exactness what was the doctrine of the early Alexandrians concerning the canon, so that the fathers used in their writings and permitted to be read in churches the apocryphal books found in the Septuagint. That there was, however, no difference between the canon of the Alexandrian and that of the Palestinian Jews is evident from the fact that the former were always anxious to be considered one with the latter. They endeavoured to avoid anything like the appearance of schism;* but this would have been impossible had they admitted as canonical any books not found in the Jewish canon, for this would have been subverting the foundations of their common faith. The son of Sirach, who resided in Egypt, refers to the translation of the law, the prophets, and the other books of the fathers into the Greek tongue, but he makes not the slightest allusion to any difference between the two canons. Neither can any trace of such a difference be found in the writings of Philo or Josephus. That they were acquainted with the apocrypha is unquestionable; but there is no instance in which either of them refers to the apocryphal books as canonical. Josephus, indeed, plainly affirms that the history of his people from the time of Artaxerxes had been written, but that these writings were not esteemed of like authority with those of their forefathers. And this evidence is all the more weighty as Josephus leaned in some measure towards Alexandrian Judaism, and would not have written thus had the Alexandrians received these books as canonical.

* *Philo* was sent to Jerusalem to offer sacrifice in the name of his countrymen.

The references in the New Testament to a complete canon of sacred writings are generally known, and require no remark here. And the questions arising out of the relation of the extra-Judaic sects, the Samaritans and Essenes, to the canon—the reading of apocryphal books in the early churches and in modern Protestant communities—the canon of the church of Rome, will have to be omitted as in no way affecting the conclusion we have endeavoured to establish,—that the Old Testament canon, as commonly accepted by Protestants, comprehends all the writings which in the old economy established any real claim to be regarded as of divine authority.

*The New Testament canon.** The formation of the New Testament canon is involved in considerable obscurity. There is not much difficulty in establishing the authenticity and authority of the books separately; but the manner in which they were formed into one collection, and the time when they were first adopted by the church in that form, are points not easily decided. An early tradition names John as the person by whom the sacred writings of the new covenant were collected. This tradition is not well supported, and furthermore it conflicts with the difference of opinion respecting the canon which prevailed subsequently to the time of John. Had the collection received the impress of apostolic sanction, the question would have been settled at once. The founders of the church appear to have passed away and the apostleship to have ceased some time before any definite canonization of the New Testament writings took place. That the evangelists and apostles wrote for the purpose of communicating to the churches what ought to be received as a rule for determining belief and practice seems reasonable enough. The age, constituting as it did the most important crisis-period in human history, required as such an authoritative sacred literature if ever such a literature was required. The realisation, in the person of the God-man, of previous revelations, the development of the germinal principles contained in the oracles of the favoured people, required an authoritative declaration. The revelations themselves had been authoritatively announced, and what less could be required by the fulfilment of them, seeing that this fulfilment had to form the inauguration of a new epoch? Notwithstanding this Landerer maintains that the New Testament writers could never intend to constitute their writings an original source of authority; and he assigns as the reason, "that it was more essential for them to regard, and have others regard, the Old Testament as such, that the gospel might be recognised as the fulfilment of the Old Testament." Now, the Old Testament, as an authority, was ever asserted by the New Testament writers. It

* The word Canon in this part of the article is used to denote the New Testament, unless otherwise stated.

contained the revelations concerning the Christ, but it could not be in itself an authority for the fulfilment of them. This authority had to be furnished by other writings showing that Jesus was the Christ. The Old Testament does not declare Jesus to be the Christ—it simply declares that the Christ should come. The New Testament declares that in Jesus of Nazareth the revelations concerning the Christ have been realised, that he is indeed the Christ; and on this point it is unquestionably an original source of authority. The Old Testament, in relation to the manifested Messiah, is as much dependent upon the New Testament as the latter is upon the former; and if the dependence of the one upon the other destroys all claim to original authority in the one case, it does so in the other; and we reach the conclusion, that in neither division of the Scriptures have we any original source of authority at all. The Christian Scriptures are co-ordinate with the Jewish; each class by itself constitutes an authority, and so do both together. If the evangelists and apostles did not write with a design that their books should be an authority, for what purpose did they write? The evangelists certainly never intended merely to furnish the church with instructive and entertaining information that had to be of no more weight in deciding belief and practice than an allusion to the geography of the country in which the events they record transpired; neither can the apostolical epistles have been intended merely as letters of friendly advice. To affirm this is to affirm that the men were uninspired, and thus destroy the distinctive character of the Christian Scriptures. The apostle John avers that what he wrote was written that men might believe that Jesus was the Christ, the Son of God, that believing they might have life through his name; and statements equivalent to this are not at all uncommon in the New Testament writings.

Though the apostles wrote authoritatively, yet there does not appear to have been a complete collection of their writings made while they lived. Considering the character of John's gospel, it is probable that he had an acquaintance with the other gospels; and as he spent the later years of his long and laborious life in the centre of Gentile Christendom, and not in Judea, it is also probable that he was acquainted with many of the apostolic letters; but there is no evidence to show that in his day the canon was completed. In the Second Epistle of Peter ch. iii. 15, 16, reference is made to the epistles of Paul, and it is maintained that this reference at least favours the opinion that a New Testament collection was at that time made. The passage certainly states that Paul had written epistles, and that these epistles were somewhat widely known; but that they were gathered together in one collection, along with other writings of a similar character, and thus accepted by the churches, is more than the passage really

ms. It may also be remarked that the passage is found in an
tle which had a long struggle to establish its canonicity; any
t which it throws upon the formation of the canon is indeed
ing.

he view generally adopted, and probably the most correct, is,
; the early churches, especially the most powerful, collected for
nselves the writings attributed to the apostles and regarded as
ivine origin. There would thus spring up throughout Christen-
ı a number of separate collections, the substantial agreement of
ch would lead in the course of time to the adoption of a uniform
ection, the various Christian communities supplying each other
ı the books incontestibly apostolical that might be wanting in
particular church collection. That collections of sacred writings
e in this way formed seems probable from the high veneration
hich the apostles and their works were held, and also from the
, that only by these standards could the faith and practice of
church be determined. The apostles were the founders of the
rch and the witnesses of Jesus. There was also manifested by
early Christians considerable care in discriminating between
rious and authentic compositions; and the fact that several
ks were for some time regarded as doubtful by certain churches
ws that each community asserted its right to examine all claims
he dignity of inspired writings and satisfy itself that in each
) they were well founded. The interest taken by the churches
ach other's welfare could not but lead to an interchange of
ings for the purposes of transcription, and gradually to the
ation of a complete canon. A foundation for this interchange
be found in Colossians, iv. 16. Adopting this view, it will
w that churches widely separated would be the last to agree
ecting the number of sacred books; and such appears to have
ı the case, as for instance, the epistle to the Hebrews was
pted in the Syrian church before it was known in the west.

ı addition to the causes already mentioned, which contributed
he formation of the canon, there are two others which ought
to be omitted, viz., persecution and heresy, for they unques-
ably contributed to hasten the collection of the sacred writings.
oppressive measures which expatriated the Christians and made
a strangers in other lands, led to a closer union among the
ches as sufferers in a common cause, and originated circum-
ces favourable to the formation of a common collection of
ired books. The heresies which sprang up in the early churches
lered a standard of appeal necessary. Men departed from the
ral faith of Christendom and promulgated speculations of their
, diverging widely from the Christian thought and practice of
period, and it became more and more a felt necessity that there
ıt to be a commonly recognised collection of Scriptures to which

appeal might be made for the overthrow of these attempts t subvert the Christian faith. Persecution and Gnosticism appear t have furnished the pressure which was requisite to lead the churche to form a definite canonical collection.

The second and third century writers make almost constan reference to the evangelistic and apostolic writings. The referenc are so numerous and varied that they are to be found selected fro nearly every book now considered canonical. This has bee thought by some almost sufficient to settle the question of a existing canon at that time. These numerous quotations place th existence of the books beyond all dispute, and indicate unmistakabl the position they occupied in the church-thought of that perio and also afford strong evidence that the canon was in course c formation; but that it was fixed and complete seems more than th evidence warrants. The most that can be said is, that there appea to have been great oneness of opinion, which ultimately led to th definite canonization of the writings. Clement of Rome, in hi epistle to the Corinthians, reminds them of the supreme authorit of the writing Paul had addressed to them; and Polycarp writes t the Phillipians in a similar spirit and manner. Ignatius, in writin to the Romans, makes reference to the writings of Paul and Pet and carefelly distinguishes between them and his own epistl allowing a far higher worth and importance to the apostolic writing than to what he had written. During this period modes of e pression also began to be used in reference to New Testamen writings which were common in reference to Old Testamen Scriptures, such as, "The Holy Scriptures," "The Oracles of God And doctrines and usages were established by citations fro evangelistic and apostolic writings, introduced by the formul "The Scriptures say," or, "The Holy Spirit says," intimatin beyond all mistake the value attached by the writers to the pr ductions thus referred to. The opinion of a definite canon in t second century has perhaps been formed by overlooking the fa that the fathers often cite non-apostolic writings for doctrinal proc and in some instances introduce them by the same formulas writings now admittedly canonical. They also attached consi erable importance to tradition. The idea of canonicity does n appear to have been so exclusive then as it afterwards becam There is probably in second century writers sufficient to intima that they did distinguish between apostolic productions and tho which could not claim such authorship, but in some instances t two classes are brought into such close juxtaposition, both for pro of doctrine and in church service, that it appears probable canon icity was not so definite and settled then as at a later period. T principal authorities in the second and third centuries, in additio to the fathers already named, are, the Syrian Version, the Murat

rian fragment, and Origen. The lists of this period give the four Gospels, Acts, thirteen epistles of Paul, first epistle of John, and first epistle of Peter. The Apocalypse was not received by the Syrian churches, and serious doubts were entertained respecting it among the Alexandrians. The opposition to this book rested chiefly upon dogmatic grounds. The epistle to the Hebrews was received by the Greek churches and attributed to Paul; with this opinion Origen agreed. The Syrian churches denied its Pauline authorship, and placed it among the Catholic epistles. To the churches of the west it appears to have been unknown. The epistle of James was received by the Christians of Syria, but does not appear to have been accepted elsewhere, though Origen seems to have been acquainted with it. Jude was acknowledged by the western churches, but is not found in the Syrian version, neither did the Greeks recognise it. Origen does not include it in his list of sacred writings, though he evidently had a knowledge of it. The second and third epistles of John were known to the churches both east and west, but were not included in the Syriac version. Origen admits them both, but scarcely considers them as of so certain authority as the first epistle. No unquestionable trace of the second epistle of Peter is found until the third century, when Origen expressly names it, but considers it as of doubtful authority.

The labours of Eusebius throw considerable light upon the canon in the fourth century. He gave special attention to this question, and embodied in his writings not only the results of his own investigations but also the opinion of others who had preceded him. The writings then known to the churches he divided into homologoumena, or those universally accepted as apostolical, and antilogomena, or those received only by some of the churches. He here also forms a sort of sub-division, consisting of books that were spurious, that is, books having apostolic names but not of apostolic authorship, and books genuine but non-apostolic. His third class comprehended heretical works, which in his judgment ought to be set aside at once. As the result of his researches Eusebius gives, as generally received in the churches—the four Gospels, Acts, thirteen epistles of Paul, first of John and first of Peter. The other seven writings he himself appears to have considered as canonical, though his opinion respecting the Apocalypse is far from decided. The canon thus gradually recognised was confirmed by the Council of Laodicea in the year 360. A few more years elapsed before the epistle to the Hebrews and the Apocalypse were received by all the churches of the east, but by the end of the fourth century the canon, as now received, was generally accepted.

The western churches appear to have reached unanimity about the same time. Jerome and Augustin contributed most towards this result. The Council of Hippo 393 and Carthage 397 con-

firmed the twenty-seven books of the New Testament canon, and Innocent, bishop of Rome, a few years later ratified the decision of the council. Thus in both east and west the canon was definitely fixed and concluded by the beginning of the fifth century. The Syrian churches, however, still maintained their ancient version, and never accepted Jude, second of Peter, second and third of John, and Revelation. Nevertheless one, if not more, of the Syrian fathers cites these books as of authority.

The canon has remained in its present form from the opening of the fifth century; any rejection of particular books, as for instance, Luther's rejection of James, has been confined to individuals, and has generally taken place upon dogmatic grounds.

Concerning both canons it may be observed, that as external evidence enables us to trace their authorship up to ancient dates, the internal evidence agrees with the modes of thought and manner of life peculiar to the age in which they are said to have been written, as well as with the social position of the author. In doctrine and ethics the books are substantially agreed; and in almost all instances thoughtful students of these oracles are impressed with the grand unity of design pervading the entire collection.

A. J.

ART. VI.—ŒCOLAMPADIUS.

Œcolampade le Reformateur de Basle: par J. J. Herzog, Docteur en Theologie et Professeur a l'Universite de Halle: traduit de l'Allemand par A. De Maestrel, Ministre de l'Eglise Libre du Canton de Vaud. Neufchatel, 1849.

MACHIAVELLI is said to have expressed the belief, that from amid the Alpine fastnesses a race of conquerors would issue, at no very distant day, who would succeed in overturning the existing kingdoms of Europe, and found a new empire of the west. His anticipation, suggested in part perhaps by his republican sympathies, though based mainly on the military character of the Swiss, and on the position of their romantic land, like a vast natural fortress, in the very heart of the continent, has been realised, but in a widely different and far nobler sense than he imagined. If the Saxon Reformer had not appeared, the glad tidings of a pure gospel, which Zuingle (taught by the selfsame Spirit, who wrought so effectually in Luther) proclaimed from the

lpine mountains, must in due time have reached the dwellers on he plains of Germany and of the distant islands of the sea. Be his as it may, Switzerland was unquestionably one of the original entres of the Reformation; and among the Swiss cities that took n early and active share in the movement Basle deserves a disinguished rank.

For some centuries before the Reformation Basle was governed)y a prince-bishop, under a politico-religious constitution similar o that of other cities within the old German empire. The popuar element, however, early became influential; at one period it was the main stay of the hierarchy, as at a later it was the main ause of its overthrow. The struggle between the commons on the ne hand, and the nobility with the dignified clergy on the other, was prolonged during the whole of the fifteenth century. The popular cause was strengthened by the entrance of Basle into the Swiss Confederation in 1501; the citizens thereby gained important civil rights, while the power of the bishop was considerably circumscribed. In 1524 the municipal council, whose members had been until then appointed by the bishop, was constituted on a popular basis, and at the same time acquired the various prerogatives previously divided between the emperor, the nobility, and the bishop. The Christian will not fail to recognise in these political changes the Divine hand preparing Basle to become a nursing mother of the Reformation cause during the days of its feeble infancy. Whether these newly-gained franchises would have essentially improved the condition of the Balois in the long run if the Reformation had not so soon followed, is somewhat questionable; but there can be no doubt that as the revolution in the state opened the way for reforms in the church, so reform, in turn, gave permanence to the benefits resulting from the revolution.

Dr. Herzog discusses at considerable length the moral and social, as well as the political, condition of Basle prior to the Reformation. With some peculiar traits of character derived from the position of their city, from the nature of their institutions, and the military habits of the Swiss, the Balois exhibited, in the main, the same moral and social features observable in the population of other French and German cities. They had a good deal of commercial enterprise; they were noted for their persevering activity, public spirit, love of liberty, and reverence for law. Eneas Silvius (afterwards known as Pope Pius II.), who resided for some time at Basle, has left quite a lively picture of the manners of the period. He describes the little wooden chapels, where the women paid their devotions, after disrobing themselves to a degree that would now be deemed rather scandalous; and the pastimes in which the men indulged of a pleasant afternoon beneath the shade of their spreading elms. But with all this fair show Basle was not exempt from

the moral corruption that reigned throughout western Christen
Drunkenness, profanity, impurity, abounded in her as in the
commercial cities of Europe. Of course, it was like people
priest; indeed, the morals of the clergy were so depraved and
ignorance so gross that the whole order, from bishop to be
friar, had fallen into extreme contempt. In the city and su
there were no fewer than two hundred and thirty ecclesiastic
immense number for so small a community.

The position which for many centuries the mass has held i
worship of the Romish church renders it unnecessary that
priests should be preachers; the altar has in a great measur
placed the pulpit. Still it is quite certain, as Neander shows,
the pulpit of the middle ages was not without its influence for
indeed, there is reason to think that it was one of the chief
of feeding the flame of spiritual life, which, though feeble
flickering, was never totally extinguished. With a liturgy
dead language edification was impossible; but a sermon addr
to the people in their mother tongue, even when its staple con
of idle legends, might contain some crumbs of precious
truth, some quotations of Holy Scripture, which would mi
nourishment to hungry souls. Basle appears to have been fav
with some preachers of tolerable merit. One of them,
Surgant, wrote a *Manuale Pastorum*, in which, among
things, he exhorts his brethren to guard against exciting the
fulness of their hearers—an advice which the worthy author
seems to have been quite a humorist, found it much easier to
to others than to observe himself. In order to keep his aud
awake, he would sometimes treat them to a lively story, or a
like that of the fox and the crane. At the end of each divisi
his sermon he would announce, "I am now done with fi
or secondly, if any one wants to cough or to blow his nose
the time." But with all his waggery, his Manuale is not wa
in sound sense and in evidences of serious feeling. "The ser
says he, "is the means which contributes most to the conversi
souls;" and he severely censures those who fancied that becaus
preaching talent is a gift of God the preacher need not labori
prepare himself for the pulpit. There was another, and still
remarkable preacher, at Basle—Henry de Nordlingen. I
sermons his great aim seems to have been to arouse the consci
and search the hearts of his hearers. The church was invar
thronged whenever he appeared in the pulpit. Though he lab
to excite a true religious life, he managed so prudently as
to draw upon himself the suspicion of heresy—a circumstanc
the more surprising, inasmuch as the result of his ministry wa
gathering a body of real Christians under the name of the Fri
of God, who, though they never formally abandoned the Ro

communion, protested against many of its corruptions. For the sake of avoiding these, as well as for mutual edification, they formed themselves into little societies or *ecclesiolæ in ecclesiâ*. As we get near the era of the Reformation we meet with other tokens of the existence of real piety. For instance, there was the association called "The Brothers of the Common Life," which endeavoured to get the mass translated into German—a scheme vigorously opposed by the priests, from the well-grounded fear lest familiarity should breed contempt. In 1514, a "Preparation for the Communion" was published at Basle, abounding in passages like the following: "Come quickly, O Lord! thou in whom my heart delights, that I may be glad in thee. O thou, the eternal treasure of my soul, show me the way to thyself, for to thee all my desires are directed. As the workman longs for his reward and his rest, so longs my soul for thee."

Basle was the seat of a university, founded in 1458, under the pontificate of Pius II., who took a lively interest in its welfare. Like most of the universities of that age, it was endowed with large privileges and immunities, its members being under a special jurisdiction, and thus constituted a sort of *imperium in imperio*. In a small community like Basle the two jurisdictions, civil and academic, could hardly fail to come in conflict; in course of time contests did arise, which resulted in the university losing a share of its original power. The relation between the school and the church would be, of course, very intimate; the bishop was the chancellor, and most of the professors were of the clerical order. As might be expected, the Reformation found little sympathy among these academics. Not a few of them were famed for their scholarship; but the most splendid ornaments of the university were Reuchlin, the great Hebraist of his day, and Erasmus, who had been attracted to Basle through the influence of the enterprising publisher Frobenius, from whose press were issued the earlier editions of his Greek Testament—the basis of the *textus receptus*—his Annotations, and other works. Here Erasmus spent his happiest and most useful days, and it was with extreme reluctance that he bade farewell to Basle, after it assumed a decidedly Protestant character.

When the startling notes of Luther's protest against indulgences were heard at Basle, they instantly called forth a responsive echo. Lumpurger, Capito, Pellican, a part of the council, and a large number of the people, promptly proclaimed their sympathy with the Reformer. Even Bishop Uttenheim shared their feelings. This venerable man had long laboured to revive true religion; he approved of Luther's zeal against indulgences, and from an inscription which he placed on one of his cathedral windows (*Spes mea Crux Christi, Gratiam non Opera quaero*), he seems to have

understood the true doctrine of justification. Zuingle's influenc too, was powerfully felt. So early as 1520 Capito wrote, "O affairs grow better daily; our principles have taken hold of many souls that no earthly power can eradicate them." In 1522 German version of the New Testament was published at Basle, on a few months after its appearance at Wittemberg. Promisin however, as was the dawn, it was not all sunshine; the victory the gospel in this city, though a bloodless one, was preceded by long, earnest, and at times doubtful, struggle. In 1521 the part zans of Rome began to act on the aggressive, and such was the power that Roblin, a preacher of more zeal than prudence, w banished from the city in spite of the vigorous efforts of his frien on his behalf. The Reformers were thus taught the necessity caution in their future movements.

Such was the state of things at Basle, when there came to it youthful stranger of modest demeanour, warm piety, ripe learnin who, after a long and laborious preparation for the priesthood, h been ordained a short time previous to his arrival. He had be induced to come chiefly through the urgent entreaties of bish Uttenheim and of Erasmus,—the former being greatly taken wi his piety and eloquence as a preacher, while the latter wished avail himself of his learning as a Hebrew scholar. We, of cours refer to ŒCOLAMPADIUS. The banner of reform had been alrea unfurled in this city, yet was he the Lord's chosen instrument leading on to victory those noble souls who had gathered under i and though cut down before reaching the prime of manhood, lived long enough to earn the glorious appellation of the Reform of Basle. He was the Melancthon of Switzerland. In his intelle tual and moral qualities, his modesty, gentleness, love of pea eagerness for union, academic tastes, fondness for a meditati rather than an active life, tendency to melancholy, relish for lette and exquisite scholarship—he bore a great resemblance to Luthe great friend and ally. Of all positions that of a revolutiona leader, whether in church or state, was the last one that Œcola padius would have chosen to assume. If he had dared to foll his own inclinations his life would have been spent in the quietu of the academy rather than amid the turbulence of the are —in converse with books instead of contests with men. He w inclined to look with profound veneration upon everything th bore the marks of hoary antiquity, and hence the reluctance—w may almost call it—with which he abandoned the Romish Chur and severed one by one the ties which bound him to her comm nion. Among all the continental Reformers none were less dispos than he to cast aside old forms, simply because they were old, or introduce novelties merely for the purpose of making the Protesta worship as unlike the popish as possible. In short, his tendenci

and tastes, if yielded to, would have repelled him from the rude work and rough ways of the Reformer; and his life supplies one of the many illustrations of the fact, that the Lord often chooses instruments which in human view are most unsuitable for the accomplishment of his designs.

The original name of the Reformer was John Hauschein, or as some say, Heussgen. His father was a resident at Weinsberg, in Wittemberg, but his mother was a native of Basle, and was related to one of the oldest and most respectable families of the city. She appears to have been a woman of rare qualities of mind and heart, refined in manners, intelligent, and truly pious; there can be no doubt that she had much to do with the moulding the character and forming the principles of her distinguished son. His parents were in easy circumstances; and all their other children died in infancy, it was natural that their affections should be concentrated with a special intensity upon the only one spared to them.

John Hauschein was born in A.D. 1492, and was originally destined for mercantile pursuits; but as he early evinced that he possessed mental gifts of a higher order, his mother was very urgent that he should receive a liberal education. From the schools of his native village he was in due time transferred to those of Heilbron, and from thence to Heidelberg, where he was noted as well for the singular purity of his morals as for his genius and learning. It was at this period that his academic friends gave him the name (by which he is known in history) of Œcolampadius,* in testimony of their estimate of his worth and of their hopes of his future eminence as a teacher of divine truth. Having received his bachelor's degree, he repaired to Bologna, the seat of the most famous university of that age; but after a stay of six months the failure of his health forced him to return to Heidelberg. Even at this early period the seeds of a true piety appear to have been planted in his heart; he longed for spiritual nourishment, and finding none in the subtleties of the schoolmen, he turned with eagerness to the fathers and to the mystic writers of the middle ages.

His worth could not long remain hid. Philip Count Palatine appointed him tutor to his son; but the position, though a brilliant one, was not congenial to his tastes; his love of study overcame his ambition. Prompted by an unquenchable thirst for learning, and anxious to fit himself completely for the sacred office, he went to Tubingen, where he was admitted to the intimate friendship of Melancthon; and thence to Stuttgard, where he was received with equal kindness by Reuchlin. At length the good old bishop Uttenheim, anxious to secure for Basle the services of so ripe a

* This is just his own proper name graecised, and signifies "the light of the house." Melancthon owed his historical name to the same custom.

scholar and able preacher, gave him a place in the cathedral
that city. Here he became acquainted with Erasmus, who w
then engaged with his commentary on the New Testament, a
who derived important help from his young friend's intimate kno
ledge of Hebrew.

Of his first residence at Basle, 1515-6, little is known beyo
the fact that he was admitted a member of the university and
licentitate of theology. Want of health again compelled him
return to Weinsberg, and to cease from all public labour. H
devoted himself during this season of retirement to the caref
study of the Hebrew; he also published a tract *De Paschali ris*
in condemnation of the broad humour with which the Easter se
mons of the day abounded; and strange to say, he wrote a trage
containing six thousand lines. His piety during this early part
his ministry was sincere, but so very sombre, that his friends oft
rallied him about his superstition, which was to be ascribed
part to his physical distempers, though the main cause of it w
his imperfect knowledge of the way of salvation. So soon as h
health would permit he went back to Basle, at the earnest requ
of Erasmus, who was getting out the second edition of his N
Testament, and wanted his help; but after a sojourn of a f
months (1518), he removed to Augsburg, having been appoint
one of the preachers of that city.

Here it was that he first met Luther, who came to Augsburg
May 1519, to confer with the papal legate, and by him Œcola
padius was "instructed in the way of the Lord more perfectly
With true Christian promptitude he at once placed himself by t
side of the Reformer. The Lord had been long training him fo
glorious work, but his education was not yet complete; for thou
he had learned the grand central truth of the gospel—of f
justification through the blood and righteousness of the Son of G
—he still had much of the Romanist about him, as was proved
the next important step of his life. On the 23rd of April, 1520,
to the surprise of all his friends, and the disgust of many of the
he entered the monastery of St. Bridget. He was prompted by
selfish consideration to take this step, but by the sincere, thou
ill-founded, hope of being in a more favourable position to cultiv
personal holiness. "I had," said he, "a fair prospect of bei
something if I had remained in the world." He carried with h
into the monastery the new views which he had learned during
intimacy with Luther, and a hearty sympathy with the cause
the Reformer. "If they condemn Luther," said he, "they m
first condemn Holy Scripture." As was to be expected, his brot
monks soon discovered that the new comer was a most uncomfo
able member of their society, with tastes and ideas utterly remo
from theirs; while Œcolampadius himself found, in regard

conventual life, "'tis distance lends enchantment to the view." While in the monastery he preached, and afterwards published, some sermons on the Eucharist, containing such a mixture of truth and error as might be looked for, considering the state of his mind: with error enough to show that he was groping in the dark, truth enough to show that he was groping in the right direction, and more than enough to render his presence very unwelcome to his ignorant and superstitious associates. For instance, he taught that the body and blood of Christ are present under the forms of bread and wine, and that an appropriating faith is necessary in order to communion with God in the holy supper. But the immediate cause of his quitting the convent was the publication of a tract on confession, the tenor of which may be learned from a single sentence—"They (the priests) are blind leaders of the blind; remember you are a Christian enfranchised by the Holy Ghost."

In 1522 he abandoned the monastery, and having some hope of being appointed professor of theology at Basle, he returned to the city, which was destined to be the scene of his labours henceforward till the close of life. No one, as we have before hinted, can fail to see the hand of God in the events thus hastily detailed: in the repeated removals of Œcolampadius from Basle, and his consequent separation from Eramus at a time when the influence of that fine scholar, but lukewarm reformer, might have been alike powerful and pernicious, in his residence at Augsburg and acquaintence with Luther, in his entering the convent and his personal experience of monastic life. Who can doubt that the Lord was thus training him for the work which he was honoured to accomplish as the Reformer of Basle? He reached Basle at a critical moment, and was just the man needed to guide the movement then in progress; he was not a stranger, he had many warm friends there; he understood the character of the people; he was a ripe and a popular preacher, and his own religious experience fitted him to appreciate and deal with the difficulties encountered by others in their progress from darkness to light. Yet his task was not an easy one. While many of the citizens gave him a cordial welcome, the priests and professors looked with an evil eye on the monk who had cast aside his cowl and his vows; even his old patron the bishop and his old friend Erasmus received him coldly. In these circumstances his chances of getting a professorship were very small. Indeed, during the first year he had no office of any kind; yet it was a memorable year in his history, for in the course of it he was brought into contact with Zuingle, whose influence mightily quickened his progress in the path of reform, and who, more than any other person, helped to give the system of faith and worship afterwards established at Basle its peculiar features. After waiting nearly two years for employment, and when just ready to despair

of finding it, the door of entrance into the university was suddenly opened for him, in consequence of a dispute between the council and the professors, which resulted in the deposition of two of the latter. Their places were instantly filled by Œcolampadius and Pellican. The chair of the former was that of biblical learning—the one of all others for which he was best suited. He began his course of lectures with Isaiah, and long before he had reached the middle of it his lecture-room was unable to hold the crowd of students and citizens who flocked thither, all eager to hear the learned and eloquent expositor.

In writing to a friend at Zurich (August 30th, 1523), Erasmus says:—"Œcolampadius has the upper hand of us all." Soon after this was penned, an event occured which showed that Erasmus had not misjudged. A country curate, long noted for his looseness, married his housekeeper, to the great satisfaction of his parish. Of course, so plain a violation of ecclesiastical law could not fail to make considerable stir. The case came before the council, on the petition of the curate for a legal sanction of his marriage; and thus the important question was raised, whether the law of celibacy should be enforced or annulled. Whether or not the council sought advice from other theologians is uncertain; at all events it was the opinion of Œcolampadius that decided their action. He told them that the law in question conflicted with the law of Christ; and the result was, that from that day the Balois clergy in the matter of marriage were left free.

Beside his academic position the Reformer consented to assume that of pastor of St. Martins. In entering upon this new charge he frankly told the council that he must be allowed to preach the word with all freedom, and would not consider himself bound to observe useless or pernicious ceremonies. And in his first sermon (February 24th, 1525), he told his people with equal plainness. "I mean to preach to you the word of God alone, the word of God in its purity. As for the usages of the fathers, I hold them to be of small account; most of them are only snares for conscience. I do not mean to lay burdens on your consciences about days, meats &c. We promise at the same time to make no changes without consulting the proper authorities."

The limits of this article will not allow us to give a detailed account of the progress of the Reformation at Basle or of the various contests in which the Reformer was forced to engage on its behalf. The Papists were not the only enemies with whom he was obliged to fight. For several years (1524-9), the Anabaptists, with their political radicalism and religious fanaticism, gave Œcolampadius and the council of Basle a vast deal of trouble. One of them, named Denk, who for some time resided at Basle as corrector of the press, and the notorious Munzer, so grossly abused

the kindness and hospitality of the Reformer, that he found it necessary to clear himself from the vile reports which these men had spread abroad respecting his sympathy with their views. The extravagance of the Anabaptists had this bad effect, that it alarmed many timid minds and quenched the rising spirit of inquiry; still, it was the occasion of good, inasmuch as it compelled the Reformers generally to publish very full and accurately defined formulas of their doctrinal views.

But the contest with Luther on the subject of the Eucharist was, in many respects, the most painful of all those in which Œcolampadius found it necessary to engage. From his peculiar position at Basle, and his relation to Wittemberg and Zurich, it seemed for a while as if he was destined to be a mediator between the two parties in that unhappy controversy which destroyed the visible unity of the church of the Reformation and arrayed her members into two hostile factions. But, with all his excellence, he was not equal to the exigency; perhaps no man, however great his piety, learning, moderation, and tact, could have prevented the split: yet the strife might possibly have been less bitter if the Reformer of Basle had declined to join either side. Unhappily for such a result, he had a lurking tendency to that spurious spirituality which undervalues all external means of grace. Thus he regarded the ordinance of the supper as *per se* a hindrance rather than a means of grace, as a form from which the Christian should seek to be freed, rising above it to immediate fellowship with God. "Believers," said he, "should use the sacraments more for their neighbours' sake than their own. For themselves they are already under the influence of the Holy Spirit, they are free, they are purified, they are justified, and being one with Christ, the kingdom of God is already within them." Now, while it is deeply to be regretted that occasion was given for the contest between Switzerland and Germany about the ordinance, which is at once the feast of Christian love and the symbol of Christian unity, yet when we weigh all the circumstances of the discussion we think that there are not wanting grounds for thankfulness that Luther so stoutly opposed the doctrine of Zurich. The storm, indeed, left many a trace of its desolating march; yet we are inclined to believe that the atmosphere was thereby rendered purer than it would have been if no such war of the elements had occurred. The germ of rationalism thus early developed in the system of Zuingle, if not entirely eradicated was, at least in a measure and for a time, repressed.

The promise of Œcolampadius when installed pastor of St. Martins, not to change, *mero motu*, the established forms of worship, was faithfully kept. For a long time he contented himself with announcing from the pulpit his views of doctrine and worship.

At length the time came for reducing them to practice. The fir step was the introduction of a reformed liturgy of the holy suppe The change, however, was not to be made without an earne resistance on the part of the adherents to Rome, who just the began to hope that they might regain the whole of their lost groun Indeed, the reformed cause in Switzerland put on a very gloom aspect. The burning of the convent of Ittengen had roused th Romanists almost to madness; while their hopes of success wer raised to a high pitch by the treaty concluded between Charles V and Francis, in which these monarchs bound themselves to labor for the extirpation of the new-born heresy. While these dar clouds were gathering over the good cause, the reformer, not at a dismayed by them, went to Baden to meet Dr. Eck, and other abl and learned opposers of the gospel, in a public discussion. Her he made a very favourable impression, even on the minds of hi auditors most hostile to his views; and during the progress of th debate they were heard to whisper to each other, "Ah! if we onl had that yellow-looking man on our side to defend our religion!"

On his return to Basle he published a more extended liturg and introduced the practice of singing the Psalms in German. Th last was a most popular measure, and greatly helped the cause o the Reformation. The hymns were not as melodious as they migh have been, and the Papists made much sport of them; but the supplied a long-felt want of thousands of pious hearts. As danger thickened the activity of the Reformer was redoubled; he preache every day, he composed and published a Catechism for Childre and during the prevalence of the plague in 1526 he devoted himse with unwearied constancy to the sick and dying. Meanwhile, th council swayed, pendulum-like, now to this side, now to that; an they might have continued in this Laodicean state for a long tim if the burghers had not at last taken the thing into their ow hands. On the 22nd of October, 1527, about four hundred citizen met to consult about what should be done to terminate the diffe ences between the Reformed and the Romish preachers. Th applied to the council, and were told that all the corporatio should be assembled on the next Sunday to deliberate on the affa In the mean time, as the council showed a disposition to postpo the meeting, a large body of citizens assembled, and in a sudden of iconoclastic rage swept the churches of the old objects of supe stition. Every effort was made by the Reformers to moderate th zeal of their friends, but it was of little avail for a time in cons quence of the furious denunciations of the priests. Both parti flew to arms, and a single spark might have kindled a terrible con flagration; but they were at length induced to forbear, and appoi a large joint commission. So thoroughly had the mass of citizen become imbued with the Reformed opinions that a change w

inevitable; yet it was not easy to make it: the Romanists were numerous and zealous—the council was divided; many of its members, though friendly to reform, were afraid of moving too fast and too far, and thus of bringing down the political edifice as well as the ecclesiastical. Wearied at last with the slow movements of the commission, the citizens met and demanded that the Catholic members of the council should resign or be expelled; and after some parleying the demand was yielded to. From that moment the ties which had so long bound the city to Rome were sundered; the Reformation was triumphant, and the regenerated church of Basle entered upon a new career. This final blow to the Papacy was given on the 9th of February, 1528.

Early in the year following Erasmus bade farewell to the city where he had spent so many happy days. A great crowd attended the venerable scholar to the vessel on which he set out for Friburg. His affection for Œcolampadius, as before mentioned, sensibly abated when the latter abandoned the monastic life and finally fixed his residence at Basle. The Reformer still retained a warm regard for his old friend, and in one of his academic lectures made a very kind and respectful reference to the services he had rendered to the cause of letters; but the only effect of it upon Erasmus was to call forth a petulant and even insulting remark. His writings contain many passages richly laden with the sweet savour of the gospel, and which might lead us to infer that, with all his faults, he was not a stranger to God's renewing grace. Be this as it may, as a public man he was evidently unequal to the stirring times in which he lived. To the cause of sacred letters he rendered important services, and for these he merits all the fame he has acquired. But this is the only ground on which his name deserves to be held in grateful remembrance. He was a scholar, perhaps the first scholar of his age—but only a scholar. Nothing could induce him to link himself with any enterprise which threatened to interfere with his literary pursuits or to rob him of that learned leisure of which he was so fond. The grievous corruptions of the Romish church he admitted and deplored; the moral disorders of the age he attacked with all the weapons which wit, satire, eloquence, learning could supply; he made the fat monk and the ignorant priest the laughing-stock of Europe. But when others of a more earnest temper sought to remove the abuses which were the themes of his eloquent invective, and to eradicate the cause of them, by diffusing the light of gospel truth, he, in turn, denounced them in the face of Europe as guilty of fanaticism and folly. To the glorious title of Reformer he has no claim; for he never handled any weapon in the cause of reform but his pen, and he was very cautious how he used it. In the field of action he accomplished nothing, and was ever opposing those who did bring about great results. He never even

attempted to give effect to his own theoretical views of reform although, it must be confessed, that if they had been carried out the root of the evil would have remained untouched and the condition of the church would not have been essentially changed.

Romanism having been overthrown, the council and the citizens addressed themselves to the important work of reconstructing the church of Basle on the foundation of the apostles and prophets; and to this end a synod was called, to which the other Cantons were invited to send delegates. By the 1st of April, 1529, the council thus aided had digested a set of ordinances, containing a platform of doctrine, discipline, and worship; a very brief account of which is all that our limits will admit.

The document bears the title of "Order of the city of Basle, to be observed in town and country, in which the abuses we have rejected are replaced by a true worship." In the preface it is said, "It is not enough to remove abuses, but we must so regulate things that we can derive from them a Christian life. Hence the following rules, the making of which properly belong to our ecclesiastical superiors, and which would have been made by them if they had had the salvation of our souls at heart."

The first article respects *Preaching*, and contains a synopsis of doctrine. "It is necessary to preach Christ as God manifest in the flesh, the only Saviour, the only Mediator." The others have reference chiefly to matters of order. A board of examiners was appointed to examine candidates for the ministry. Two professors of theology were chosen, one for the old Testament the other for the New. The number of parishes was reduced to four.

Even the days and hours of divine service are carefully fixed. "The Christian soul," says the order, "can no more do without the word of God than the body can want its daily bread." Accordingly on Sabbath it was ordained that there should be "a prayer service at an early hour in five of the churches for the benefit of travellers and servants." The chief service of the day was held at 8 a.m.; at noon there was sermon in the Cathedral and the Cordeliers; and at 4 p.m. preaching in the Cathedral. On all the other days of the week there was sermon in the Cathedral at 9 a.m., and an exposition by one of the professors at 3 p.m. Books, religious periodicals and even Bibles, were not so plentiful then as now, but the Basle Reformers certainly did their best to supply the lack.

The article relative to the Eucharist was more extended than any other. As might be expected, its tone was decidedly Zuinglian and it is therefore all the more surprising that the ordinance was ordered to be observed, not only on the four great festivals, Christmas, Easter, Ascension, and Pentecost, as in the other Reformed

Churches, but also on each Sabbath in one of the four parishes. This usage still exists in the Church of Basle. Another article defined the punishments to be inflicted on those who were guilty of blasphemy, heresy, or disorder.

Such was the original framework of the Reformed Church of Basle. At a later period some changes were made through the influence of Calvin, but our limits will not allow us to describe them. Like all the other Reformed Churches, that of Basle employed a liturgy in the several parts of divine worship, but it was neither so complicated as that of the Anglican Church, nor was it enforced with equal rigour. In doctrine and government the Balois Church was essentially Presbyterian; though while Œcolampadius lived he was by common consent allowed to exercise a general supervision over all the parishes of the city and suburbs. On the subject of the relations of church and state his views were far sounder and more scriptural than those of his friend Zuingle. He maintained that the church, within her own proper sphere, should be left untrammelled by the state. "The civil power," says he, in a letter to Zuingle, "will become even more insupportable than Antichrist if it robs the church of her authority in spiritual things."

But we must hasten to a close. The constitution of the Reformer, never robust, was worn out before he reached the prime of life by his herculean labours. Overwhelmed with business during the day, he would, nevertheless, spend half the night in composing his voluminous commentaries. Yet, he was spared to complete the work for which the Lord had brought him to Basle. The closing scene was in beautiful keeping with the previous life. When the news spread through the city that their beloved pastor was dangerously ill, the whole population was thrown into the deepest distress; the council instantly ordered the best medical aid to be provided, to save, if possible, a life so precious to them. But it was soon seen that there was no hope. On the 21st of November he took the communion with his wife and other near friends, and said to them, "This supper, which I eat with you, is a sign of my faith in Jesus, my Lord, my Saviour, my Redeemer. If I am spared until to-morrow, I wish again to communicate with my beloved colleagues." The next day all the pastors gathered round the bed of their dying brother, when he said to them, "You see, dear brethren, what I am. The Lord is here, and is about to take me to himself." He then conjured them, in a most affectionate manner, to adhere to the truth of the gospel, and to maintain the brotherly love which had hitherto obtained among them. He then asked for his three infant children, and solemnly committed them to their mother's care, with the injunction that they should be trained in the love and fear of God. During the last night of his life he did

not converse much, but his frame of mind was calm and often joyful. One of the attendants having asked him if the light did not incommode him, he laid his hand upon his head and said—"Here there is light enough." Just as the day was beginning to break on the morning of the 24th of November, he was heard repeating the 51st Psalm. He stopped for a moment, and then, as if making one last effort, exclaimed—"Lord Jesus! come to my help!" At the moment when the sun appeared above the horizon the ransomed soul of the Reformer took its flight. Thus lived, and thus died, in his 39th year, John Œcolampadius, the Reformer of Basle.

ART. VII.—CHRISTIAN POSSESSIONS.

AN EXPOSITION.

"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—1 Cor. iii. 21-23.

THERE are three consecutive propositions in this section remarkably related to each other. All things are subordinate to the church, the church is subordinate to Christ, and Christ is subordinate to God. Or, agreeably to the phraseology of the passage, we may use the word property. Arranging our thoughts by the scope of the text, we observe that—

I. ALL THINGS ARE THE CHURCH'S PROPERTY.—"For all things are yours." The sense of the words requires to be fixed. Proprietorship, as ordinarily understood, is not the idea. Many who bear the name of Christ are in humble circumstances, and have quite a struggle to obtain the elements of comfort and outward decency. To say that all things are theirs, when they can hardly lay hands on what suffices to meet their passing wants, seems a mockery. We must, therefore, exchange proprietorship for subserviency. "All things are yours" subordinately, so that they shall all tend to your spiritual benefit and result in your eternal good. If you revolt at this limitation and conclude that it amounts to nothing, because you cannot have the unrestrained use of everything which cupidity might prompt you to desire, with a power to bar out all other claimants, it shows that you have no true sense of what is real and substantial. Some persons think that nothing is theirs unless they

have possession of it and hold it under lock and key, little thinking that many things in which they have no proprietary right are tributary to their interests. "As having nothing, and yet possessing all things." 2 Cor. vi. 10. Keeping in mind the idea of subserviency, we will apply it to the several particulars following. The first particular is,—

The ministry is the church's, "Whether Paul, or Apollos, or Cephas." The ministry was appointed for the good of Christians, for their edification and profit, and not for the honour or interest, or even the spiritual benefit, of those who exercise it. If any good comes to ministers out of their work it is an accident that was not aimed at in the appointment of the office. Ye people of the Lord, it is your benefit that is contemplated, your conversion, instruction, consolation, and progress in grace, and in fitness for heaven. Hear the voice of concurrent passages,—"Who then is Paul and who is Apollos, but *ministers by whom ye believed*, even as the Lord gave to every man?" ver. 5. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesu's sake. . . . . For all things are for your sakes that the abundant grace might, through the thanksgiving of many, redound to the glory of God." 2 Cor. iv. 5-15. "Wherefore he saith, When he ascended up on high he led captivity captive and gave gifts unto men. . . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 8, 11, 12. The object of the ministry, it hence appears, is something external to the ministers. Their ministry looks away from themselves. The candle is not lighted on its own account, but is consumed and gradually burnt off for the accommodation and benefit of the household. Members of the church, the ministers are yours; not that they are in a position of inferiority or of subjection to you. They are at least equal with you and heirs of common privilege; and if a difference exists it is in their favour. They are *over* you in the Lord. Without attaching any degrading notion to the words, as if ministers were underlings, we are quite able to explain and apply the passage. Ministers are yours, i.e., their *gifts* are yours, their diverse aptitudes, and temperaments, and talents are yours. Paul's logic, Apollos's elocution, and Cephas's (alias Peter's) fire, are yours. The erudition of one, the free-flowing utterance of another, and the ardour and unction of a third, are yours. Each one cannot be as like another as if they had all been cast in a common mould. But if you have in number two, or three, or four, what is deficient in number one, and in number one what is lacking in some of the others, is it not well? Again, their *discipline and trials* have respect to you. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of

mercies, and the God of all comfort; Who comforteth us in all ou tribulation that we may be able to comfort them which are in an trouble, by the comfort wherewith we ourselves are comforted o God. For as the sufferings of Christ abound in us, so our consola tion also aboundeth by Christ. *And whether we be afflicted* it i for your consolation and salvation, which is effectual in the en during of the same sufferings which we also suffer; or, *whether w be comforted*, it is for your consolation and salvation." 2 Cor. i. 3-6 The providential drill which ministers pass through serves t quicken their sympathies and to put them in the way of speakin with advantage to such of their flock as are exercised in lik manner. And further, ministers are for the church in the way o *example*. They are paradizms and copy-heads in the school o Christ. They head the camp. As the Levites, with the Ar mounted on their shoulders, went in advance of the thousands o Israel to indicate the course for the moving camp, so ministers show the way in the practice of all things that are lovely and be coming in the Christian character. "Brethren, be followers together of me, and mark them which walk so as ye have us for an *ensample*." Philip iii. 17. "Neither as being lords over God's heritage, but being *ensamples* to the flock." 1 Pet. v. 3. "Not because we have not power, but to make ourselves an *ensampl* unto you to follow us." 2 Thess. iii. 9. "In all things shewing thyself a *pattern* of good works." Tit. ii. 7. Thus, then, ministers are yours, your instructors, comforters, examples, and "helpers." You have the benefit of their office, their gifts, afflictions, and ex ample. You have what they have not—pastoral oversight and instruction. Their being in holy orders themselves by natura consequence shuts them out of the benefit of such an office. Tha favour they must forego, and find a substitute for it how they can The apostle does not include himself and say, "all things are ours;" but ignoring himself and his ministerial brethren, he says, "Al things are *yours*." In the other items set down in this inventor the preachers may share with the members of the church, but i this first item they cannot, because they themselves are the subject Those who have the honour of being ministers cannot have th benefit of the ministry.

The world is the church's. The world is a term sometime importing men and at other times things. Sometimes it mean the world of men, as in Heb. xi. 7, "By faith Noah being warne of God of things not seen as yet, moved with fear, prepared an ar to the saving of his house; by the which *he condemned the world*, and became heir of the righteousness which is by faith." Although the world is hostile to the church and stands forth in sharp contrast to it, we may affirm subordination and subjection of it to the church. The church is first, and the world second. The church has

upon that world, to replenish itself out of it, and win
s from it, and obtrude its principles and laws everywhere
, till its influence shall be felt all over. The promise of
n was, "that he should be the heir of the *world*," in virtue
aith he held becoming prevalent among all nations. The
rld is dignified by its identification with the church. It
ther yield to church influence and be ennobled (well for it
so), or hold out and be condemned and branded with
ing inferiority. Let the following passages be considered
rative of our idea: "He shall subdue the people under us,
nations under our feet. "Psalm xlvii. 3. "Like sheep they
in the grave; death shall feed on them; and *the upright
ve dominion over them in the morning*, and their beauty
nsume in the grave from their dwelling." Psalm xix. 14.
the Ancient of days came, and judgment was given to the
f the most High; and the time came that the saints
d the kingdom." Dan. vii. 22. "And Jesus said unto them,
I say unto you, That ye which have followed me, in the
ation, when the Son of man shall sit in the throne of his
e also shall sit upon twelve thrones judging the twelve
f Israel." Matt. xix. 28. "Do ye not know that the saints
dge the world? and if the world shall be judged by you,
nworthy to judge the smallest matters? Know ye not that
judge angels? how much more things that pertain to this
Cor. vi. 2, 3. "And he that overcometh and keepeth my
nto the end, to him will I give power over the nations.
shall rule them with a rod of iron, as the vessels of a potter
y be broken to shivers, even as I received of my Father."
26. "And I saw thrones and they sat upon them, and
it was given unto them; and I saw the souls of them that
beheaded for the witness of Jesus, and for the word of God,
ch had not worshipped the beast, neither his image, neither
ived his mark upon their foreheads, or in their hands; and
d and reigned with Christ a thousand years." Rev. xx. 4.
t of passages makes the church the head and the world the
Without defining the precise import of such language, we
that it represents the church in the ascendant and the
a subordinate position. The church is the noblest power
. The world must either come under its sway or sink into
nd contempt. There is hope that a considerable part of it,
ie whole, shall yet be incorporated in the noble fellowship
and love, since the church has a commission to con-
in the name and behalf of Christ. Now let us change
ght. The world, sometimes means *the world of things.*
is belong to the church? In the sense aforesaid it does.
porary property-right which worldings have in the soil and

in the "stuff" which they have accumulated must be acknowledge and remain undisturbed. Nothing but misapprehension of th nature of the Christian religion, could ever lead men to suppos that it warranted political revolution and authorised the church t seize all the posts and offices of civil government and arrogat power over property. Let those who have property hold it, how ever sinful they be. A good man's dominion over the world lies i his superiority to it. "Blest with the scorn of finite good" he feel himself a king. The love of the world being purged out of his heart, he is quite as happy as if he was a great proprietor. The world is his, inasmuch as he has a high capacity of appropriating and enjoying such good as it can give. Saints with limited means often have a world of enjoyment, because they have God's blessing, and have the right disposition and elements of character to make much of little. Contentment is the true wealth, if it be a godly content ment. The world is yours as much of it as falls to your lot, as much of it as you can acquire, and hold, and enjoy, with the divine approval and peace of conscience. More would be a curse to you and a snare. If you should ever become eaten up with a passion after it, then it is no longer yours but you are its, its victim and slave. Believers in Jesus, if you have little of this world, rejoice that Christ is all the world to you, and more; and if you have much use it lawfully and put it to its legitimate purposes and ends, for therefore was it given to you. The remaining items come out in pairs. The first pair is,—

Life and death. "Or life or death." Life is yours to afford you time and opportunity to mature and develop your Christian charac ter, to exercise yourself to godliness, to exhibit your graces and discharge your duties; all which being finished and secured, then death is yours, to end your liabilities and hazards and introduce you to heaven. The life and death of every child of God are so ordered by infinite Wisdom in respect to time and circumstance that they shall both be conservative to his good. "Precious in the sight of the Lord is the death of his saints." Psalm cxvi. 15 Correlatively, their life must be precious in his sight also, as the one is in a state of dependence on the other. He will lengthen their life and delay their death, or hasten their death and cut short their life, as his wisdom determines fittest. Life is yours. It is not in your own hand or subject to your own will to fix its length and arrange its circumstances. It is, however, not the less yours as it is in the hands of One quite as deeply interested in you as you are in yourselves. Upon the same principle death is yours, the time and circumstances of it being subject to divine appointment. It is yours as it is your privilege to be raised above the dread of it. It is yours inasmuch as the penal quality is taken out of it by the death of your Saviour. It is yours inasmuch as it is the dark gate-

way through which your departing spirit will be instantly ushered into the kingdom of light and glory. Only as received in the light of Christ's atoning sacrifice can death be held as a privilege. "For to me to live is Christ, and to die is gain." Philip. i. 21. Naturally, death is no gain, or acquisition, or property. It is rather a deprivation, a loss, a being stripped. The evil becomes a good, the loss a gain, through our connection with Christ, who fought and conquered death on our behalf. So it stands as a point in our charter, procured and won for us by our great Champion. The next pair is,—

Things present and things to come. There is a present and a future within the scope of the present life. Things present are such things as we are just now enjoying or enduring, and things to come are what await us some years hence, whether they be objects of dread or of desire. We are dark concerning the future, and may easily be the dupes of unfounded hopes or the victims of needless fears. It is well for us to view both the present and the future as being entirely in the power of providence, and refer our lot to the appointment of unerring wisdom. Then, whatever be our present and future they are sure to yield us good. The present may be dark with adversity and the future bright and prosperous, or the present may be light and cheerful and the future a gloomy perspective. Or both the present and future may be of one quality, whether good or evil. When the result is considered it is immaterial whether way it be. All are yours,—that is, there will be a profitable issue of all in your ultimate benefit. To make sure of taking up the meaning of this clause, we may run the distinction between this life and the next. "Things present" may include all things pertaining to our earthly and probationary state. "Things to come" will then include all our reversionary good in heaven. So the good of both worlds belongs to christians. We have much in hand; in hope we have more. Let us look over our inventory,—how many good things we have at present! Sabbaths are ours. Bibles are ours. Ministers are ours. Sacraments are ours. Closet communion with God is ours. Fellowship with saints is ours. Are we not rich? It is true, that along with these we might reckon afflictions, persecutions, separations, bereavements, losses, crosses, disappointments, and changes. This alters not the case, unless it be an improvement. All these last-named are additional wealth. Then, what "things to come" await us! Our minority concluded, we go to mansions, and crowns, and royalties, to an inheritance of felicity commensurate with the ceaseless flow of eternity. It is as if we were masters of a universe. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi. 7.

II. THE CHURCH IS CHRIST'S PROPERTY. "And ye are Christ's." This noble corporation, which we call the church, to whose interests

all external objects and all passing events are subsidiary, is itself the property of one individual. The fact that all things are bent towards the church's interest and made to lean over to it, either directly or indirectly, should not be perverted to fill its members with a sense of self-importance. There is a check against this immediately added. If all things are subordinate to them, so are they themselves subordinate,—"and ye are Christ's." And they are Christ's more than outward things are theirs. His right in them is stronger than their right is in the things specified. He also has a right in what is theirs, a right prior to and fuller than theirs. Both they and theirs belong to him. It is worthy of note that it is not said, "all are yours whether Paul or Apollos, or Cephas or *Christ.*" There is a reason why his name should not be added to the list. He is not related to the church as its ministers and officers are, and as external objects are. His relation is higher. The church exists for him and is inferior, dependant, amenable, subordinate. In part it is his property. And this his right rests on his passion, and travail, and agony, his sufferings being uniformly assumed as the price of his exaltation and power. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. xiv. 8. The same truth is expressed in terms more tender and appealing, "What? know ye not that your body is the temple ef the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price therefore, glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 19, 20. The ascension and exaltation of Christ in heaven, are capital proof of his right in believers. See Eph. i 20-23. The names by which Christ is called furnish abundant illustration. He is called *Master*, and *Lord*, and *Son*, over the house, and *Head*, and *Husband*. The reader will do well to finger his Bible and turn up the following collection of passages,—Matt xxiii. 8, 10; Col. iv. 1; Col. iii. 24; Eph. v. 23; 1 Cor. xi. 3, 7-12 Heb. iii. 6; John viii. 35, 36. As being his we owe him allegiance obedience, and service. Our very persons are his. He is the only rightful claimant of our persons, which cannot properly be the property of any one else but of him. We revolt at the thought of a man, made in the image of God, becoming the property of his fellow, just as a house, or a ship, or a horse, or a dog, or anything else is his property. *Things* are for property and not *persons*. It is a degradation that man was never intended for. But Christ may exercise such right over us. It is no debasement. Rather it is our highest glory. "Christian is the highest style of man." Such an honour we need not decline as doubtful or unworthy our ambition There is no loftier distinction to be challenged. Freemanship, knighthood, yea, royalty itself, is light compared with personal Christianity. "Do ye look on things after the outward appearance?

If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's." 2 Cor. x. 7. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. How dear should we be to each other, so many as are found in Christ! We are a corporation, enjoying common privilege, and equal honours, and heirs of glorious hope. Our interests and our prospects being one, bind us to mutual kindness and respect. One is our Master. Let us be one.

III. CHRIST IS GOD'S PROPERTY. This heading may seem irreverent. We do not mean it so. Having said that all things are the church's property, that the church is Christ's property, uniformity requires us to complete in the same style. "And Christ is God's." He is God's Son. He is God's Servant. He is God's Christ. "Peter answering, said, The Christ of God." Luke ix. 20. We cannot cloak it, that this clause brings us to a border-ground of doctrine which wakes up our caution and makes us thoughtful. The divine nature of Christ and the equality and unity of the Son with the Father, are substantial verities. Even if we were unable to harmonise this statement with them, our mental incapacity would be no sound reason for giving up the said doctrines. We are free, however, to admit, that subordination and inferiority to the Father are here affirmed of the Son, an admission which needs not to shake our belief in his Divine nature. The scope of the section requires this admission. First, the world and things, all of them, are subordinate to believers. Second, believers are in such relation to Christ as the specified objects are in to them,—that is, they are subordinate. The same formula being repeated about Christ and God, obliges us to admit subordination in the third instance. Be it admitted then. We are in no difficulty but such as we meet in other parts of Scripture, where the humanity of Christ is affirmed and his office in the redeeming work is brought into view. Such a coming down into lower position was necessary on the part of the second person in the Trinity to effect our recovery. His condescension was necessary to our elevation. It suffices to say, that this humiliation was not his original condition. He came into it and assumed it, and the work being done, returned back again to the glory of his original state. Substantially, this is the solution usually given of this difficult place. We will not dogmatise concerning it. It is but candid to acknowledge that we understand the first two propositions of our subject better than we understand the last. And what then? Suppose we cannot comprehend and adjust the difficulty, our refuge is in simple faith. There being a weakness in the human faculties to take in the whole orb of truth, we must be content to let faith step in where reason fails and falters.

The grand practical lesson is, to live in peace and charity, to r good from church arrangements, and from providential appoi ments, and to cultivate such a state of mind that all the vary phases of our lot may be tributary to our advancement in goodn of character, which may grace help the reader and the writer b to do. Amen.

T. G

ART. VIII.—DIFFERENT KINDS OF ORATORY.

THE purest form of oratory is the oratory of extempore discou or debate. Here the moment of utterance coincides with moment of cogitation. There is no prepared matter; it is gi to the speaker at that instant what to say. The man, of cou comes to the emergency already stored with that general stock facts, fancies, and conclusions, which he has accumulated in course of his life, and which forms his intellectual capital; and the case of a habitual speaker, it is natural to suppose that t his prior information will lie in the line of any emergency which he may be called to exert himself. But with all allowa for this, the real feat, or the connected elaboration of the discou has to be accomplished while he speaks. Many and various as the exhibitions of human power, we doubt if there is any othe impressive at the moment, so calculated to give an idea of complex capabilities of the human being, as the sight of a orator out on the mid-voyage of such an extempore discou What skill, what vigilance, what navigation! How now he full sail, rising and falling with the favouring blast, and lea league after league behind him; now he slackens sail, and ta now he descries a rock a-head, or a span of cloud on the hori forewarning the coming tempest! It is art against the eleme seamanship against infinity! Thought has to follow thought, pe has to follow period; each as it falls has to fulfil its mission, all have to be connected. In the burst and triumph of moment, the orator is unaware what he is to say in the nex how he is to say it; and yet, when that next moment comes, h is again high on the human crest of another billow! Great is power of training; and something of this success, even in ext porization, may be obtained, as we have already said, by assidu practice. Nor without assiduous practice is any one likely to at it. But the man whom nature has qualified specially so to e and the only man who will ever pre-eminently so excel, is the

r a constitutional necessity, *clarescit urendo*, or cogitates der the condition of present oratorical excitement. There ı men—men who are at their best intellectually only in a higher mood to which they may be roused; whom physical ation encourages and clarifies, whose thoughts leap most from point to point, and follow more and more complex association the more the temperament of their whole s raised; who are perhaps dull, sluggish, and confused if to quietly, but ray out lightnings when they confront an e.

ɔthing, perhaps, is the true nature of the orator's constitu- aculty better seen than in the demeanour of a princely ɔre speaker under casual or hostile interruption. Being a ıose very nature it is to grow clearer as he burns, it is in ure also to seize anything that will serve him as fuel. ed as he is, he sees everything with eagle eye; he is alert y possibility of suggestion; let a rag but flutter, and he is ɔ dart at it. Woe to the fool that thinks to interrupt him! erruption is a godsend; he recoils for a moment to let it y heard or seen; but it is only to swoop forward again, ı his victim. Pages might be filled with such stories of of interruptions to great orators. Here are one or two, from our own recollection, partly from Dr. Goodrich's

trick Henry interrupted.—The greatest American orator, in ation preceding the revolt of the American colonies from her country, was Patrick Henry. Speaking once in a great meeting, which he was carrying along with him in his nt denunciations of the policy of George III. and his govern- ıe suddenly went beyond himself as follow:—'Cæsar had his ; Charles the first had his Cromwell; and George the —' Ere he could finish the perilous sentence, the audience the alarm; and, 'Treason!' 'Treason!' rang from every part hall where there were any loyalists. The orator stopped a t, and then slowly, but with a voice that quelled the uproar, d his words:—'Cæsar, I say, had his Brutus; Charles the ad his Cromwell; and George the Third—may profit by xample.' The loyalists were left to make treason out of they could; and the rest of the audience were mad with e.',

utham interrupted by Mr. Wynnington.—'On the 6th of 1741, Chatham, then Mr. Pitt, and but a young man, ɔd a short but very emphatic speech in the house of Commons, y to Horatio Walpole, who had accused him, among other of a theatrical behaviour. 'A theatrical part,' he said, 'may mply some peculiarities of gesture, or a dissimulation of my

real sentiments, and an adoption of the opinions and language of another man. In the first sense, sir, the charge is too trifling to be confuted, and deserves only to be mentioned to be despised. I am at liberty, like every other man, to use my own language; and though perhaps I may have some ambition to please this gentleman, I shall not lay myself under any restraint, nor very solicitously copy *his* diction or *his* mien, however matured by age or modelled by experience. If, however, any man shall, by charging me with theatrical behaviour, imply that I utter any sentiments but my own, I shall treat him as a calumniator and a villian; nor shall any protection shelter him from the treatment he deserves. I shall, on such an occasion, without scruple, trample on all the forms within which wealth and dignity intrench themselves; nor shall anything but age restrain my resentment—age, which always brings one privilege, that of being insolent and supercilious without punishment. But with regard, sir, to those whom I have offended, I am of opinion that, if I had acted a borrowed part I should have avoided their censure. The heat that offended them is the ardour of conviction, and that zeal for the service of my country which neither hope nor fear shall influence me to suppress. I will not sit unconcerned while my liberty is invaded, nor look in silence upon public robbery. I will exert my endeavours, at whatever hazard, to repel the aggressor and drag the thief to justice, whoever may protect them in their villany and whoever may partake of their plunder. And if the honourable gentleman——' Here Mr. Pitt was called to order by Mr. Wynnington, who went on to say, 'No diversity of opinion can justify the violation of decency and the use of rude and violent expressions, dictated only by resentment and uttered without regard to——' Ere Mr. Wynnington could add the fatal monosyllable 'truth,' which was already formed on his lips, Pitt was down upon him. 'Sir,' he said, 'if *this* be to preserve order there is no danger of indecency from the most licentious tongues. For what calumny can be more atrocious, what reproach more severe, than that of speaking with regard to anything but truth? Order may sometimes be broken by passion or inadvertency, but will hardly be re-established by a monitor like this, who cannot govern his own passions while he is restraining the impetuosity of others. Happy would it be for mankind if every one knew his own province. We should not then see the same man at once a criminal and a judge; nor would this honourable gentleman assume the right of dictating to others what he has not learned himself. That I may return in some degree the favour he intends me, I will advise him never hereafter to exert himself on the subject of order; but, whenever he feels inclined to speak on such occasions, to remember how he has now succeeded, and condemn in silence what *his* censures will never amend."

"*Chatham interrupted by himself.*—'On November 27, 1754, Mr. Pitt made two speeches ostensibly against Jacobitism, but intended for Murray (suspected of secret Jacobitism), who had just been raised from the office of Solicitor to that of Attorney-General. In both speeches,' says Fox, 'every word was Murray, yet so managed that neither he nor any one else could take public notice of it, nor in any way reprehend him. I sat near Murray, who *suffered* for an hour.' 'It was perhaps on this occasion,' says Charles Butler, in his *Reminiscences*, 'that Pitt used an expression which was once in every mouth. After Murray had 'suffered' for some time, Pitt stopped, threw his eyes around, then fixing their whole power on Murray, exclaimed, 'I must now address a few words to Mr. Attorney; they shall be few, but they shall be daggers.' Murray was agitated—the look was continued—the agitation increased: 'Felix trembles!' exclaimed Pitt, in a tone of thunder. '*He shall hear me some other day.*' He sat down—Murray made no reply, and a languid debate showed the paralysis of the House.'—*Goodrich*, p. 58."

"*Erskine's first success as a Pleader.*—'Erskine's first forensic appearance of any importance was as junior counsel for Captain Baillie, Lieutenant-Governor of Greenwich Hospital. Baillie had exposed certain flagrant abuses in the management of the hospital, in such a manner as to bring upon himself a prosecution for libel, the real mover in the prosecution, though not the ostensible prosecutor, being Lord Sandwich, First Lord of the Admiralty. It was supposed that Baillie had no chance against so powerful an opposition; and his senior counsel having done their best on the first day of the trial, it was expected that there would be no further advocacy on that side. On the following day, however (Nov. 23, 1778), Erskine rose in Court, to the surprise of all, and began,—'My Lord, I am likewise counsel for the author of this supposed libel; and, when a British subject is brought before a court of justice only for having ventured to attack abuses, which owe their continuance to the danger of attacking them, I cannot relinquish the privilege of doing justice to such merit: I will not give up even my share of the honour of repelling and exposing so odious prosecution.' As Erskine was all but unknown, the curiosity of all present was greatly excited. The curiosity was changed into admiration, and the admiration into a rapture of astonishment as Erskine went on to ask and answer successively with respect to his client the questions—'Who is he?' 'What was his duty?' What has he written?' 'To whom has he written?' and 'What motive induced him to write?' Speaking on these heads, one by one, he showed that Baillie, as Lieutenant-Governor of the Hospital, was officially bound to note and observe any abuses in its management; that the abuses which he had alleged to exist actually

did exist, to the full extent of his allegation; that, in exposing the abuses, he had addressed himself to those whose right and duty it was to be fully informed on such points; and that his motive was nothing else than the public good and the advantage of those veterans for whom the institution was intended. Before closing, he shifted his remarks from the accused to the prosecution. 'Indeed,' he said, 'Lord Sandwich has, in my mind——' Here Lord Mansfield reminded him that Lord Sandwich was not before the Court. Immediately Erskine resumed, 'I know he is not formally before the Court; but, for that very reason, I will bring him before the Court. He has placed these men [the nominal prosecutors] in front of the battle in hopes to escape under their shelter; but I will not join in the battle with *them*. *Their* vices, though screwed up to the highest pitch of human depravity, are not of dignity enough to vindicate the combat with *me*. I will drag *him* to light who is the dark mover behind this scene of iniquity. I assert that the Earl of Sandwich has but one road to escape out of this business without pollution and disgrace, and that is by publicly disavowing the acts of the prosecutors, and restoring Captain Baillie to his command. If he does this, then his offence will be no more than the too common one of having suffered his personal interest to prevail over his public duty, in placing his voters in the Hospital. But if, on the contrary, he continues to protect the prosecutors in spite of the evidence of their guilt, which has excited the abhorrence of the numerous audience that crowds this Court—if he keeps this injured man suspended, or dares to turn that suspension into a removal—I shall then not scruple to declare him an accomplice in their guilt, a shameless oppressor, a disgrace to his rank, and a traitor to his trust.' The verdict was for the defendant, and Erskine's fortune was made. His speech on this occasion is pronounced by Lord Campbell, 'the most wonderful forensic effort which we have in our annals.'"

"*Dr. Chalmers interrupted.*—'In one of his great speeches before the General Assembly of the Scottish Church, during the Non-Intrusion controversy, Dr. Chalmers was describing in very strong language the state of indifferentism in all matters of religion which had prevailed in Scotland during the ecclesiastical ascendancy of the so-called 'Moderate' party, *i.e.*, towards the end of the eighteenth and at the beginning of the present century. The language was so strong, and seemed to imply such a wholesale insult to the ancestral memories, that one half of the House, or nearly so, started up in a clamour of 'Noes' and 'Orders.' The other side backed their champion with a cheer, and a burst of assenting 'Yeses;' again there was the burst of denial, again that of assent, peal contending against peal, while the white-haired old chieftain was seen large and rampant in the midst. 'I stet a his-

toracal fact,' were the only words that came from him; but they came in his highest key, splitting the double uproar like an ascending shriek. Confusion worse confounded! At length up rises a respected baronet on the other side, of very bland exterior and considerable powers of elocution. He obtained the hearing of the House. 'Really, they could excuse much,' he said, 'from the Reverend Doctor, considering the state of excitement in which he was; but,' &c. &c. The orator, who, in the mean time, had seemed suddenly to calm himself, and had sat down patient and smiling, now rose. 'Excited, Sir!' he said, addressing the Moderator in the most good-humoured way imaginable,—'Excited, Sir! Just look at me. Why, I'm as cool as an algebraic formula!' There was no resisting this: order was restored; and the orator proceeded."

Now in all these cases it may be said that it was firmness, courage, force of character, presence of mind, or the like, that came to the rescue of the orator. There is no harm in saying so. Only it has to be remembered that this firmness, presence of mind, or what not, is oratorical firmness or presence of mind; and that the firmest and most self-possesed men in the world, not orators, would not have been capable of the same behaviour. The orator it is whose firmness, or courage, or presence of mind, or whatever other quality or faculty he wants, comes to him when he is on his legs, and the chairman is adverse or the audience howling. It is even possible that he might be rather timid in other circumstances, and as bold as a lion then. It is in his nature to be most shrewd and cool when seemingly most excited.

A second variety of oratory, differing but little from the preceding, is when the speaker has an outline or skeleton of his intended discourse previously prepared, and trusts to the occasion for the filling-up. Perhaps in our own day, this 'speaking from notes' is the most common form of oratory. The 'notes' may not be written on a slip of paper; but rarely does a speaker rise without having determined with himself the nature and order of the topics on which he is to speak, and so provided himself with a series of *mental* notes. To all intents and purposes, however, this speaking from a mental programme, or even from a few written notes, may be regarded as indentical with extempore speaking. The difficulties are the same, and there is the same triumph in overcoming them. Only in those cases where the preparation is on a rather extensive scale, where not only the heads of the matter but even the main expressions and the precise forms of the exposition and argument are arranged beforehand, is there much need for a distinction. But even here the orator exhibits his peculiarity. So far as he does extemporize, he is of course in the predicament of the extempore speaker. But as regards that which he prepares and brings with him, he is faithful to the law of the oratorical constitution. He

must have acquired the habit of preparing what will suit when publicly spoken—in other words, the habit of cogitating, away from the audience, as if he were already in the presence of the audience. His imagination or preconception of the audience must be so vivid and exact, that his mind already feels the oratorical glow and perturbation, and cogitates accordingly. This is an art which has to be acquired, and which the born orator acquires soonest and most easily. Let a man who is not a speaker prepare an argument or a discourse for some casual occasion on which he is obliged to speak, and the probability is that he will find it, on the trial, to be altogether the wrong thing. Matter intended to be spoken before an audience must be cogitated according to those processes of mental association which the circumstantials of public speaking call into action. The common fault of unpractised speakers in their preparations is to prepare too much. They bring such a quantity of fuel that none of it can be kindled. The difference between a good speech and an essay consists precisely in this, that, though the propositions in the speech may be of the best possible kind and suitable for any essay, they must not be too numerous to be all thoroughly consumed. How many propositions an orator can thus burn up in a speech, so as to leave only their ashes on the platform after having dispersed the bulk of them in the form of exhilarating gas through the brains and being of his audience, depends on the quantity of fire which the orator carries about with him. The most powerful orations *we* have ever heard, however, have always consisted of a few ideas or principles in a state of intense combustion. Even practised speakers, it is known, err sometimes in preparing too much. Then, in the moment of delivery, the oratorical instinct shows itself in teaching them what to reject. They do so remorselessly, omitting two-thirds perhaps of what they intended to say, and substituting what occurs to them there and then. A novice, on the other hand, behaves differently. He cannot part with his 'fine passages;' he remembers that there is a splendid image or a crushing sarcasm just a little in advance of him; he hurries on to get to it; and, when he does get to it, he is in the position of the poor tailor who, having won an elephant at a raffle, could neither leave the brute nor get anybody to take it off his hands. Sometimes a real orator makes a mistake of this kind. Every one knows the story of Burke's taking the carving-knife from under his coat and dashing it down on the floor of the House, to give effect to an appeal. The act was, doubtless, sublime in the rehearsal; but in the performance it did not do at all.

Another variety of oratory is when a discourse is committed to memory and delivered as it was learnt. This was the general practice of the ancient Greek and Roman orators, including Demosthenes and Cicero; and in ancient treatises on oratory,

ution is always distinguished as one of the parts of the
rt. It has been the practice also of many of the greatest
pulpit orators, as Bourdaloue and Massillon; and it is
ice of some of our best parliamentary speakers on im-
occasions. Of orations that have taken a permanent
literary history, as well as affected social history, nearly
been of this kind, and for very obvious reasons. The
of committing to memory an entire discourse which one
iously composed on paper, is, as all experience shows,
eat as might at first appear. A few readings generally
r the practised speaker and preacher, even when he
deliver the discourse *verbatim*. In such a case, it might
f all that was left as peculiar to the orator proper was
er of delivering the discourse before the audience. But
so. In this species of oratory the maxim '*clarescit*
is still valid; the only difference being that here the
faculty or process is distributed over two moments—
ent of cogitation or preparation, and that of delivery.
ritten preparation of his speech in his study, the orator
iscerned. As has been already explained, the cogitation
f the oratorical kind, and in obedience to those peculiar
of mental association which regulate speech intended
sembly; and the art of such cogitation depends on the
of so much experience, that the vivid apprehension or
terfeit presentment' of the audience shall act like its
nce. Peep into the room of an orator while he is writing
h, and you will see him gesticulating, pacing up and
itudinizing perhaps before a looking-glass, ringing his
, one by one, like so many crown-pieces, to try if they will
ing his eyes to the candlestick and addressing it as 'Mr.
or fixing them on his grandfather's portrait as upon some
r bald head whom he expects to see in the front of the
If, as modern physiology teaches, the imagination of a
has for its physical equivalent in the human system an
roduction of the same nervous currents, though in a
gree, which attended the experience of the situation itself,
o difficulty in seeing how the orator in his room can
r anticipate his sensations in the pulpit or on the plat-
invent in accordance with them. Nor does it require
ical skill to distinguish, as regards even matter, between
tion intended to be spoken and one intended to be read.
cquire a peculiar cast of thought, distinguishing them
nary writers; and an orator himself will write differently
t to speak what he has written. What is required of the
om memory as distinct from the speaker from mere notes,
art of oratorical cogitation shall be more absolutely per-

fect. If he is to speak exactly what he takes with him, what he takes with him must be absolutely of the right kind. It requires much and frequent practice to attain such a perfect pre-apprehension of the conditions proper to thought intended to be publicly spoken. But it often is attained. There are men who ascend the pulpit or stand up in Parliament and deliver *verbatim*, and yet tellingly, what they have prepared and got by heart. Sometimes, by such a close adherence to what was prepared, there may be a loss of those casual and unforeseen effects which the actual incidents of any particular assemblage render possible to the extempore speaker. But there are obvious and splendid compensations. Among these, besides the higher quality of the matter, its greater logical connectedness, and the like, there is one compensation having reference to the act of delivery itself. In the act of delivering a discourse from memory, the orator, being relieved from the care and anxiety involved in the invention of what he has to say, has his whole skill and energy let loose on the seemingly inferior but really momentous business of how he will say it.

A fourth variety of oratory is when the discourse is not only prepared beforehand, but is read from the paper in the presence of the audience. This is by no means an uncommon form of oratory. In some deliberative assemblies orators read their speeches, the practice of reading sermons is all but universal and sometimes at a public meeting a gentleman insists on his right of reading what he has to say. Then, in public lecturing, reading from manuscript is by far more frequent than any other plan. Respecting the propriety of the plan in most kinds of lecturing, and on various occasions where the exercise is still more properly that of oratory, there can be no doubt; but its propriety in general has been more questioned and is more questionable. It is the most miserable sight in the world to see a dull fellow, with spectacles on, stooping down over the reading-desk before a thousand people, who can only see the the crown of his head, never lifting his eyes, but holding the leaves of his manuscript with one hand, and preaching for three-quarters of an hour into his pocket-handkerchief, which he holds in the other. Such preaching is not tolerated, and little wonder that out of revenge against it, the public have contracted a dislike to the habit of reading sermons. The dislike, however, is perhaps not quite fair. It admits of doubt whether the men who, when they read their sermons, seem to be reading them to their pocket-handkerchiefs, would have been very much more interesting or effective as preachers, if they had learned to commit their sermons to memory. A preacher who reads badly shows by that very fact that he is deficient in the oratorical gift; and, at all events, there have been examples of men in whom the practice of reading from the manuscript has not been inconsistent with the *most* transcendent powers of oratory. The British pulpit at the

resent day, both English and Scotch, furnishes many instances; nd there are many more in the past history of oratory. Mirabeau elivered some of *his* tremendous speeches from the manuscript—ome of them even from the manuscripts of other persons, handed o him just as he was ascending the tribune; and, though Dr. Chalmers now and then interpolated an extempore burst or a bit of familiar exposition in the course of his harangues, all his greatest speeches, with only one memorable exception, and all his great sermons, without any exception, were read openly from his papers or note-books. In his case, at least, there was no incompatibility between the use of the paper and the highest and most unparalled effects of oratory. In the country-parts of Scotland there is now, and there always has been, a strong popular prejudice against read sermons; but wherever Dr. Chalmers went, the prejudice was waived in his case as a matter of course. One old woman in Fifeshire gave an excellent reason for this. Being taunted with the fact that she, who would not bear read sermons from any one else, would yet walk a dozen miles at any time to hear Dr. Chalmers preach, if he chanced to be in the neighbourhood, she justified herself by saying, 'Ah, ah, the doctor reads; but O, it's fell readin' thon!' Now the old woman's distinction between "reading' and 'fell reading,' is exactly the distinction between less and more of the oratorical energy. The difference between the orator who has prepared his discourse by heart, and the orator who reads is that, in the one case the final and all-important act of *Pronuntiatio* is from the memory, in the ther it is from the manuscript. If the *Pronuntiatio* from the anuscript can be 'fell' enough, there ought to be no objection o it. There are perhaps reasons which prevent it from being so n general. The act of reading fixes both body and mind in an ttitude unfavourable to the action upon them of those miscellaeous perturbing and rousing incidents which affect the disenaged speaker. Some orators overcome the difficulty; and not ing 'slaves to the paper,' as the Scotch say, are able, while they ad, to yield themselves up also to the full sensation of the place id the circumstances. In the case of Dr. Chalmers, it is worth marking that the manuscripts from which he read were always, nearly always, in short-hand. This permitted him, as it seemed, take in a large number of words per glance, as his eye crossed e paper, and so to have a larger proportion of his attention free r the aspect of his audience. Indeed, unless one was near him as to observe the fact, it was difficult to know that he *was* reading. A favourite plan of his in a public meeting was to post himself where he could, as it were casually, rest his left-hand, with his ote-book in it, on the back of a chair or some such slight support, aving his body, and especially his right arm, free for movement

and gesticulation. Then, moving his head and shoulders
culiar acquired curve, one point of which brought him wi
shot of the paper, he took his glances cunningly at regular
delivering the result of each in a corresponding volle
needless to say that in his case there was never any chanc
matter he brought with him should be found unsuitable
purposes of oratory. No man ever exemplified better tha
the peculiar genius, and, we might even say (using the w
high sense), the peculiar *knack* of oratorical cogitation.

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BRIEF NOTICES OF BOOKS.

The Spiritual Hero: or, the Life of the Rev. W. G. Bellham, one of the Pioneers or early ministers of the Primitive Methodist Connexion. By OLIVER JACKSON, Minister of the Gospel. Third Edition. London: W. Lister.

THE Connexion of which Mr. Bellham was a distinguished minister has marked its appreciation of this memoir by calling for a third edition. And, indeed, the book is of rare and permanent value. The accounts it furnishes of the opposition Mr. Bellham had to encounter in his labours as a home missionary and of his bravery in overcoming it are exceedingly rich, and cannot fail to thrill the heart of the reader. Such books as this are of great service to the church, and we heartily wish that all our young preachers, travelling and local, would give it a careful perusal.

Proportionate Giving of our Substance for Religious Purposes, viewed especially in its bearings on the extension of the work of God. A Sermon. By GEORGE LAMB. London: W. Lister.

IT is of urgent necessity that the subject of "proportionate giving" should in every judicious way be pressed upon the attention of our churches. It is obvious to everybody that we are becoming a wealthy people: with what we were twenty we *are* a wealthy people. be questioned whether our is in anything like a fair r "getting," and yet there c doubt that the true life of s community depends in a gre upon the proportion main tween its "getting" and its We are truly glad that a m Lamb's high character and has spoken out on this subje that what he says will attention and respect in quar the lessons he teaches are mo The discourse before us, urgently commend to the regard of our readers, is r sound sense, practical sagaci force, and fulness of scriptu ledge. It would be well if means or other, a copy o placed in the hands of ever of our churches.

A Course of Study, for Yo isters. By Charles Thom London: W. Lister.

EVERY little helps; let us welcome this small manu theological student will find pregnant and profitable hints

THE

IRISTIAN AMBASSADOR

ART. I.—CONSCIENCE.

Second Paper.

VING in a previous essay discussed the nature of conscience, we now proceed to inquire into its authority. We observe,—

rst. *That all who acknowledge the existence of a moral faculty an, whatever be their views of its nature, ascribe to it some rity.* This is involved in every conception of such a faculty; lo we see how the idea of authority can be separated from it. it is easily perceived how particular views of the nature of this ty may affect our notions of its authority. Those who accept heory of Hobbs will regard the authority of conscience as de- ent upon civil law; and in a similar manner each particular y respecting the nature of conscience will lead to a corres- ing opinion concerning its authority. All writers on moral ce agree in ascribing some authority to conscience; but there ot two of them who concur in attributing to it precisely the degree of authority.

condly. *That God intended to enthrone conscience as an au- tative judge of our moral actions seems evident from the itution of our nature.* In studying the nature and constitu- of man we must look at him as a whole; and if we descend to examination of his faculties and capabilities separately, we never lose sight of the fact, that those are but parts of a e, which in its completeness is designed to produce given re- . This is what we concede to mechanical genius, displayed in rn inventions; and we certainly ought to manifest equal nality in studying ourselves or any of the works of God. We line the nature of man, and find that he is possessed of certain ties and powers, and that though each has an authority and ince of its own, yet they are so inter-dependent as to appear mplete when viewed alone; so that one part of man's complex re cannot say to another, "I have no need of thee." Each

one has need of the others, and the grand assemblage, perfectly united, constitutes man what he is.

Thirdly. *That mere animals do not appear to be possessed of any such faculty as conscience.* They give no symptoms of remorse, arising from reflection on their past conduct. They may be moved by the dread of immediate punishment, but such a feeling is very different in its nature from the smitings of a guilty conscience. We therefore attribute no moral character to the actions of animals. If in anger they injure one of their own kind, or destroy the life of a man, we pity rather than blame them, and endeavour to prevent a repetition of the occurrence. But in relation to one another we act differently. When a man injures his fellow, or even himself, by yielding to his passions, we blame him, because he has broken through all the safeguards of virtue, and violated the laws of his nature as well as the revealed law of God. "Thus to call a man a brute, a sensualist, a glutton, is to speak of him in the most insulting manner, it is to say, in the strongest terms, that he has acted unworthily of himself and of the nature with which his Creator has endowed him."*

Fourthly. *That a proximate idea of the precise authority of conscience may be derived from viewing it in contrast with other sources of authority.* While the preceding remarks ascribe some authority to conscience, the degree of that authority is left indefinite; and we feel it difficult to afford anything like satisfaction to the inquiring mind. It may, however, assist us in our inquiry if we view the authority of conscience,—

1. *In contrast with the authority of the other impulsive and restraining faculties.* Professor Wayland has grouped our impulsive and restraining faculties under three general heads,—"1. Passions, or appetites. 2. Interest, or self-love. 3. Conscience,"† He shows, very clearly, that these may differ in two respects, namely,—"In strength, and authority;" and that when they differ in strength only, all other things being equal, the strongest impulse may be safely followed. But if other considerations should raise the question of authority between a stronger and a weaker impulse, and on examination it should be found that the greater authority is on the side of the weaker impulse, then we are bound to yield to authority, and obey the weaker impulse, and restrain the stronger. Suppose the appetite for intoxicating drinks to be ever so strong, and the desire for them ever so intense, physiological facts demonstrate that the general use of them would be injurious in the end. Here self-love steps in, and says, "you must not use them, 'they bite like the serpent, and sting like the adder;'" and

* Wayland's "Elements of Moral Science," page 46.

† Ibid, page. 50

being of higher authority than the impulses of appetite and passion, it should be obeyed, however weak its monitions, and the appetites and passions should be restrained, however strong. The monitions of self-love cannot be disregarded, in such a case, without a man being conscious of having acted contrary to the dictates of his nature and feeling a sense of personal degradation. Conscience takes a higher position than the appetites, passions, or self-love, and is exercised upon our moral actions. If the operations of the mind be examined, it will be found that the monitions of conscience cannot be disregarded without our experiencing a sense of guilt and degradation. "That the impulse of conscience is of the highest authority is evident from the fact, that we cannot conceive of any circumstances, in which we should not feel guilty and degraded, from acting in obedience to any impulse whatever in opposition to the impulse of conscience." And thus, we cannot conceive of any more exalted character than of him who, on all occasions, yields himself implicitly to the impulses of conscience, all things else to the contrary notwithstanding."* For similar reasons the Rev. J. A. Bastow, with great propriety, says, that conscience is "the supreme faculty of our mental constitution, by which, under the influence of the Spirit of God, we irresistably feel the difference between right and wrong."† Dr. South says, "The peculiar office of conscience is to arbitrate, and direct all our other powers and propensities according to the will of God; and there is a certain feeling of violence and disorder when its dictates in this capacity are not obeyed."

The supremacy of conscience over our impulsive and restraining faculties will be still more clearly seen when these faculties are viewed in relation to the purposes for which they were implanted and the ends they were intended to answer. We shall turn to the classification above referred to, and ask,—

(1.) *Why has the great Author of our being implanted in our nature certain passions and appetites?* Were not our passions implanted that they might impel us to do that which will afford us immediate pleasure and restrain us from doing that which will inflict immediate pain? Love, desire, hope, and joy, always afford pleasure; while hatred, sorrow, fear, and despair, always produce pain. In fact, these passions are moved by things as they appear fitted to produce, or actually have, pleasure or pain attached to them. So that John Locke is perfectly right when he says,—"Pleasure and pain, and that which causes them,—good and evil, are the hinges on which our passions turn."‡ Is it not the purpose

* "The elements of Moral Science," by F. Wayland, D.D., page 45.

† "Biblical Dictionary."

‡ "Essay on the Human Understanding." 15th edition, vol. 1, page 210.

of the appetites to impel us to such a course of action as will afford immediate gratification? As, for instance, the appetites of hunger and thirst impel us to seek suitable food and drink; and so of all the rest.

On examination it will appear that these lower endowments of human nature are blind as to all future time and future consequences. In themselves they have no reference beyond the present, nor any power by which limits may be placed to indulgence; if allowed full scope, they will hurry man on from one excess to another until the power of enjoyment becomes paralyzed, and he sits down broken in constitution, wretched and miserable in mind, and feeling his life to be an intolerable burden. It is thus with the glutton, the drunkard, and the debauchee. There is evident necessity of a higher authority, by which restraint may be imposed.

(2.) *Why were the faculties, which philosophers classify under the heading of Interest or Self-love, conferred upon us?* Was it not to impel us to seek gratification in appropriate objects? Self-interest can look beyond the present moment, and admonish us to abstain from pursuits which, though affording present pleasure, will inevitably entail upon us degradation and shame. The monitions of self-interest are, therefore, friendly within due limits, and tend to promote personal happiness. But the individual is only a part of one great whole; and by the very constitution of human nature a man's own happiness and wellbeing are most effectually promoted when he seeks the happiness and wellbeing of the entire community. To lose sight of this important fact, and act under the direction of self-love alone, is unnatural, and doomed to be thwarted by that Being who governs the universe on principles the very reverse of those which the selfish man has adopted. Unrestrained self-love will lead us to seek what appears to be our own interest and happiness independent of every other object; and if the interest and happiness of our fellows stand in the way of our purposes, that interest and happiness will be unhesitatingly disregarded, and positive injury inflicted. Self-love is inefficient as a governing principle, and all that is necessary to demonstrate this is, to suppose all men under its dominion and control. What outrages, deceptions, frauds, and heartburnings would be the result. Right would give place to might, and the weak would fall before the strong; the happiness of the many would be sacrificed to that of the few, who would gradually decrease in number until one ruling spirit absorbed all, and happiness left the earth, leaving it a prey to the spirit of misery. It is a fact, established by the history of the past, that no such tyrant could possibly be happy. Therefore, however excellent self-love may be, as an impulsive and restraining faculty, it is absolutely necessary that it should be placed under the rule of a faculty possessing higher authority than

itself, and capable of keeping it within proper limits, or it will hurry men onward in pursuits so selfish and one-sided that individuals, families, states, and empires, will be in danger of being engulphed in one common ruin.

(3.) *Why is man endowed with the faculty of conscience?* Is it not that conscience may, by its higher authority, restrain the "appetites and passions," and "interest or self-love," within due bounds, and so direct their manifold developements that their action shall neither prove injurious to a man himself nor to any with whom he may be associated? We do not intimate, much less affirm, that conscience always speaks out distinctly and clearly on every subject, or that when it does speak the appetites, passions, and self-love instantly hear and obey; but we affirm that its authority is greater than that of the passions or self-love, and that on the grounds of superior authority it ought to be obeyed. Butler, with his usual discrimination, has assigned to conscience its proper relationship to the other faculties;—he says, "One of the principles of action, conscience or reflection, compared with the rest as they all stand together in the nature of man, plainly bears upon it marks of authority over all the rest, and claims the absolute direction of them all, to allow or forbid their gratification; a disapprobation of reflection (conscience) being in itself a principle manifestly superior to a mere propension. And the conclusion is, that to allow no more to this superior principle or part of our nature than to other parts, to let it govern or guide only occasionally in common with the rest, as its turn happens to come, from the temper and circumstances one happens to be in,—this is not to act conformably to the constitution of nature, unless he allows to that superior principle the absolute authority which is due to it."*

"Thus that principle by which we survey, and either approve or disapprove of our own heart, tempers, and actions, is not only to be considered as what in its turn ought to have some influence, which may be said of every passion of the lowest appetite, but as from its very nature manifestly claiming superiority over all others, insomuch, that you cannot form a notion of this faculty, conscience, without taking in judgment, direction, superintendency. This is a constituent part of the idea, that is, of the faculty itself, and to preside, and govern, for the very economy and constitution of man belongs to it. Had it strength as it has right, had it power as it has manifest authority, it would absolutely govern the world."†

Again, "Every bias, instinct, or propension within, is a real part of our nature, but not the whole; add to these the superior faculty, whose office it is to adjust, manage, and preside over them, and

* Preface to Sermons, viii., ix.

† Human Nature. Sermon II.

take in this its natural superiority, and you complete the idea of human nature. And as in civil government the constitution is broken in upon and violated by power and strength prevailing over authority, so the constitution of man is broken in upon by the lower faculties, or principles, within prevailing over that which is in its nature supreme over them all."*

The teachings of Butler harmonise with the experience of men. Above the tumult of passion and the clamour of rebellious propensities the voice of conscience is often heard, enforcing the right and condemning the wrong. Its decisions are given, not only in opposition to the transient impulses of passion, but also against the deliberate and habitual determinations of the will, when that faculty is directed in its action by improper influence. A disregard of the remonstrances of conscience is uniformly followed by a sense of guilt and condemnation; a result which cannot be explained if the authority of conscience, within the sphere of morals, be not greater than that of the other faculties. To deny the supremacy of conscience is in fact to maintain, that by nature all states of mind and all voluntary actions are equally indifferent; a position requiring no other refutation than its own absurdity.

The superior authority of conscience is clearly demonstrated by the fact, that when we regard its monitions and obey its dictates, though this obedience is opposed by all the other impulsive faculties and beset with the most formidable difficulties, we invariably experience the agreeable emotion of approbation; but when we yield to the other impulsive faculties, in opposition to the monitions and dictates of conscience, though the whole of them concur in the action, we ever experience an emotion of disapprobation, rendering us apprehensive and unhappy. This faculty is evidently designed to govern; and when the appetites, passions, and self-love, act under its superintendence, the happiness of man is most effectually secured. Its rule will prevent all those excesses to which the unrestrained action of appetite and passion are likely to lead, and by securing the proper development of these impulsive forces will conduct each individual to the enjoyment of that degree of happiness which, by the constitution of his nature, he is fitted to create for himself, without interfering with the rightful happiness of his neighbours. Thus it is apparent that God has amply provided for the happiness of man in the constitution of his nature, as well as in his circumstances; and although that nature is depraved by sin, yet in its fallen state it affords abundant evidence of the goodness of the Creator.

2. *In contrast with the authority of the Word of God.* The legitimacy of this contrast will be clearly seen by all who have duly

* Human Nature. Sermon III.

nsidered the claims set up by the ignorant and superstitious on
half of conscience, and the misrepresentations of the real character
id condition of this faculty advanced by the learned and philo-
phical in their ethical writings. Under the influence of ignorance
id superstition men do what they please, and plead the authority
conscience for it; or, professing to regard conscience as an in-
llable guide, and that not only for themselves, but also for others,
hom they seek to coerce into compliance with their views of right,
ough the dissentients also plead the authority of conscience in
pport of the position they maintain and the course of action they
ursue. In such cases the force of arms is often appealed to in
pport of the authority of conscience. This is about the lowest
pe that error can take on so important a subject. The learned,
their systems of moral philosophy, write of conscience as we
ight expect to find it in a perfect being, and ascribe to it a degree
authority which, however legitimate in a sinless existence, we
el bound to dissent from when ascribed to the conscience of a
llen human being. We have already seen that the authority of
nscience is greater than that of the appetites, the passions, and
lf-love; and it may be safely affirmed, that if there were no other
dications of the will of the Creator than the monitions and dic-
tes of conscience, the authority of this faculty ought to be
spected; and obedience to this authority would tend to promote
e happiness of the individual as well as that of the community
large. Yet the action of conscience is defective, and the causes
this defective action ought not to be silently passed over. We
serve,—

(1st.) *The injury it has sustained by the fall.* We think that
. Wardlaw has done great service to moral science in his work
"Christian Ethics," by giving prominence to the influence
ich depravity exerts over the moral faculty. This has been
nost entirely ignored by Butler in his able sermons on
man nature, where he sets forth the authority of conscience as
e might have expected to find it in Adam before the fall.
ardlaw does the bishop no injustice when he identifies him with
no and the Stoical school. He says, "The scheme of Butler,
leed, bears a very close resemblance, in all its leading principles,
that of the ancient Stoical school, of which he adopts the
raseology, only attaching to it a Christian commentary. It may
designated the system of Zeno baptised into Christ."* Zeno
l his disciples, the Stoics, maintained that, "nature impels every
n to pursue whatever appears to him to be good." "The first
ject of pursuit is not pleasure, but conformity to nature. Every
e, therefore, who has a right discernment of what is good will be

* "Christian Ethics," page 85.

chiefly concerned to conform to nature in all his actions and pursuits."* What Zeno calls nature, Butler calls conscience. We do not object to the views of Butler because they have been previously taught by the Stoics, as truth is truth, whether taught by a heathen or Christian philosopher, but because he speaks of "following nature," of "conscience as not only offering itself to show us the way we should walk in, but likewise as carrying its own authority with it." And he adds that, "it is our duty to walk in that path, and follow this guide,"† as though the moral faculty were infallible. That he is not misrepresented by these statements and quotations will be further manifest from his own illustration of the adaptation of the human constitution to the performance of virtuous actions, "See an instance in a watch—suppose the several parts of it taken in pieces, and placed apart from each other; let a man have ever so exact a notion of these several parts, unless he considers the respects and relations which they bear to each other, he will not have anything like the idea of a watch. Suppose these several parts brought together, and anyhow united, neither will he yet, be the union ever so close, have an idea which will bear any resemblance to that of a watch. But let him view these several parts put together, or consider them as to be put together in the manner of a watch; let him form a notion of the relations which those several parts have to each other, all conducive in their respective ways to this purpose, showing the hour of the day,—and then he has the idea of a watch. Thus it is with regard to the inward frame of man. Appetites, passions, affections, and the principle of reflection, considered merely as the several parts of our inward nature, do not at all give us an idea of the system or constitution of this nature, because the constitution is formed by somewhat not yet taken into consideration, namely, by the relations which these several parts have to each other, the chief of which is the authority of reflection or conscience." From this analogy he proceeds to draw the following conclusion, "That this our nature, i.e., constitution, is adapted to virtue, as from the idea of a watch it appears that its nature, i.e., constitution or system, is adapted to measure time;" and adds, "thus far the cases are perceptibly parallel."‡ As to the ingenuity and ability displayed in this illustration no one will doubt, but we venture to interpose a doubt as to the constitution of his watch being "a perfect parallel" to the constitution of human nature as we now find it. The watch is a good one, perfect in all its parts, and "adapted to measure time;" but is this the case with human nature? He asserts that it is; but where is

* The "Encyclopedia Brittanica." Fourth edition, vol. 14, page 359.

† Sermon III. Bohn's edition. Page 411.

‡ "Preface to Sermons on Human Nature." Bohn's edition. Page 373.

proof? Had man never fallen, had his nature never become raved, then the "parallel" would have held good; but since it fact that man is fallen and his nature is depraved, the "parallel" ls. But we venture further, and question the propriety of em-ying the watch as an illustration under any circumstances. Dr. ardlaw supposes the watch to have fallen into the hands of some er of mischief, and to be so thoroughly disorganized as to move kward instead of forward, or fitfully to change its motion, so as need a readjustment of its parts; then it would afford a more urate analogy to fallen human nature.* Here it may be observed t the disorder of the watch arises from the derangement of its rts, but as they are still there all that is wanted is a re-arrange-nt; and as the cause of the disorder is not in the nature of the rts, the watch, if re-adjusted, would keep time as well as ever. e beg to say that this does not represent our idea of the demora-ation of human nature. The cause of its demoralization is in parts. The appetites, passions, affections, conscience, and the t, are all depraved,—depravity has penetrated their very being. is not a re-organization that is wanted in order to fit human ture for virtue, but a spiritual renovation.

On the same subject we think that Dr. Payne's theory fails. He ntends for "the rectitude of the mental powers," as being hysical rather than moral." He would have us to "distinguish tween the powers and the phenomena of mind," which is not a y difficult exercise; but we find considerable difficulty in cerning how the phenomena of mind can be wrong and the wers of the mind be "right" and "good." To say that "they all of divine origin, and must accordingly be right, they were planted by God in the mind of the father of the race, were nsmitted to his descendants, and, being unchanged by the fall, now in themselves, though not in their exercise, what they ays were and always shall be,"† is to assert what needs to be ved, namely, that mind is in the same state and condition that as before the fall. We can easily conceive the difference between nd and its phenomena, but if we conceive of mind apart from t depravity which penetrates it, cleaves to it, and affects its ole being, until regenerated by the Spirit of God, then we ceive of mind as it does not exist, and our conception is false. ere has been no such mind since the fall of man, as since then the powers of the mind have been polluted, and under the uence and dominion of sin.

f such be the real state of our intellectual and moral nature, v can we set up the moral faculty as an infallible guide? The stion is not whether conscience ought or ought not to be

* See "Christian Ethics," pages 90 and 91.

† "Elements of Mental and Moral Science." Pages 333 and 334.

enthroned as a judicial power, and the appetites, passions, an love placed under its control, but whether its verdict can alw relied upon, and whether it may be trusted as an infallible The fallacy in Butler lies in assuming that it may, and in t falls far short of the scriptural representation of the spiritua dition of man.

While we deplore this defect in so excellent a treatise, and works on Ethics by such men as Brown, Mackintosh, Cousi others, we would carefully avoid the error maintained by m the divines of the seventeenth century, "That in consequei being depraved the human faculties can establish no body of t It is a serious mistake to affirm that conscience can do every but it is equally erroneous to say that it can do nothing. fundamental laws of our nature still remain, though they hav violated. Our faculties are not annihilated, nor entirely inc tated, though under the influence of sin; so that there is foundation for ethical science. Conscience can still point t and render all men responsible; it can convince of sin a need of redemption; and, when renovated by the Holy Spi furnished with the light of divine revelation, it can conduct attainment of all moral excellence.

Though the ability of conscience, as a moral guide, be in by the fall, its claims to authority over the other faculti remain. This much is required by the language of the a Romans ii. 14-15, "For when the Gentiles, which have n law, do by nature the things contained in the law, these havi the law, are a law unto themselves: which show the work law written in their hearts, their conscience also bearing w and their thoughts the meanwhile accusing, or else excusi another." This passage, however, must be understood in a what restricted and modified sense, as we do not think that the object of the apostle to teach that the law of man's natu light of conscience were a sufficient, much less an infallible in morals. He had said, "As many as have sinned witho shall also perish without law; and as many as have sinned law shall be judged by the law. For not the hearers of t are just before God, but the doers of the law shall be jus verses 12, 13. Hence, some have concluded that the apo the above verses, refers to some rare cases of heathen virtu after we have carefully read the appalling description of t pravity of the Gentiles, given in Romans i. 19-32, and co it with Romans iii. 9-19, where he says, "For we before both Jews and Gentiles that they are all under sin. Tha mouth might be stopped, and all the world become guilty God,"—the legitimate conclusion is this, that both secti mankind, Jews and Gentiles, have sinned against their res

ıws, and that neither the one nor the other shall be "justified by he deeds of the law." All that was essential for his argument was, hat they should comprehend the difference between good and evil, nd evince their convictions in their actions. Whenever men act rom a sense of benevolence, justice, honour, purity, truth, charity, r humanity, they "show the work of the law written in their earts." However much it may have been injured and defaced, it s still there, and this law the authority of conscience enforces. The law is of divine origin, and although violated it is still binding; nd conscience, although sadly injured by the fall, still approves he right and condemns the wrong, and will afford sufficient grounds for the righteous judgment of the Gentiles at the last great day.

(2nd.) *The injuries which conscience has sustained from its treatment by fallen man.* Whatever may be the difference of opinion among philosophers as to the precise nature and degree of injury the moral faculty sustained by the fall, to us it seems evident that its perceptive power is less clear and penetrating, its impulsive and restraining energy is weakened, and its approvals and condemnations are not given with the fulness and force of pristine vigour. In this, as in all the other faculties of the mind, sin has produced a blinding, stupifying, and infatuating effect; yet we are of opinion, that the greater part of the injury it has sustained by the fall lies in the manner in which it is exposed to the impositions, perversions, and wrong treatment of man himself. For actions which afford us pleasure, but which are nevertheless unlawful, we are apt to look out for an apology, to put away the sense of guilt from us and silence the clamours of an upbraiding conscience; the intellect is often called in to offer a reason or, at least, frame an excuse for indulgence; and when the intellect is subordinated to the service of the passions, it will plead innocence, utility, custom, and pleasure, on behalf of the action, until the conscience sinks into a quiet repose. If this be the case where light abounds, what may we expect where conscience is unenlightened? Will it not be so influenced by the customs of the age and superstitions of the people that vice will be practiced without creating any serious disquietude of the mind? Indeed the passions, the reason, the imagination, each imposes upon the conscience; and from this arises much of the disorder in the moral constitution of man. We cannot see that there is any physical derangement in the machinery of the mental and moral constitution, as though the wheels of a watch were transplaced. The phenomena indicating the disorder are accounted for in part, though not altogether, on the ground of the impositions referred to above.

The close observer will perceive that there is a difference between the perversions of conscience and the impositions just mentioned,

if not in nature at least in degree. Perversion is "the act of turning from truth or propriety; a diverting from the true intent or object; change to something worse. We speak of the perversion of laws, when they are misinterpreted or misapplied; a perversion of reason, when it is misemployed; a perversion of scripture, when it is wilfully misinterpreted or misappled."* In like manner we speak of conscience as perverted when, through the impositions practised upon it, and the false training given to it, it falls into positive mistakes, and pronounces a false judgment. It is not difficult to see how such a perversion is effected. Objects are invested with some imaginary interest or excellency, and the pursuit of them is justified upon this ground. The wrong is thus made to appear right; and a conscience so perverted leads us to struggle for the attainment of what, perversion apart, we should certainly condemn. John Forster says, "It were probably absurd to expect that any mind should itself be able to detect its own obliquities, after having been so long beguiled, like the mariners in a story which I have read, who followed the direction of their compass, infallibly right, as they could have no doubt, till they arrived at an enemy's port, where they were seized and made slaves. It happened that the wicked captain, in order to betray the ship, had concealed a large loadstone at a little distance on one side of the needle."† No one will question the accuracy of this illustration. Honour, pleasure, and profit, as well as the depraved imagination, passions, and will, have acted upon the conscience like the concealed loadstone upon the needle, and thus thousands have drifted along, never suspecting that their conscience was so influenced as to lead in a wrong direction and to so fearful a destiny.

This is the worst state in which the conscience is ever found. In other conditions it sinks into a state of comparative inactivity; but a perverted conscience is active and energetic, and hurries its victim onward in a wrong direction. Man is never so ferocious, cruel, and relentless, as when acting under this influence; he undertakes either to defend or advance what he deems the right; he is then prepared to take part in scenes of violence, and no excesses of cruelty are too great for him to perpetrate. Sectarianism, in the name of religion, has instigated, under the influence of a perverted conscience, some of the bitterest persecutions that have disgraced the history of nations. The Saviour foresaw, and intimated to his disciples, that this should happen: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will

* "The Imperial Dictionary" in *loco.*

† On a man writing memoirs of himself. See "Methods of Divine Governments," by J. McCosh, LL.D. Page 385.

ink that he doeth God service."* This is what Paul describes as a zeal for God," that is "not according to knowledge."† Of this kind zeal he declares that he had been the victim: "I verily nought with myself, that I ought to do many things contrary to he name of Jesus of Nazareth."‡ "Ye have heard of my conersation in time past in the Jews' religion, how that beyond neasure I persecuted the church of God, and wasted it."§ All that s requisite to the right understanding of these passages is, that we egard the parties referred to as acting under the influence of a perverted moral faculty. If the question arise, which has often been started by the captious and sceptical, respecting the precise grounds of Saul's guilt, and others who have acted in like manner, in seeking for an answer,—the moral axiom, "that sincerity can never make a wrong action right," must not be overlooked, and the conclusion will be, that despite evident sincerity there is palpable guilt. Dr. Wardlaw says, "In Saul it was the product of all that in human nature universally stands opposed to the grace and the purity of the gospel, combined with the special pride of Jewish learning and Pharisaical self-sufficiency."‖ Here then is man, with his own hand concealing the loadstone that is to affect the polarity of the needle—the fidelity of his own conscience. Hence, after his regeneration, Paul never referred to his former state but with feelings of deepest regret, and never once mentioned his sincerity and conscientiousness in extenuation of his guilt. He declares himself to have been "a blasphemer, and a persecutor, and injurious," though he did it "ignorantly in unbelief."¶ The inquisition in Spain, the tragedy of St. Bartholomew's, and all the religious persecutions of every age, are the fearful products of a perverted moral faculty.

(3rd.) *The state into which conscience is brought by being imposed upon and perverted.* That state is described in a book containing a philosophy unmarred by human imperfections. In the word of God we read,—First. *Of a weak conscience.* "Howbeit there is not in every man that knowledge, for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled."* Here reference is made to the conscience of one who had given up heathenism, but whose moral faculty had been so weakened while under its influence, that the man was unable, even with the aid of revelation, to resist the temptation to believe that these idols were in some sense real divinities. We must not suppose that men of this class believed heathen deities to be in any sense supreme, but merely subordinate divinities, who were employed by Jehovah in

* John xvi 2. † Romans x. 1. ‡ Acts xxvi. 9. § Galatians i. 13.
‖ "Christian Ethics," page 143. ¶ 1 Timothy i. 13. * 1 Corinthians viii. 7.

the government of this world, whom it was necessary to conciliate and whose favour they wished to secure. If this be the case with one who has been converted from heathenism to Christianity, what becomes of the lofty views of those who believe the moral faculty to be a sufficient guide to the poor Gentiles. Secondly. *Of a defiled conscience.* "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."* Here we are introduced to one who professes the religion of Christ, but who represents moral purity as consisting, to a great extent, in distinctions of meats and drinks and the observance of days and seasons. This position the apostle denies, and affirms the contrary,—"To the pure all things are pure." Had moral purity or defilement been entirely outwards, then the case would have been very different; but the depraved mind, acting from depraved motives, turns everything to bad account. Everything that such a one does tends to corrupt him more and more, until the whole inner man, designated the "mind and conscience, is defiled." Thirdly. *Of an evil conscience.* "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."† Here we have the conscience of a convinced sinner. "An evil conscience is a consciousness of evil, or a conscience oppressed with sin, that is, a conscience that accuses of guilt."‡ Hence we frequently speak, and hear others speak, of a troubled conscience. The man that does wrong often labours hard to conceal its sinfulness from his conscience, and may at times succeed so far as to lay down his head and sleep, and dream that all is well; but some event transpires, or some unforeseen circumstance arises, and light breaks in upon the conscience, which then becomes the more loud in its upbraidings on account of having been imposed upon and deceived. The teaching of the apostle is that although by the blood of sacrificed animals and the water of purification this trouble arising from a sense of guilt and condemnation cannot be removed, yet by the blood of Jesus it can. The atonement was not designed to diminish the magnitude of our sins, but to take them away. A "heart sprinkled from an evil conscience," therefore, is a heart enjoying a sweet and hallowed sense of pardon. Fourthly. *Of a seared conscience.* "Speaking lies in hypocrisy, having their conscience seared with a hot iron."§ Here we have the conscience of the heresiarch, or at least a teacher of heresy. This passage and the context is generally applied to the Romish apostasy; and that it will bear such an application is readily admitted; but we prefer extending its application to all

* Titus i. 15. † Hebrews x. 22. ‡ Rev. A. Barnes' Notes on Hebrews.
§ 1 Timothy iv. 2.

s of apostasy, an extension which we think is required by
e of the apostle's reasoning. That which Paul here affirms
these teachers taught what they knew to be false, until
sehood reacted upon themselves, and they became the dupes
own hypocrisy,—"Their conscience was seared with a hot
Their hypocrisy acted upon the moral faculty as a hot iron
n the skin: "The cauterized part becomes rigid and hard,
l to sensibility. So with the conscience of those referred
ıas the same relation to a conscience that is sensitive and
its decisions that the cauterized part of the body has to a
ıicate, sensitive skin.*
is the condition of the moral faculty in many men, arising
ıeir fallen state, their unfavourable circumstances, but most
t of their own treatment of it. And as this is not our de-
ı alone, but that given in the word of God, we rest upon
ıfulness with a confidence that we cannot place in the
efforts of our own reason.

The difficulties that perplex the moral faculty in the of its proper functions. These difficulties were detected by
ɯn, who, overlooking their real origin, applied, for the pur-
explanation, his three limitations of the universality and
ity of the decisions of conscience, and the unfitness of the
ion, when contemplated under different circumstances, to
the mind the same emotion. We conceive, however, that
ıary source of all these difficulties is the fallen condition of
Iad man never fallen there would have been no difficulty
ced in the exercise of the moral faculty. The moral law
ten so legibly on his heart that the clear eye of conscience
ıve been able to read it every moment, and the other facul-
ld have harmoniously obeyed. But since the fall there are
es in the way of its proper exercise, which are to be sought

In man himself. Dr. Brown refers to the passions, when
te of agitation, as preventing the proper emotion from
in the mind, by which the difference of moral action is
ıed. In this Dr. Brown is right, if emotion really consti-
ıt moral difference. But is this the true idea? We think
ght and wrong are not determined by emotion. In the
rred to it is the perceptive power of the moral faculty that
ıred with by the storm of passion; and this position is
to harmonize what Dr. Brown says respecting passion
ng for the moment with our ability "to tell the square of
he cube of two." For this illustration to harmonize with
hing that emotion constitutes the difference of moral
t should be put not "to tell," but "to feel the square of

* Rev. A. Barnes' Notes.

four or the cube of two."* He gives a quotation from a
author, which is in closer harmony with our views of
and operations of the moral faculty than his own,—"T
man may be considered, allegorically, as an island al
with the water that bathes it. On the pure white mar
island are engraved the holy pre-epts of the law of nat
these oracles is one who bends his eyes respectfully on t
tion, and reads it aloud. He is the lover of Virtue, th
the island. The water around is in continual agitation;
est zephyr raises it into billows; it then covers the i
We no longer see its characters;—we no longer hear t
read. But the calm soon rises from the bosom of the st
island re-appears, white as before, and the genius re
employment."† This is a beautiful picture; but
aginary or real? We shall see. The island is the
man; the inscriptions on its marble surface are th
of moral law written on the heart; the genius wh
conscience; the waters that surround the island are th
and the zephyrs that move the surface of the waters an
the storm that covers the inscriptions are the events an
stances that arouse and agitate the passions. Conscie
allowed its proper place and attitude in relation to the i
It is not merely an emotional faculty, but perceptive and i
While, however, we admire the ingenuity displayed in th
and think that its author entertains correct views of the
the moral faculty, we seriously doubt the correctness of
of the condition of human nature and of the authority of c
The white marble island, with its legible inscriptions a
reading aloud, would have been a correct picture of the
the first human pair before the fall; but since the f
nature is no longer like the white marble island with i
inscriptions. It is sullied and polluted by sin, and the in
are obscured, though not entirely erased. Nor do we t
the storms referred to subside and leave the island and th
tions as beautiful as before. We doubt whether there w
been any storms of passion, dethroning reason and silen
science, had man not fallen. The very constitution
nature and the experience of the whole race requires the l
every storm of passion that agitates the soul weakens
capabilities, and leaves it with less power and incli
resist the next. From what has been advanced it will l
that there is considerable difficulty experienced in reachi
conclusions on moral subjects.

* "Lectures on Ethics," page 25.

† Ibid, page 26.

Second. *In the complex character of many of his moral actions.* Although there is in moral actions themselves that which constitutes them right or wrong, yet in many actions the real character is not always apparent upon the surface. Some actions are of so doubtful a character as to perplex the moral faculty. We often find it necessary to look backward to the motive from which an action springs and forward to the results likely to be produced before we can determine its moral worth; and when this process occasionally fails, the motives and the results are frequently such a mixture of good and evil as to leave us in doubt respecting the moral character of the act. Part of the difficulty which we are considering is to be sought for in us, rather than in the complexity of the action itself. Our ignorance, our prejudice, our education, and religious training, and the stand-point from which we view an action, may give to it a complexity which does not really belong to it. Thus, two men differently trained, educated, and circumstanced, will often be found pronouncing diametrically opposite verdicts respecting the same moral action. As an illustration:—theft, simply considered as theft, we are inclined to think will be condemned by the moral faculty without exception. Yet in Sparta, such were the ignorance, prejudice, and education of the people, and such the military virtues that were supposed to be acquired by its successful practice, that theft was permitted by their national laws; and when successfully practiced, without detection, was applauded as a virtue. But strip theft of these supposed advantages, and even the conscience of a Spartan would condemn it. There may be elements entering into the moral character of an action that we do not observe, and whose presence we do not even suspect, but which, if known, would often lead to very different conclusions. Let evil be presented simply as evil, and good simply as good, and the moral faculty will instantly and uniformly condemn the one and approve the other; but a mixture of these two elements in the same action cannot fail to perplex it.

Third. *In the influence of the principle of association over man's moral decisions.* Dr. Brown's analytical mind clearly perceived the difficulties arising from this source, and set it down as one of his limitations: "The influence of association, indeed, does not destroy the moral capacity, but it gives it new objects, or at least varies the objects in which it is to exercise itself, by suggesting, with peculiar vividness, certain accessory circumstances, which may variously modify the general sentiment that results from the contemplation of particular actions."* We leave this point by simply intimating, that if any of our readers wish to push the inquiry further, they may do so by examining the manner in which

* "Lectures on Ethics," page 83.

one idea tends to modify another; or, what is still less diffi carefully observing how their views of the moral quality same action are affected by the character and circumstance person who performs it.

We now revert back to our former position—that th faculty, though possessed of a greater amount of authority t appetites, passions, and self-love, and designed to preside the other faculties, yet being under the influence of sin, it to be imposed upon and perverted, so that we cannot pla confidence in its decisions which is due to an infallible gui

Hence arises the absolute necessity for a higher, a more s tative, and reliable guide than conscience. This is furnishe word of God,—"We have a more sure word of prophecy, unto we do well that we take heed." It is God's lamp, h from heaven to guide mankind on the way to eternal life. bodies the laws of eternal right; and in every syllable of it teaching an enlightened conscience will acquiesce.

We now enter our protest against what we deem a da error, which has been maintained by many of our moral phers, namely, that divine revelation is simply a republic the law of nature, meaning by this the law written on the man in his state of innocency. This is true so far as it goe does not go far enough. The scriptures contain the schem demption by Jesus Christ. Hence they are addressed to m sinner, not merely to make known to him the way of ob which he has forsaken, but to make known to him the m restoration to a new and holy obedience, by the pardon of sins, the renewal of his heart, and a restoration of the lost i God. This is the primary object of divine revelation. This and we are prepared to say with Dr. Wardlaw, who has exhib whole of this part of the subject in the light of divine revel "But since there cannot be two laws, two different rules o the moral law of revelation is the same as the moral la heart of the first man; and so far this department of re may be allowed to be a republication of the law of nature. the great principles of moral rectitude revelation m change."*

The word of God is of the highest authority. From its d there is no appeal. Let us but certify ourselves of the fa God hath spoken, and there remains but one thing for us, a is to acquiesce and obey. It is in vain to plead the auth conscience for any course of conduct contrary to the word o The scriptures being infinitely higher in authority and trust ness, must be obeyed; so that, although conscience is of

* "Christian Ethics," page 123.

authority than our other impulsive and restraining faculties, it must bow to the still higher authority of the written revelation.

Thirdly. *In contrast with the authority of ecclesiastical systems and claims.* We are not a little surprised to find that many of the best writers on ethical science have either entirely overlooked this point, or passed it slightly over. To us it seems a subject of growing importance in connection with the authority of conscience, as in our country this is an age of increasing ecclesiastical pretension. There are in existence systems of church polity whose pretensions, if yielded to, rob man of his dearest rights, and bind his noblest faculties in stronger than iron chains. Take the Papacy as an illustration. This system of iniquity holds the personal conscience in its grasp, and makes one presiding official the dictator of the entire body. Or take the Puseyites, connected with the Anglican church, and there is but a very slight improvement in their claims to authority over the conscience of their votaries, upon that of Popery. Basing their authority upon priestly ordination and apostolical succession, they claim the sole right to expound the scriptures, administer the ordinances, and guide the people in religious matters. It is easily perceived to what their pretensions lead. As they are the only divinely appointed teachers of the people, every man is bound to place himself, with unquestioning docility, under their direction. It is in vain to talk about free and independent thought, or to plead the authority of reason and conscience for dissenting from them, for they acknowledge no such authority, but pretend to a supremacy over both.

On the other hand, there is a large body of thinkers in the present day, having many under their pupilage, who on this subject are thoroughly latitudinarian. They are half sceptic, half Christian. Their views on church polity are so lax that they concede no authority whatever to the church. They glory in unshackled freedom, and boast of being untramelled. They place conscience above the authority of the church, and affect indifference to order, discipline, and law. To this class belong many in England, Holland, France, and Germany, at the present day. But there are thousands of church members in all denominations who have not the ability for the intellectual labour characteristic of the leading rationalistic thinkers, who are nevertheless as lax as any rationalist in their views of the authority of the church. Wherever discipline is to be exercised and rule enforced they are sure to call in their conscience as the sole arbitrator in the case. The appeal to their conscience is final—all must bow to that. It never occurs to their minds that the church, or the church authorities, have any conscience. Their imperious demands must be granted, or there will be serious disturbance, which may perhaps end in a division of the church. This is clearly seen in the history of all protestant

countries and communities. Hence arises the difficulty of assigning to conscience its proper place and amount of authority in ecclesiastical matters.

That there should be a church is clearly revealed in the word of God, and it is imperatively required by the new condition into which man is brought by regeneration. The divine life creates the necessity for church fellowship. These seem to us so closely united that we seriously doubt whether the former can long exist in the heart without the aid of the latter. That the church, which is of divine appointment and essential to the spiritual growth of man, should have authority, is also clear enough. But that authority ought to be such as man can submit to without degrading the nobility of his renewed nature. And here lies the difficulty. Who can strike the line that shall define the true limits of the authority of conscience on the one hand, and the church on the other? Where does the authority of the church end and that of conscience begin? or, the authority of conscience end and that of the church begin? These are questions to which it is desirable definite answers should be given, and in attempting to answer them we desire only to follow the directions of Scripture and sound common sense.

We are settled in our minds, then, that there ought to be a church. This great point settled, we shall feel no difficulty in concluding that its constitution, its discipline, its ordinances, its ceremonies, its ministry, its conditions of membership, and all its minor institutions ought to be in perfect harmony with the word of God. Then, if the church is so constituted, and so governed, the next conclusion is inevitable, that when she speaks, her voice, sustained by the authority of Scripture, is the voice of God. We have before seen that the authority of the Scriptures is greater than the authority of conscience; and we now see wherein the authority of the church is greater than the authority of conscience. When a question arises between conscience and the church, and their respective claims come into collision with each other, then the grounds of authority must be examined; and if it be found that the church has departed from the scriptures, or demands what is contrary to the scriptures, the authority of an enlightened conscience must be obeyed, and the word of God maintained, if our lives be sacrificed in the attempt. If, on the other hand, it should be found that the church has not departed from the written word of God, its authority must be obeyed. Such we believe to be the true limits of the authority of the church and the authority of conscience.

Thus we have endeavoured to develop what we judge to be correct views of the nature and authority of conscience. We have neither abandoned the teachings of nature nor revealed religion in this inquiry. It is to be deplored that in this age there should be such a general attempt to separate morals and religion, and teach

the one independent of the other; but they cannot be separated with impunity. God has joined them together, and constituted revealed religion the foundation of all true morality. It would be foolish in us to suppose that we have removed all, or even the greater part, of the difficulties that beset the subject, or that what we have written will meet with the approval of all our readers; but we have attempted to assist the inquirer, and we are persuaded that what we have advanced is in harmony with the word of God.

R. S.

ART. II.—WILLIAM GADSBY.

The Life and Works of William Gadsby, of Manchester. In Two Volumes.

ALTHOUGH these volumes have been for several years before the public, we have reason to believe they are known by few of our readers. Till lately we ourselves were only aware of their existence by report; but knowing their author was a man of varied excellencies, a champion of the school of theology to which he belonged, and, withal, uniting uncommon eccentricity of manner with uncommon massiveness of intellect, we added to our stock of books the volumes now before us. A perusal of their contents yielded us instruction and delight, and they are amongst those choice and favourite tomes which we are in the habit of returning to again and again to find themes for thought and thoughts for themes, comfort in hours of trial, and incentives to exertion when the hands hang down. This may be thought high panegyric, when we add that the works are devoid of learning, that they exhibit few of the higher attributes of polite literature, while the "five points" of Calvinism meet us at almost every page. The "memoirs," too, are meagre. When it is remembered that William Gadsby was for half a century a leading minister of the Particular Baptists, that he took a prominent part in the politico-religious questions which agitated the times in which he lived, that he was in "labours more abundant" than any other man belonging to his own section of the church, and that it is known his social and religious history was singularly eventful, we naturally look for more than a mere sketch,

and feel ourselves painfully disappointed when we find that nothing more than a sketch is supplied.

The fact is, Gadsby was modest and humble; he despised parade and show: he was satisfied with the record of his worth which he knew he had on high; and he made up his mind to pass away to his reward without leaving his family or his friends the means of rearing a monument of words to his memory or to his praise. So sensitive was he regarding posthumous praise, that when he met his church and Sabbath-school in a social party on the completion of the fortieth year of his pastorate, he looked over the large room in which they were assembled, and all through the audience convened on the occasion, to see whether a reporter was present; for he had arranged to give his church a bird's-eye view of his career amongst them, charging his sons, however, not to take notes of his address, but to let it fall into oblivion. Greatly annoyed was he when afterwards he found out that a first-class reporter had been hid behind a screen, and that he had transferred to paper the remarkable speech he had delivered. This report constitutes the daintiest morsel of the very racy biographical sketch with which the works before us begin, and from it we conclude that had the speaker kept a record of his daily life, few journals would have been equal to it in interest and utility. But it is questionable whether, had he kept a journal, it would have been available for the purpose of publication. For the biographer informs us that the last twenty years of Mr. Gadsby's life were rendered unhappy by the caprices of an insane wife, whose greatest pleasure seemed to consist in teazing or burning every scrap of writing which came from her husband's pen upon which she could lay her hands; and that it was only by the exercise of the utmost vigilance and caution any portion of his writings was preserved from destruction.

Notwithstanding the drawbacks we have named, the volumes before us are singularly interesting, and, we may add, useful. The "Life," though brief, is charming. It is made up of struggles, battles, victories, and anecdotes. The struggles are those of an earnest mind to overcome antagonistic circumstances; the battles are mainly with sins, fears, errors, and polemic opponents; the victories are the conquests which invariably follow patient perseverance in well-doing; and the anecdotes are racy sayings and doings, developing a kind heart, a pungent wit, a ready tongue, and are amongst the few of the kind of things worth preserving and retailing.

Before we notice the writings of this remarkable man a sketch of his career may be acceptable. The village of Attleborough, in Warwickshire, claims the honour of being his birth-place. His parents were so poor as to be unable to give him more than the scantiest education. In the preface to one of his earliest works he says, "It was not in my parents' power to put me to school to learn

to write, much less to learn grammar; and though I was taught a little to read, yet in the days of my youth and folly I, in a great measure, forgot it; so that when I was called by divine grace I was not able to read tolerably one chapter in the Bible." From infancy he was notorious for his love of fun and mischief, and as he grew up he became the very life of his companions. He gave himself up to the practice of profane swearing, and so wicked did he become that when conscience proclaimed its right he was filled with fear, and expected that hell would open her mouth and swallow him up.

At the age of thirteen years he was apprenticed for a short time to a ribbon-weaver. During his service of this master he would often get on a tub and harrangue his fellow-workmen for an hour at once, keeping them in roars of laughter the whole time. He was, nevertheless, at this time the subject of deep and serious thoughts about religion, and had such an impression that he should be a preacher of the gospel that he would at times fall upon his knees and say, "O Lord, if I am to be a parson, make me a good one, or none at all." By-and-by he was brought to surrender himself to the Lord, who soon was pleased to reveal himself unto him as a sin-pardoning God. "O what sweetness, and solemnity, and blessedness there was in my poor heart," says Gadsby in one of his sermons; "I sang day and night the wonders of his love, and I never dreamed but I should go singing all the way to heaven. I never expected to hang my harp upon the willows, nor even to find it out of tune."

Soon after this he happened to converse with a friend on the doctrine of imputed righteousness. Going home he looked into a dictionary to find out the meaning of the word "imputed." He got to know it; then he went on with his investigations of the "five points of the Calvinian faith" until, becoming their master, he adopted them as his creed, and lived and died in their belief and advocacy.

At the age of twenty-one he became a member of the Baptist church in Coventry. At this time, though illiterate and uncouth, he was often drawn, much against his mind, to expound the scriptures in prayer meetings; but with such an antipathy to the regular work of the ministry, to which it would seem he had his mind directed, that he one night arose from his bed, almost distracted, and sat in his night-shirt on the cellar steps in the hope that he would take cold and die! Notwithstanding this, the ministry soon became his sphere. First of all, he ministered in a barn at Hinckley. So great was his success there, that, in 1802, his friends began to build a chapel, which cost about £800. Begging for this chapel caused him to visit Manchester. This led to a temporary connection with the people belonging to the chapel

of which he became the regular minister in 1805. In the address referred to above, he says:—

"I recollect my visit to Manchester very well. I came on a begging mission. Not a creature who made a profession of religion, and only one who did not, did I know. But I heard of a person in Manchester who was pretty liberal, and liberality was what I wanted. And I had heard that the Baptist church in Manchester was destitute of a minister. Well, I wrote a letter to Manchester, saying, that I understood the Baptists were without a minister, and as I had some business to do there, if they had no objection, I would supply for them a week or two. The answer I got was a very cool request that I would supply for a month. Well, I contrived not to get into the town till about eleven o'clock on Saturday night, for knowing something of the divisions that then existed, it was one of my plans to put off my arrival as late as I could. Well, I preached next morning. When I got into the pulpit, one of the deacon's wives lifted up her head to her husband, and said to him, 'He's a crazy man that!' but I went on with my sermon, and her husband turned to her and said, 'Does he talk like a crazy man?' I had then no thought of coming to Manchester to settle. There was about as much prospect, I thought, of the mountain of Gibralter coming to Manchester as I. When I had left, another preacher came to supply the place, but he plagued and wearied the people, and they were glad to get rid of him. The result of this was, they asked me to come among them."

At this time the writings of Andrew Fuller were making no little stir amongst the Calvinists: a division in that body was the result. The views of Fuller were opposed by Gadsby; hence, all who differed from the former rallied around the latter, and in course of time a large and influential church, holding the most thorough and rigid views of "electing love," as they are fond of designating hyper-Calvinism, gathered around the Warwickshire ribbon-weaver. At that time he was tall and thin, wore coloured clothes and a coloured neck-tie; and, from the peculiarities of his manner in the pulpit, was mistaken, at first sight, for a crazy man. John Warburton, a preacher of the same school and one of his early admirers, thus describes his first hearing of him,—

"I think I shall never forget the first time I heard him. When I got into the chapel I thought to myself what a poor, gloomy, miserable place this is. And as the people came in I felt such a hatred to rise up in my heart against them as I never felt against any people before; so much so that I was just ready to take up my hat and walk out when Mr. Gadsby got into the pulpit. I was struck with surprise to see so poor and mean-looking a fellow (as I thought him) attempt to preach. I despised him in my very soul, and thought he looked like an ignorant fool that had not common

sense. He rose and gave out a hymn, but it was in so drawling a way that I verily believed he could not read. My prejudice was so strong that when he went to prayer I do believe that I actually hated the sound of his voice. He appeared to me to stammer and stutter as though he could hardly get a word out of his mouth. When he had finished his prayer, which was very short, I thought to myself, poor creature, thou canst never preach, I'm sure. The words of his text were, "A good man out of the good treasure of his heart bringeth forth good things;" and he was so long in reading them that I dropped my head down and thought I would try to go to sleep. He then made a little pause, and I looked up to see what he was about, and he was looking all round the chapel, and rolling his eyes in such a way that I really thought him crazy. The first words he spoke were, 'Perhaps you will be ready to say that, according to our sentiments, we cannot find a good man upon earth. But by the help of God we will, or we will ransack the Bible from Genesis to Revelation.' O how my prejudice was knocked down at a blow. My soul melted like wax before the sun, and I exclaimed, 'God bless thee; the Lord help thee to find the good man.' When he came to describe the good man as he stood in Christ, and the good things which were then brought out of his heart, my soul was so overcome that I cried out in my very feelings, 'Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God.' From that day I attended the Baptist chapel."

Many were the eccentric sayings and doings which were fathered upon Mr. Gadsby. Really given to the utterance of witticisms, droll sayings, and the like, "there was scarcely a frothy tale that had been heard of for the last century but what was attributed to him, and that without the least foundation." We have heard many ridiculous things ascribed to him, such as, when his wife entered the chapel one Sunday morning with a new dress on, which he thought had cost too much money, he is said to have exclaimed—"There goes Mrs. Gadsby with a chest of drawers upon her back!" But while this tale, and scores like it, are sheer inventions, his biographer treats us with a few which are authentic. One or two will serve as specimens:—A countryman once asked him, not knowing who he was, what he thought of Gadsby, observing, "He's a great plague and pest go where he will!" "Aye," replied he, "he has plagued me a thousand times more than all my other enemies put together." On one occasion—we think it would be one of many—some of the singers in the chapel were very tiresome, looking over their music while he was preaching. At length Mr. G. said—"Never mind your notes, attend to *mine*." Preaching once in a chapel the doors of which made a noise every time they were opened, and observing that persons turned to see who came

in, he at length said, "There might be a wire fastened to the door at one end, and to some of your heads at the other, for as sure as the door opens, so sure do your heads turn round." He was always annoyed when any of his hearers went to sleep while he was preaching. One Sunday afternoon his hearers were more drowsy than common, observing which he suddenly sat down in silence. By-and-by he rose again, and said, "As you appear to be awake now, I'll start again."

But the class of anecdote in these volumes which delights us the most, is that which displays the never-failing faithfulness of a covenant-keeping God towards his people. Of providential interpositions Gadsby seems to have had a large share. To us, their recital is peculiarly edifying, for they show that the Divine One is as truly in the midst of us now as when he led the ancient church by the pillars of fire and cloud. We cannot refrain from copying the following:—"When my children were young, and my income not quite so good as it is now, we were likely to have to pay £20 for one of the boy's schooling, and my wife said to me, 'What are we to do for the money? where is it to come from?' I said the Lord would appear, no doubt. 'Thus it is,' she said, 'you have all the faith, while I have all the work.' The next Tuesday night I preached from these words—'Lead us not into temptation.' I was led to make the following remarks,—'Perhaps there may be some of you who have been tempted to do things for your own private emolument, or that which appears to be connected with it, thinking that by such things you would save so much money, and nobody would know. But,' said I, 'the Lord knows, and he can bring the rod upon you.' Part of my congregation fell under it, and confessed their sins before God, and brought forth a practical doing of the will of God. One of them came to me next morning and said, 'Sir, when my wife's father was dying he wished my wife's mother to give £5 to the poor; and that is not all, he also desired her to give you £20.' I felt surprised,—the man continued, 'Sir, do you remember preaching last night from these words, 'Lead us not into temptation?' My mother heard the sermon, and that has brought the £20.'"

On another Sunday in 1822, Mr. G. was harassed in a similar manner, though for a smaller sum. In the course of his sermon he remarked that the Lord was never at a loss for means with which to supply his children, nor for instruments either. If an Elijah was driven into the desert he could send a raven to feed him, and feed him with the very food that the ravens themselves are so fond of, namely, flesh. After the sermon a gentleman went into the vestry and said—'Mr. Gadsby, are you in want of a little money?' 'Why do you ask?' enquired Mr. G. 'Because,' he replied, 'the Lord has sent a *raven* to feed you.' 'Indeed,' said

Mr. G., 'how is that?' 'Why, do you know Messrs. T. & R. P's." 'I do, very well; they are Unitarians, I believe.' 'They are. Do you remember,' continued the stranger, 'making a speech at a public meeting so many months ago.' 'I do,' replied Mr. G. 'Well,' added the stranger, 'they have sent you £5 as an acknowledgment for that speech. Had it not been for forgetfulness you would have had it sooner, for they say you richly deserve it. One of them wanted to send you £10, but they at last fixed upon £5; and if you require any more you are to have it.' 'No, no,' said Mr. G., '£5 is all I need at present; the Lord knew all about it. He then desired the stranger to thank the donors, and got home as soon as he could to pour out his gratitude to his God."

We could easily multiply incidents, grave and gay, out of the book before us; but space forbids. We desire to refer now to the truly apostolic labours of this singular man. Whatever may be the practical effect of high Calvinian notions in other respects, they do not, it would seem, foster an indolent spirit. Some of the hardest workers in the Mission field were men who held the "five points" in their right hand. Indeed, when a man has got through the clouds of doubt and anxiety which "particular redemption" naturally enough creates, into the belief and persuasion that Christ loved him and gave himself for him, and then comes to regard himself as one of the few who were chosen before the foundation of the world, the natural consequence of this conviction is, that it leads its possessor to labour for God with the greatest ardour and to suffer with the greatest patience.

Besides preaching four times a week to his own people in Manchester he for years preached four or five other sermons during the week, and every week. After preaching at home three times on the Lord's-day he would walk on the Monday morning eleven miles to Rochdale. Dining there, he would walk two or three miles further to preach in the afternoon; then return to Rochdale, where he would preach in the evening. On the Tuesday he would walk to Manchester, and preach to his own people at night. On the Wednesday he would go on foot to some other neighbouring place and preach at night; repeat the act on Thursday, and come home on Friday morning. The second week would find him doing the same amount of work in another direction. The third week was spent in Yorkshire in a similar way, whilst a fourth week would be devoted to parts of Cheshire and Derbyshire. In these four counties nearly forty places of worship, most of them chapels, were opened through his instrumentality, and hundreds of sinners were brought out of darkness into light.

Mr. Gadsby seems to have been a man of singular pulpit power, as wherever he went multitudes flocked to hear him. It does not seem that they were drawn after him by anything odd or clownish

in his manner, for, although when he began to preach he seems to have had a method which was far from being pleasant, even to the uneducated, he soon became one of whom the polished and fastidious were not ashamed. It was the earnestness of the man which charmed the public. His outspokenness also added to his fame. Mr. Fuller's writings had led to a material alteration in the pulpit phraseology of the Calvinists. Many of them had begun to use terms which could scarcely be distinguished from those of the "free-willers." They had also begun to lay down such interpretations of the "five points" as to render it doubtful whether they were followers of the Genevan reformer or of John Wesley. Hundreds of the "Lord's dear people," as Gadsby styles those who flocked to hear him preach, were sorely distressed at this defection. Hence, when Gadsby came within an hour's walk of where they lived neither an ordinary cold nor a boisterous state of the weather kept them at home, for they were sure to get from him a spiritual meal such as their souls rejoiced in, savoury with the "five points" and seasoned with unmeasured invective against the miserable Arminian dupes with which the religious world abounded.

But the want of charity which Mr. Gadsby's works display is an ugly blotch upon their fair face. To us it is a cause of grief, for somehow we like the man. It seems, from several passages in the volumes before us, that he regarded a belief in the "five points," as put by Calvin, essential to salvation. He more than hints at the damnation of the founder of Methodism. He often speaks of the great bulk of the professing church of his day as being the victims of delusion. He regards it as certain that all who arrive at a knowledge of salvation by the remission of their sins arrrive also at a knowledge of the Calvinistic creed; thus, limiting eternal life to those who utter the Shibboleth of his party. We are amazed that a man so obviously strong-minded and kind-hearted as he was, and who enjoyed, as he certainly did, a high-toned spirituality, should have been so "cribbed, cabbined, and confined," in his charities, and to have had views so opposed to the plainest teachings of the New Testament as well as to the experience of God's people. We wonder he did not see that the thief on the cross must have been as ignorant as a heathen of the "five points" when he received the assurance of salvation, yea, even when he entered paradise; and we wonder, also, he did not remember that at the time he himself rejoiced in the manifested love of his "precious Christ, (a designation Gadsby was fond of using,) he did not know the meaning of the abstract term "imputed," to say nothing of its meaning when used in connection with systematic theology; and would Gadsby, or any other hyper-Calvinist, say, that had he been led to embrace Arminianism, instead of Calvinism, as he might have done, his

name would have been blotted out of the book of life for so doing? We think not.

The fact is, there are but two points, instead of "five," which seem to us to be essential to salvation. The first is a knowledge of our lost condition, and the second is a knowledge or belief that Christ loved us and gave himself for us. This is all that thousands know when they first come to the Saviour; and it is as much as the limited intellectual powers of many ever enable them to realize. If I believe that the Saviour's love has adopted me into the heavenly family, can it endanger the reality of that relationship if I hold the notion that that love became my portion when I ceased to do evil, instead of believing, as do the Calvanists, that it existed towards me before I had a being, yea, even before the earth in which I live was formed? This question needs no formal answer. The Apostle Paul in his epistle to the Phillipians sweeps the "five points" away, as a creed essential to salvation, when he says—"We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." What will the particular redemptionists, or those who regard the "five points" as the cherished creed of all the truly saved, say of this inspired declaration? At most, we have but three points in this confession of faith, as we may term it, of the circumcision, or the true church; and although knowledge, or a belief in facts, is at the basis of the experience and practice described in the passage above quoted, yet it is the practical result of that knowledge, rather than the knowledge itself, that the apostle makes essential to salvation. With this passage before us we can give the hand of fellowship to men of every sect and party. We can say to our fellow-man, whether he be an Episcopalian or a Dissenter, a Calvinist or an Arminian, a Baptist by immersion or by sprinkling, a Congregationalist or a Connexionalist, "you are a claimant of my confidence and love, a true christian, an heir of glory, if you have seen the vileness of your own nature so as to abandon all reliance upon your doings as the means of salvation; if you have discovered the relationship of Jesus unto you so as to rejoice in him; and if, as the result of all this, you can say "Bless the Lord O my soul, and all that is within me bless his holy name." We much regret that Mr. Gadsby had not similar views. We regret too that his creed should have led to the bitter exclusiveness which marks his writings. He who confines the stream of divine love to the narrow channel of his own party is the worst kind of bigot, and the expression of such a sentiment mars and disfigures him whenever he utters it. But the pain one feels at such an utterance is weak compared with that which seizes upon us when we meet with the sentiment in writings so masculine, so luminous, and so pious as are those of William Gadsby.

We have long been convinced that many of our hyper-Calvinian

friends have not a clear understanding of the creed of the Arminian or Methodist religionist; for some persist in affirming that we blend our doings and the Saviour's merits when we seek forgiveness, and that after adoption we strive to become increasingly holy by cultivating and improving first one and then another of the attributes of our spiritual nature. Now nothing can be farther from the truth than this statement. It may be Unitarianism; it is not Methodism. Except, perhaps, in the one item of this creed, namely, *final perseverance*, Calvinists and Methodists are identical from acceptance into grace until admission into glory. So clear and thorough are the utterances of many Methodist preachers respecting the need of the Holy Spirit, both in bringing the sinner to Jesus and in sanctifying his nature, that Calvinists have sometimes regarded them as having come over to their side; and we recollect hearing it said that the late Dr. R. W. Hamilton, of Leeds, used to say that whenever he heard the late Dr. Newton preach, he always heard a good Calvinian sermon. We doubt not had Mr. Gadsby made himself more familiar with the preaching of the Methodists, or mingled a little more with the intelligent and consistent amongst them, he would have found out that they were as willing to admit the utter ruin of our nature through the fall, and the absolute need of the Holy Spirit's work in our conversion and sanctification, as he and his co-religionists. In this case it would not have been folly to be wise.

Order, harmony, and consistency, are admirable properties to whatever system of things they appertain. As Englishmen, accustomed to the family compact, and living in good "houses made with hands," we might not like to live in an Indian bungalow, nor yet in a Gipsy's tent; but we could not fail to appreciate the architectural harmony which might distinguish the one, nor the order, neatness, and good taste, which might mark the other. So while we cannot subscribe to the peculiar tenets of our hyper-Calvinian brethren, and, perhaps, may never be able to do so, yet we cannot but admire the logical consistency, the harmony of thought, which pervades their creed and regulates their practice. We will explain ourselves. Mr. Gadsby belonged to that school of Calvinists who, holding the doctrine of particular redemption, refuse either to exhort or warn, to offer mercy or to threaten wrath to a mixed congregation. Mr. Gadsby regarded such expressions as are commonly uttered in Methodist pulpits, as—"There is not one here but may be saved;" "I offer salvation to every one of you;" "If you refuse the offer, and continue so to do till the end of this life, you shall be damned for it," as only a stage removed from blasphemy, and when uttered by men professing the Calvinian creed, as Fuller and others, as something worse, if worse can be. Many of the perorations of Parsons of York would have aroused

ıe indignation of Gadsby. Between living men of his school, and
ɒurgeon, for example, there is a great gulf. By them, men like
ıe last-named preacher, are held in abhorrence; they look upon
ıem as greater enemies to the truth than professed Arminians.
Mr. Gadsby always considered, and often stated publicly, that
ndrew Fuller was the greatest enemy the church of God ever had,
ı his sentiments were so much cloaked with the sheep's clothing."
ssuming that Christ died for a part of mankind only, it follows,
ı absolutely as any one thing can follow another, that none else
ın be saved; hence, it is cruel, they say, to threaten the non-elect
ith eternal torment if they repent not, or to exhort them to come
ɔ Christ with the promise of pardon and eternal life if they do so;
ıd as, in an assembly such as mostly gathers in a place of worship
ɒ the Lord's day, it is morally certain there are some whom
ɔvereign right has seen fit to leave out of the covenant of grace,
ɔ Mr. Gadsby, and those who think with him, are content to place
ıe bread and wine of gospel truth before their hearers, leaving it
ɔ the Holy Spirit to bring guests to partake of it when and how
e pleases. Such conduct is in harmony with the principles be-
eved; and therefore we cannot do otherwise than give it our
ınction. We seldom take up a Lord's-day morning utterance of
ıe far-famed preacher at the Tabernacle, without being amazed
t the manifest contradictions into which he falls, for he declares a
articular redemption one moment, and the next makes a universal
ffer of pardon: now tells his hearers that none can come to Jesus
ithout special grace to draw them, and then fulminates the horror
f horrors against all those who do not come to him. This incon-
ruity of thought and expression, which mars and spoils the symmetry
ıd beauty of the work in which it is found, and which so often has
isgusted us as we have read the works in question, are not to be
ɔund in the volumes before us. The severest logic guards every
iscourse therein; so that could we but see eye to eye with him in
is propositions, we could do nothing else but approve of his
ɔnclusions.

From first to last Gadsby never seems to have wavered in his
ınd concerning the soundness of the creed he had adopted; and
lthough he belonged to the school of High Calvinists, believing
ıd teaching the all sufficiency of the gospel as a rule of faith as
ell as a declaration of mercy to the guilty, and, as such, had to
ear very unjustly we think the charge of being an Antinomian,
ɔme saying "Lock up your cupboards when Gadsby enters your
ouse;" yet we know no author living or dead, whose works so
ıly claim from all believers that holiness without which no man
an see the Lord; nor do we hesitate to affirm that—taking the
ɔrks of the two men as our guide—he was as devoted to the
aviour as was the well known Vicar of Madeley. The greatest

blot in Gadsby's escutcheon was his lack of charity to those who differed from him in sentiment; but we fain hope that this arose as in most cases it does, from ignorance of those whom he condemned.

The charge which is often laid at the door of Gadsby, and of those who agree with him in sentiment, is that of *Antinomianism*, in other words, that the elect may disregard the claims of morality with impunity. Nothing can be further from the truth than this charge. There may be in the world men who hold this notion, but Gadsby was not one of them. No one ever exhibited the gospel as a holy law more fully than he did. We have read every word in these two volumes, and we hesitate not to say that no one can read them without perceiving that their writer was a heavenly-minded man, and that he regarded a life of holiness by faith in the Son of God as the invariable and natural consequence of a regenerated heart.

One of Andrew Fuller's propositions was, that the moral law remains the rule of the believer's conduct, although as a covenant of works it has succumbed to the authority of the New Dispensation. This proposition Gadsby sought to demolish. The largest portion of his published works was aimed at this object; indeed, his greatest treatise, "The Perfect Law of Liberty," was written in defence of his favourite thesis. This work is the most perfect of the kind we ever read. When it is considered how defective was Gadsby's education, and the great demands which his evangelistic labours made upon his time and powers, the work before us may be regarded almost as a marvel. While lacking the subtler attribute of rhetoric, which early education, or it may be natural genius, is necessary to produce, it is as an argument severely logical and exhaustively elaborate; the style is clear and chaste, and not deficient in energy, while some passages might be quoted as specimens of no mean eloquence. The reader whose taste is not corrupted by the prevailing literary fashions of the day will have a rich treat in the good Saxon in which Gadsby expresses his thoughts.

It may be asked—What of the argument itself? We regard the war in which those two good men—Fuller and Gadsby—engaged as being like most wars uncalled-for, and, as in most cases in which religious gladiators have fought, arising from the antagonists not thoroughly understanding each other. It seems to us that they differed about words more than about principles. Both these men believed in the necessity of holiness of heart and life in the believer; both regarded holiness as the *result* of salvation, and not as its *cause;* and both had the same views of holiness as to its nature, namely, conformity to the Divine image in heart and life. And yet they quarrelled. Fuller contended that the moral law was the believer's rule of obedience—Gadsby that the gospel was. No one

ad the book without seeing that Gadsby conducted the
ent with great tact and ability. He was at a loss to see
he law could cease to be a covenant of acceptance, and
the rule of obedience; or, how the life the believer lives
flesh can be a life of holiness by faith in the Son of God,
t be ruled and governed by the servants' law. But here we
t our author speak:—"Holiness is the element in which
soul (that of an adopted one) lives, and the fountain at
he drinks. If there were no hell this man would love
s and pursue it; and the more liberty he enjoys, the more
in love with the beauties of holiness, beauties to which
ings are total strangers. The practice of holiness is not a
rade to such a one. No, Sirs. It is his delight to be
doing the will of the Lord, nor will he ever be completely
d until he awake up in God's likeness; for the more he
of God and truth, the more he wants to enjoy. Every
glimpse of the glory of God in the face of Christ, which the
is pleased to reveal unto him, sharpens his appetite and
him long for more. The fact is, he finds no real delight in,
irst for, creature-goodness, or a spurious holiness, which are
d the same thing. It is true holiness in which he delights;
liberty is the liberty wherewith Christ has made him free.
ill it can be proved that Christ has procured an unholy
; that the Holy Ghost reveals an unholy liberty in the
of the elect; that God the Father is delighted with an
liberty; that the Gospel and the treasures which it contains
unholy treasure; that unholiness is the joy and boast of the
generation, royal priesthood, holy nation, and peculiar
; and that to live in the practice of ungodliness is the best
showing forth God's praises; till this, I say, can be proved,
l venture to maintain that the liberty of the Gospel is a
berty."

e than this, we judge, neither Fuller nor any other man,
for the purity of the church, could demand. Gadsby saw
uller and his coadjutors, in their eager haste to guard the
of the Gospel from licentiousness, had overlooked the fact,
ie Gospel is a system of precept as well as a declaration of
, and that the spirit which testifies of adoption in the
r's heart, constrains him at the same time to live soberly,
usly, and godly, in this present world.

sby's ruling passion—a love of the peculiar tenets of his
-was strong in death. His last will and testament, given in
moirs, is a declaration of his theological sentiments, and
disposition of property. Never was a clearer, or more
t view of the Calvinian scheme penned than this. He who
to know what Calvinism is, cannot do better than peruse

this document. He will see that the entire fabric stands or falls, according to the truth or falsehood of the major proposition, or the first thesis, namely, that God's dear elect were chosen before the foundation of the world, both to grace and glory. This proposition we cannot believe. It is not declared in the New Testament. It is contrary to the Fatherhood of God. If true, it would follow that none but the elect could be saved. It would lead to the conclusion that God is constantly creating immortal intelligences to become vessels of wrath for ever. And how they could be admonished, reproved, and warned, on one hand, and worked and urged to become Christians on the other, as they unquestionably are in holy writ, and yet God remain a just God and gracious, is a problem we cannot solve. Few of those who sincerely believe in the doctrine of election ever attain to assurance of faith and hope; those who do, reach it through thickets of painful experiences. Instead of taking the Bible as God's expression of mercy to a lost world, and rejoicing in the fact therein declared, that Jesus by the grace of God tasted death for every man, and that therefore, now that I am willing to consecrate myself to the Lord, I may go in peace and sin no more, the poor soul which has been trained in the belief of the doctrine of election, turns to himself, anxiously waiting and watching for some emotion, feeling, or impression, which may indicate his election; wonders, when an emotion is felt, whether it is a natural or a gracious one; estimates the degree of electing love by the intensity of the misery which he feels in the quickening process and spends a life time in reading and studying the Gospel of his own heart—his hopes and fears alternating as his frames and feelings become more or less satisfactory to his own judgment. It is both painful and amusing to hear Gadsby, when an old man and suffering from affliction, relate his experience. We hear him rejoice in the "oozing" up in his heart of the vilest affections, the filthiest passions, and the discovering the utter depravity of his nature. This he relates to his church as a proof of his election. And it is in the same way that others of the class commend themselves to each other, and to their own minds, as the chosen of the Lord. How much better would it have been had he looked for and rejoiced in the possession of the graces of the Spirit.

Happy is the man who his blest with the spirit of adoption before this scheme of theology is understood; for it is ten to one that he ever becomes other than a sincere victim of gloom if creedal knowledge precedes saving faith. Sincerely we pity the child of the higher Calvinist; for his is often a childhood of wretchedness and horrors, instead of being one of joy and love.

The late Jabez Tunnicliffe, of Leeds, had been such a child; and the description of his juvenile experience, which he gave us, is enough to fill the minds of all who read it with the utmost abhorrence of the system which, under the name of sacred truths, produced it. The parent dares not offer his child the adopting love of God till he is satisfied that the quickening process has begun within him, and then he is left to find peace in God's good time and way; and should the one be tedious, and the other horrible, the more satisfactory and pleasing is the restrospection.

We are grateful that we have been taught a more excellent way. Glad are we that we can say to every man whom we meet and to every child whom we see: "To you is the word of this salvation sent;" "Call upon the name of the Lord, and you shall be saved;" for "now is the accepted time, and now is the day of salvation." And we rejoice that, although some of the most popular and influential preachers of the present day proclaim the views which Mr. Gadsby so tenaciously held, yet they blend these with the wholesome sentiments of the Arminian school, when they boldly and earnestly offer a full, free, and present salvation to all whom they address, assuring them that the ground of their hope is not anything within them, but that Gospel which by the word is preached unto them.

We had intended to have entered more fully into the various works which these volumes contain. But we have exhausted our limits, and it may be, our reader's patience; hence, we conclude by saying, that William Gadsby ended his long and useful life in 1844; his last words being—"There is no religion without power:" "King, Immanuel, Redeemer, All-Glorious:" "I shall soon be with him, shouting Victory! Victory! Victory!"

His successor in the pastorate, following the example of Mr. Spurgeon, publishes (or did publish) his Sabbath-morning sermons under the pompous and characteristically exclusive title of "*The* Manchester Pulpit;" but from what we have seen of them we would respectfully urge his deacons to request him either to discontinue the practice, or to get some one, acquainted with the rules of English composition, to revise them.

J. S.

Art. III.—ELEMENTARY THEOLOGY.

No. III.

Inspiration.

THERE is perhaps no subject within the range of theolog science engrossing so much thought or awakening so m concern at the present day as that of the inspiration of the Bi The frequency and earnestness with which this subject is discus not only in learned treatises and elaborate reviews, but also in ordinary ministrations of the Christian pulpit and in the ordi walks of Christian life, show the profound hold it has take thoughtful men. Never was the subject of inspiration so gener or so thoroughly canvassed, sifted, and tested. Every phase, e fibre, every filament of it is scrutinized with microscopic ex ness and judicial rigor. Is the Bible a supernaturally insp composition, or is it in respect to its composition on a level other books? Did God impart the miraculous aids of his S to the writers of the Bible, or were they in writing it left to unaided use of their own faculties? If the Bible is divinely spired, then, to what extent? Is it inspired wholly, or onl part? If wholly inspired, is the inspiration equable throug the whole, or does it vary in degree, one part being more insp than another? Is the inspiration verbal, so that every wor of divine dictation, or is it virtual, having respect to the tho only? What is the true theory of Bible inspiration? or true theory possible? Questions such as these fill a large s in the theological thinkings and discussions of the present And, indeed, the subject of inspiration is of such grave importa in a practical sense, as fully to account for and justify the con it awakens. At the same time it behoves us not to invest it factitious importance, or to be shaken by unmanly fear of co quences. Supposing the worst to happen,—supposing the troversies now agitating the religious world, and in which presume to take a humble part, should issue in our being c pelled to surrender what has hitherto been regarded the orth view of inspiration,—what then? Does it follow that the t of the Bible must of necessity fall to the ground? This disast result, so confidently predicted by some of the friends and many of the enemies of the Christian faith, is a chimera of imagination, not at all likely to become a fact. There is logical or necessary connection between the two terms of prediction. Bible truth is not dependent upon Bible inspirat The evidence for each is wholly distinct and separate. And w

we necessitated to abandon the doctrine of inspiration altogether, the historic veracity, the substantive truthfulness of the Bible would remain untouched. But we have no fear whatever of being driven to that necessity. The old orthodox doctrine of inspiration, which has been rooted in the belief of the Church ever since the Church was instituted, will, we are persuaded, emerge from the billows of controversy more complete and perfect than ever, having lost nothing in the ordeal of controversy but that rust which even the divinest treasures acquire when trusted to the keeping of man.

The diverse and conflicting views of inspiration prevailing at the present day may, for convenience, be grouped under four distinct heads:—NATURAL INSPIRATION, PARTIAL INSPIRATION, GRADUATED INSPIRATION, PLENARY INSPIRATION.

First: NATURAL INSPIRATION. This theory, though differently modified in the writings of different men, excludes the supernatural element altogether, reducing inspiration within the sphere of natural processes, and subjecting it to the exclusive operation of natural laws. The mildest form it has hitherto assumed is exhibited in the writings of Coleridge, Maurice, Morell, and men of the same theological type. Coleridge, with sundry inconsistences and waverings of sentiment, indicative of higher leanings, maintains that inspiration is wholly subjective, and "identical with that grace and communion with the Spirit which the Church under all circumstances, and every regenerate member of the Church, is permitted to hope and instructed to pray for;" Maurice, that it is "generically the same as that which God bestows on his children in this day;" and Morell, that it is "the natural and spontaneous expression of that divine life which the inspired apostle received immediately from God," and "depends upon the manner, form, and accuracy of a man's religious intuitions." "Let there be a due purification of the moral nature. . . . . And what is there to prevent the immediate intuition of divine things? and what do we require in inspiration more than this?"

While these writers exhibit the theory of natural inspiration in a mild form, based upon and evolved from that grace which is the common possession of all true Christians, others, with bolder logic and more fearless hand, push it to greater extremes and exhibit it in a more offensive garb. Wegscheider in Germany and Parker in America hold that "the power by which the authors of the New Testament wrote is nothing but the power possessed by all men, in consequence of that truth of the Almighty which has given them their rational and moral nature, and actuates them in the exercise of it." And Mr. Macnaught, in our own country, with still greater temerity, affirms that "Milton, and Shakspere, and

Bacon, and the Canticles, and the Sermon on the mount, and the eighth chapter of the epistle to the Romans, and the apocalypse, are all inspired; but which of them is the most valuable inspired document, or whether the Bible as a whole is not incomparably more precious than any other book, must be decided by examining the observable character and tendency of each book and the beneficial effect that history may show each book has produced." And he goes on to say, "the only true idea of inspiration is that action of the divine Spirit by which, apart from any idea of infallibility, all that is good in man, beast, or matter, is originated and sustained;" so that the inspiration of Isaiah, and Paul, and Shakspere and Milton, and that of an elephant, a lobster, a cedar, or a rock is generically the same; the difference being not in the nature of the inspiration itself, but in the subjective capacity of the recipient.

Now if this theory of inspiration be true, the authors of the Bible must have been either fanatics or imposters. In their writings all the forms and forces of language are exhausted with the intention of producing the impression that they speak by supernatural authority, that the messages they deliver come by special revelation from God, that the words they utter are not their own, but divinely, supernaturally, miraculously inspired, and that to show contempt of what they utter is nothing short of rebellion against God. The claim of supernatural authority thus preferred is either true or false. If true, the theory of natural inspiration is disposed of. If false, the sacred writers were either deluded themselves, or wished to delude others; they were either persuaded of being miraculously inspired without any ground of truth for the persuasion, or, knowing that their claim of miraculous inspiration was false, they sought by systematic and studied fraud to blindfold and mislead their fellow men. Besides, how have we to account for the supernatural elements of Bible teaching? Whence did the sacred writers derive the professedly supernatural facts, doctrines, and predictions they record? If the source was divine, then the theory of natural inspiration is exploded. If it was human, then the sacred writers were either dupes of imagination or designing knaves. Thus this theory, when applied to the phenomena it is designed to explain, locks us up in a dilemma from which even its boldest advocates would shrink.

Second: PARTIAL INSPIRATION. While this theory admits the presence of the supernatural element, it restricts it to certain parts of the Bible. Ordinarily, the restriction is confined to such parts as are devoted to doctrinal or didactic truth, but the separating line is differently drawn by different authors. Michaelis, in his Introduction to the New Testament, says, "To the Epistles inspiration is of real consequence, but with respect to the historical

, viz., the Gospels and the Acts of the Apostles, we should be no losers if we abandoned the system of inspiration, and ne respects have a real advantage. . . . . We should even be derable gainers, in adjusting the harmony of the Gospels, were permitted to suppose that some one of the Evangelists ommitted an immaterial error, and that St. John has rectified trifling mistakes in the preceding Gospels." In accordance this view, he attempts to show that while Matthew and John divinely inspired, Mark and Luke were left to their own rces. In the volume contributed by Dr. Davidson to Horne's duction, the author asks, "Why extend their [the sacred rs'] inspiration of correctness beyond what is properly moral religious truth? Why not suppose that their knowledge of ubjects to which we have been adverting [natural science, ology, archeology, geography, history,] was not always perfect curate,—that they were 'led into' religious, not natural ?" The opinions of Michaelis and Davidson, differently fied, are identical with those broached in the volume of ays and Reviews," and are largely shared in by many divines rmany and England.

w, as it is for the purpose of preserving from error that inspi- is given, if, as Michaelis intimates, there are errors to be in any one of the Evangelists, or in any other of the sacred ,—supposing the errors proceed from the original authors, and om blundering copyists,—that fact at once destroys the claim book in question to inspiration. But it remains to be proved here are errors in any part of the Bible. We admit the ex- e of numerous and formidable difficulties; but we deny the nce of errors fairly chargeable upon the sacred writers. es of error, supported by all the resources of ingenuity and ng, have been alledged; but we are bold to affirm, without In every instance of alledged error satisfactory solutions been furnished, solutions sufficiently reasonable to protect the l authors from the charge of ignorance or inconsistency. Why uld be thought that while "inspiration is of real consequence e Epistles," it is a positive encumbrance to the Gospels, elis explains from his own point of view; but the explanation olly unsatisfactory, unless we admit the existence of errors in ospels. But if errors be admitted to exist in the Gospels, the oundations of the Christian religion are vitiated. Instead of g the solid rock of truth to build upon we shall have the erous sands of uncertainty and doubt. If one part of the Testament more than another required the supernatural aids piration in its composition it is, we should think, that very devoted to the history of our Lord. As to Dr. Davidson's on, "Why extend inspiration beyond what is properly moral

and religious truth?" we reply—1. Why *restrict* inspiration to what is properly moral and religious truth? 2. Is not moral and religious truth of the highest kind bound up in the historic facts of the New Testament? 3. Is it not equally presumptuous and unscientific to determine *a priori* the limits within which inspiration operates? 4. Does not the Bible itself, in the plainest and most expressive terms, say, "All scripture is given by inspiration of God?"

Third: GRADUATED INSPIRATION. This theory extends inspiration to the whole of Scripture, but in different degrees, according to a graduated scale of necessity. In those parts where necessity is urgent, inspiration is found in plenitude and perfection; in other parts, where the resources of the writers were available, and in so far as they were available, inspiration is diminished. From an examination of Scripture phenomena, Dr. Hill found three degrees of inspiration,—superintendence, elevation, and suggestion; Dr. Pye Smith, four degrees,—superintendence, elevation, direction, and suggestion; and Dr. Henderson, five degrees,—excitement, invigoration, superintendence, guidance, and direct revelation. But there is no reason why the number of degrees should be limited to three, four, or five. As necessity determines the number, a man of subtle brain might, without much straining, find necessity for a round dozen at least.

The authors of this theory designed it as a breakwater against the surge of infidel objections to the perfect accuracy of the Bible. Unable to find any other satisfactory way of answering these objections, this theory was devised and designed as a compromise, allowing errors to exist in the Bible side by side with truth, attributing the truth to God and the error to man. And it must be granted, the device is admirably fitted for the intended purpose. Sufficiently elastic to be turned in any way or expanded to any extent, as exigence requires, there is no kind or amount of error which it may not be made to explain and cover. Whenever a supposed error is pointed out, this theory is at hand to show that the degree of inspiration in that particular case was not of the higher kind, and that the writer was left chiefly to his own resources.

Now, apart from the grave consideration that instead of this theory proving a breakwater, it in effect overthrows the embankments which protect the Bible from the floods of infidelity, there are other objections to it equally fatal. In the first place, so far from having any warrant or ground of evidence in the Bible, not a syllable can be found showing it the slightest countenance. In the second place, it cannot be defended on grounds of utility, for while it enters into disloyal compromise with the enemies of the Christian faith, affording them vantage ground from which to

assault the citadel of divine truth, it also introduces confusion and perplexity into the mind of the Bible reader. In the third place, the theory is self-contradictory. If inspiration be synonimous with the supernatural, or the miraculous, it cannot have degrees. As well talk about degrees in the infinite. If the sacred writers were inspired in a supernatural or miraculous sense, they were *wholly* inspired; what they wrote under the inspirational influence would not but be absolutely true.

Fourth: PLENARY INSPIRATION. This theory attributes supernatural inspiration to all parts of the Bible and to all parts equally, regarding the entire contents as stamped with the impress of infallible truth and divine authority. The theory of plenary inspiration is therefore identical with that of verbal inspiration: the Spirit of God so controlled and guided the minds of the sacred writers that the very words they used exactly express the divine meaning. But this claim of perfect verbal accuracy is only meant to apply to the scriptures as they came from the hands of their respective authors. The supernatural influence vouchsafed in their original production, securing them from error, was not continued for their preservation in the hands of copyists. While it is indisputable that no other books have been so carefully guarded and scrupulously watched against the inroads of interpolation or corruption, and while it is equally indisputable that the acknowledged mistakes of copyists do not affect the substance of the sacred text in any appreciable degree, still, as it must be allowed that an element of imperfection mixes with the divine word, as we now have it, the most strenuous advocates of plenary inspiration restrict that theory to the text as originally written. The business of sacred criticism is, by a careful comparison of manuscripts, to elimenate from the original text the imperfections that have crept into it during the course of time, so that we may have the word of God pure and incorrupt as it was written by its inspired authors. It is also to be noted, that this theory does not ignore, or deny, the human element in the Bible. The sacred writers were not mere machines, acting by dynamical or any other physical impulse. Allowed ample scope for the play of their own faculties, their writings reflect with the exactness of a mirror their distinctive individuality, their intellectual and moral idiosyncransies. There are no books in the world more intensely human than the scriptures, and yet the human element is so overruled and interpenetrated by the divine, as to stamp the whole with the mark of divinity. It is further to be noted that this theory does not profess to explain the mode of inspiration. The divine communications were imparted, as the Bible itself informs us, in "divers manners," by dreams, visions, and audible words; but what is the actual import of those modes, and how the Spirit of God guided the minds of the writers

so that while they transferred to their writings the exact min
the Spirit, they at the same time acted in perfect harmony witl
laws of their own intellectual and moral nature,—all this the
no attempt to explain. In fact, the mode of divine operatio
the inspiration of the Bible transcends the reach of human
prehension altogether. Nor is this a matter of wonder when
considered that the modes of divine operation even within
sphere of nature, whether in the material or intellectual world
to the eye of man wrapped in impenetrable mystery. How r
more may mystery be expected when we ascend to the sphere o
supernatural. Here we are brought into direct contact with
Infinite, and all rational men acknowledge that a philosophy e
infinite is impossible.

Before proceeding with the argument for plenary inspiratio
claim that the Bible be recognised as a veracious, trustw
record of divine revelation. And this preliminary claim m
allowed altogether apart from, and independent of, the questi
inspiration; indeed, it *must* be allowed before the question o
spiration can be fairly discussed. If this claim be disputed,
faction must be sought for elsewhere, as this is not the pla
show the grounds on which it rests. In our essay on "Revela
the line of argument for the historic veracity of the Bib
sketched in a manner which, if followed out, may lead a c
mind to satisfaction. Taking it for granted, then, that the
is a veracious record of divine revelation, the record itself bec
available for argument on the question of inspiration. Nor
it be concluded, that in drawing arguments from the Bible o
question we reason in a circle, as if we were attempting to
the inspiration of the Bible from the inspiration of the Bible.
preliminary claim we prefer is not for divine inspiration, bu
human veracity. Admit the Bible to be veracious or trustw
in the ordinary human sense of the word, and then it is per
legitimate to ask for its evidence on the question of its inspir
Indeed, properly speaking, there is no other reliable source o
dence. It is from the Bible alone that the question of
inspiration must be decided. For the sake of convenience we
examine the question in reference to the Old and New Testar
separately.

Guided by the only authentic record of early human histo
seems that from the dawn of time God drew to himself a cl
men whom he made the repositories and exponents of such
lations as he saw fit to communicate for the spiritual cultu
the race. In the ante-diluvian world, Enoch and Noah belc
to this prophetic order; the one prophesied of the second co
of Christ, the other, under the impulse of inspiration, w
preacher of righteousness. After the flood the line of pro

is confined chiefly to the Hebrew nation, although insulated cases of prophetic endowment are to be found among other nations, as for instance Melchisedec, Job, and Balaam. At first, and for many ages, the prophetic function consisted exclusively in making oral announcements of the divine mind; but in process of time writing was superadded. Moses, Joshua, Samuel, Isaiah, and others of the prophets, were expressly commanded by God to commit to written documents, for the instruction of succeeding generations, the revelations they received. Joshua xxiv. 26, 1 Samuel x. 25, Isa. viii. 1, Jer. xxxvi. 1, Dan. ix. 2. These writings, which were highly reverenced and carefully guarded, gradually accumulated by successive additions, and became the acknowledged embodiment of supernatural truth. The men from whom these writings eminated were publicly known and recognised as God's inspired servants, so that whatever came from their pen when in the exercise of their prophetic functions, was regarded as of divine authority, and added to the sacred canon; and any writing recognised as canonical, though not formally claiming inspiration, was believed to be inspired.

Generally the writers of the Old Testament testify to their own inspiration in the clearest and most emphatic manner. In several of the sacred books there is indeed no such testimony furnished; but this argues nothing against their inspiration, when it is considered that their authors were well known to belong to the prophetic order, and that they were placed by competent authority in the canon of inspired books. But, as a rule, the sacred writers speak of their own inspiration with a fulness and frequency which remove all doubt as to their own convictions on the subject. The prefatory forms of speech they were wont to use when making special divine announcements are peculiarly significant. Let us quote a few: "Hear, O heavens, and give ear, O earth, for the Lord hath spoken;" "Then the word of the Lord came unto me, saying;" "The Lord hath spoken;" "The mouth of the Lord hath spoken;" "Thus saith the Lord;" "The word that came to Jeremiah from the Lord, saying;" "The word of the Lord came expressly to Ezekiel;" "The beginning of the word of the Lord by Hosea;" "Now the word of the Lord came unto Jonah, the son of Amittai, saying;" "In the first day of the month came the word of the Lord by Haggai, the prophet;" "The burden of the word of the Lord to Israel, by Malachi." Hundreds of expressions of similar form and import to these are scattered over the Old Testament, plainly asserting or obviously implying the inspiration of the men by whom they are used. And who will venture to question the competency of this testimony? If these men were actually inspired by God,—if he selected them from their fellows to be the bearers of supernatural messages, and if he imparted

such a measure of his own Spirit as enabled them to communicate those messages with perfect accuracy, whether orally or by writing, who so competent to know and report upon these transcendent facts as the men themselves? Unless God had wrought a miracle to attest the fact of their inspiration, it could only become known in the first instance by their assertion of it; and we are bound to believe what they testify in this case as in other cases, unless we are prepared to question their intellectual or moral competency.

The direct and indirect evidence furnished by the New Testament writers in proof of the inspiration of the Old Testament may be classified under the following heads:—

First: *Divine inspiration is expressly ascribed to the Old Testament Scriptures.* Paul, writing to Timothy, says, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. iii. 15-17. The scriptures which Timothy had known from his childhood were the Jewish scriptures, the identical writings now forming the Old Testament. His maternal parents, who were Jewesses, took the utmost pains to have his mind well-grounded in a knowledge of their own sacred books. Acts xvi. 1. 2 Tim. i. 5. Now these writings Paul expressly affirms were given by inspiration of God; and the very solemn and emphatic manner in which he affirms this shows that he meant supernatural inspiration. The Socinian criticism on this passage, which transposes the order of the words for the purpose of destroying the force of the argument for inspiration, misses its mark. Let it be granted that the proper rendering of the passage is, "All scripture given by inspiration of God is profitable," as Socinians contend for, rather than the received rendering, "All scripture is given by inspiration of God, and is profitable." What then? The only difference is that in the one case inspiration is broadly affirmed, in the other it is clearly implied; in both the full and complete inspiration of the Old Testament is unmistakably taught. Let us now turn to the apostle Peter. In his second Epistle, he says, "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men spake as they were moved by the Holy Ghost, i. 20, 21. Here are three weighty utterances on the subject of Old Testament inspiration: No prophecy is of private interpretation, or a mere unfolding of the writer's own personal resources; prophecy came not by the will of man, as is invariably the case, with merely human writings; holy men spake, and by implication wrote, as they were moved by the Holy Ghost. The

ttered by them whether by tongue or pen, when discharging ophetic functions, were not the developments of their own thinkings, prompted by their own personal will, but of ictation. They were "moved," impelled, carried forward, they spake and wrote, by divine impulse.

d: *Divine authorship is expressly or implicitly ascribed Old Testament Scriptures.* Repeatedly they are called, Word of God," "The Commandments of God," "The Oracles "—plainly implying that in the judgment of the men who se and similar forms of speech—the Old Testament Scripnenated from the Divine mind and bore the stamp of authorship, Mark vii. 9-13, Acts vii. 38, Rom. iii. 2, 12.

: *Divine prescience is expressly or implicitly ascribed to Testament Scriptures.* This appears in the numerous s of the fulfilment of prophecy mentioned by New Testariters. Referring to John's ministry in the Wilderness, id, "This is he that was spoken of by the prophet Mark i. 2. Christ commenced his ministry in the neighd of the Sea of Galilee, "that it might be fulfilled which ken by Esaias the prophet," Matt. iv. 12-16. Christ griefs and carried our sorrows, "that it might be fulfilled vas spoken by Esaias the prophet," Matt. viii. 16, 17. ge similar to this abounds throughout the whole of the tament, and was intended to show that the prophecies of the tament were inspired by a wisdom which saw the end from nning.

h: *Divine authority is expressly or implicitly ascribed Old Testament Scriptures.* On this point the example of is singularly pertinent. When he would vanquish the of the tempter, or confute the sophistry of the Pharisees, lish his own claims to the Messiahship, the divine authority Scriptures is his ordinary weapon of offence, his ordinary of appeal, Matt. iv. 4-12, xix. 4-6; Luke xxiv. 45-47. mple of the apostles is equally pertinent. With what e and confidence does Paul refer to the authority of the tament, both in his preaching and writings. Their den any question of faith or practice is with him an end of ersy. Instances illustrative of this, too numerous to quote, e found in the book of Acts, and also in his own Epistles, pecially in his Epistle to the Hebrews.

ly: *Divine infallibility is expressly or implicitly ascribed to Testament Scriptures.* Here we restrict ourselves to the ny of Christ. He to whose dictum we bow without demur th regard to the Old Testament, "Till heaven and earth e jot or one tittle shall in no wise pass from the law till all

be fulfilled." Matthew v. 18. As if he had said, this glorious edifice of Holy Scripture, not made with human hands but of divine erection, is inviolable even in its minutest particles, and is destined for an endurance surpassing that of the material universe. Speaking again of his own Godhead, a doctrine to which the Jews felt and expressed the utmost abhorrence, as if it embodied the very essence of blasphemy, he says, "The scriptures cannot be broken." John x. 35. This saying is used parenthetically, but if the reader turns to the passage, he will see it is of all the greater weight and significance on that account. It is not only on the particular matter of which Christ was speaking that the scriptures are infallible; infallibility is stamped on the whole: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever." 1 Peter i. 24-25.

The particular proofs of Old Testament inspiration here drawn from the New Testament, so far from exhausting this mine of evidence, serve merely to indicate and afford samples of the wealth it contains. Were the reader to go carefully through the New Testament, for the purpose of noting every reference and allusion to the inspiration of the Old, he would be surprised at the mass of evidence accumulating in his hands. With this evidence before us, we cannot well have a doubt that Christ and his apostles were thoroughly penetrated with a belief in the plenary inspiration of the Old Testament scriptures.

If the foregoing arguments designed to prove the inspiration of the Old Testament be valid, a strong presumption thence arises, antecedent to all formal proof, in favour of New Testament inspiration. Although we have separated the two Testaments for argumentative convenience, they are in point of fact a strict organic unity. They emanate from the same source, they embody the same truth, they contemplate the same end: they are the complement of each other. As the fruit is developed from the seed, and the man from the boy, so the New Testament is the outgrowth of the Old absorbing in itself all that is vital in the Old. Neither is complete without the other, neither is intelligible without the other; by a thousand living fibres interpenetrating each other organic oneness is constituted between the two. But though they be organically one and may not be disjoined without mortal injury to both, still in point of practical importance the New Testament is superior to the Old, just as the fruit is superior to the seed, and the man to the boy. Hence, there arises a double presumption in favour of New Testament inspiration. If the New Testament is part and parcel of God's blessed revelation begun in the Old, it is to be presumed, unless reason can be shown to the contrary, that the inspiration vouchsafed in the first part will be continued in the

second; and, if this second part exceeds the first in importance, this affords new ground for presuming upon its inspiration; for why should the gift of revelation be continued in a higher and more perfect form without being accompanied with what Dr. Bannerman felicitously calls, "the twin gift of inspiration?"

There is yet another presumptive reason for New Testament inspiration. The apostles required this supernatural endowment on account of the transcendent nature of the work to which they were called, and humanly speaking, the insuperable difficulties connected with the doing of it. They were not merely sent forth as the envoys of Christ to preach the gospel to all nations, to make known the wide world over that glorious dispensation of truth, and holiness, and love, which he had inaugurated, and thus to draw men together into the sublime fellowship of faith. It also devolved upon them to furnish permanent records of the history of their Lord, authoritative expositions of his doctrine, and such laws as were necessary for the government of his church to the end of time. This work far surpassed the ability of man. If the prophets of the theocracy required inspiration in speaking and writing God's word to the Hebrew people, there was much more urgent necessity that the apostles should have similar aid in a work the same in nature, but of loftier character and of world-wide scope.

Now the supernatural aid thus presumptively necessary for the apostles is specifically and repeatedly guaranteed to them by Christ. Let us quote a few of the principal passages in which this pledge is given. "Take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them. . . . But when they shall leap you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Mark xiii. 9-11. "I will give you a mouth and wisdom, which all your enemies shall not be able to gainsay nor resist." Luke xxi. 15. "When he, the spirit of truth, is come, he will guide you into all truth. . . . he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you . . . he shall receive of mine, and shall show it unto you. John xiv. 26.; xvi. 13, 14. "Behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Acts i. 8. "Lo, I am with you, alway even unto the end of the world." Matthew xxviii. 20. Now, while we allow that much in this language is designed for, and

may be legitimately appropriated by, all Christian believers, there can be no reasonable doubt that it was primarily intended to convey to the apostles the strongest possible assurance of supernatural wisdom for the extraordinary work to which they were appointed. When they are told that the divine Spirit shall lead them into all truth, shall bring all the sayings of Christ to their remembrance, shall in special emergencies speak through them so as to render premeditation unnecessary, they could not, as we cannot, fail to perceive, that supernatural endowments were intended, and if this be granted, then it would be a paltry and peddling criticism to restrict the promised inspiration to the oral utterances of the Apostles. If inspiration was needed in preaching the gospel and in conducting their personal defences, it was much more needed in writing the history of their Lord, in furnishing authoratitive expositions of christian doctrine, and in legislating for the government of the church. The natural and logical exigencies of the case require that the promised inspiration should extend over the entire official existence of the apostles.

That the promise of Christ, in the sense we attribute to it, was actually fulfilled, there is abundant evidence in the book of Acts and in the Apostolic Epistles. When the apostles were assembled at the Penticost, "there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," Acts ii. 2-4. Several distinct ends were intended to be answered by this divine effusion, but the primary end, and the one with which we are more particularly concerned at present, is indicated by what immediately followed; they "began to speak with other tongues as the Spirit gave them utterance." Inspiration is here plainly meant. Thenceforth in all their official acts, whether in preaching or writing, the apostles were moved and guided by a divine impulse; what they spoke and wrote was dictated by a wisdom not their own; though retaining all their distinctive peculiarities of thought and style, all their thoughts and words were stamped with the impress of divinity. The passages in their writings proving this are so numerous that we can only quote a few, leaving to the reader the pleasant task of finding out the rest by his own diligence. When cited before the Jewish council, Peter says, "We are his (Christ's) witnesses of these things (his death and resurrection;) and so is also the Holy Ghost whom God hath given to them that obey him." Acts v. 32. Here it is plainly implied that the testimony of the apostles was in effect the testimony of God's spirit, whom they had received by the obedience of faith, and by whom they were so fully possessed and guided, that

they could not err when speaking for Him. The same apostle, referring to the writings of Paul, places them on a ground of authority which obviously implies their inspiration. "Even as our beloved brother Paul also, according to the wisdom given unto him hath written unto you: as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction," 2 Peter, iii. 15-16. We have already seen that New Testament writers held the highest possible conceptions of Old Testament inspiration. They would no more have thought of placing a non-inspired writing on the same level of authority, no matter what its intellectual or moral excellence, than of allowing a mere mortal to share that place in their own affections held by Christ himself. And yet here, in a manner which no rationalistic twisting can gainsay, Peter classes the writings of Paul with the Hebrew Scriptures, and by the clearest implication invests them with equal authority. And while Peter thus attributes inspiration to Paul, Paul in numerous instances claims inspiration for himself and for his brother apostles. Let us note a few instances. "But I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. i. 12. "By revelation he made known unto me the mystery (as I wrote afore in a few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto us his holy apostles and prophets by the Spirit," Ep. iii. 3-5. In these passages we are taught, first, that Paul received his knowledge of gospel truth, not by human teaching, but by divine illumination: second, that his writings were a trustworthy embodiment of the knowledge thus received: and, third, that the other apostles, as well as himself, and the prophets also, who, although not equal to the apostles in official authority, were designed and qualified by God equally with them to be the infallible teachers of the church,—all shared the same supernatural endowments. Writing to the Corinthians, Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. . . . . Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," 1 Cor. ii. 9, 10, 12, 13. It is here asserted not only that "the deep things of God," things inscrutable to human wisdom, were revealed to the apostles by the

Holy Spirit, but that the very words in which they conveyed those things were of divine dictation,—thus claiming a plenary inspiration for their written as well as their oral teaching. In the same Epistle Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord," xiv. 37. And again, in his first Epistles to the Thessalonians, "Ye know what commandments we gave you by the Lord Jesus. . . . . This we say unto you by the word of the Lord. . . . . He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit," iv. 2, 8, 15. From these passages it is evident that the doctrinal teachings and moral injunctions of the apostles, whether delivered orally or in writing, are to be regarded of divine authority, binding upon the faith and conscience of all to whom they are addressed. For further proofs and elucidations of the same doctrine, see Rom. ix. 1; xvi. 25-27; 2 Cor. xiii. 2-3; Ep. ii. 20; 1 Peter i. 10-12; Rev. i. 1, 3, 10, 11, 19; xii. 6, 7, 18, 19.

Apart from the express testimony borne by the apostles to their own inspiration, they were undoubtedly recognised by the Primitive Church, as they have been by the church in all subsequent ages, as endowed with that high gift. Their word was of absolute authority. They occupied the same relation to the Christian community as that occupied by the old prophets to the Hebrew church. Hence, a writing authentically prefaced with the words, "Paul, an apostle of Jesus Christ," or, "Peter, a servant of Jesus Christ," had the same authority attached to it as if introduced by the prophetic formula, "Thus saith the Lord." And it is also to be remarked, as previously intimated, there were other men side by side with the apostles, who, although not their equals in official importance, were equally endowed with the gift of inspiration. To this class of men Mark and Luke belonged, the one a companion of Peter, the other of Paul. Though not apostles, their writings are on a level with those of apostolic authority. Written during the life-time of the apostles, and probably under their immediate inspection, and received by the church of that day and of all succeeding times as of divine authority,—no valid reason can be shown why they should not form part of the New Testament canon, and be regarded as "given by inspiration of God."

From the evidence now adduced or indicated we are warranted in concluding that the Scriptures of the Old and New Testaments are plenarally inspired, and are consequently stamped with the seal of infallible truth and divine authority. At the same time we are not blind or indifferent to the difficulties surrounding this theory of inspiration. But as it is impossible within the space at our command to examine these difficulties in detail, we must con-

ıat ourselves at present with a few general considerations bearing ıpon them.*

First: Every theory of inspiration which has yet been broached ıas difficulties peculiar to itself. The theory of natural, or par-ial, or graduated inspiration, is involved in difficulties of one kind or other, which obstruct the free exercise of faith. By sur-rendering the theory of plenary inspiration, and adopting any one of the other theories, we by no means find ourselves walking in a smooth unobstructed path. Nay, the difficulties are actually aug-mented in number and magnitude. Properly speaking, the ques-ion of inspiration resolves itself into a choice of difficulties. Nor ought we to be surprised or disquieted that it is so. Absolute ruth, truth established by absolute demonstration, is only to be found within the sphere of exact science. Moral truth commands no higher voucher than probability. All the doctrines of theology and ethics are based upon probable evidence, and upon that alone. Probable evidence may indeed amount to absolute certainty for all practical purposes, but its very nature implies the existence of adverse evidence. Difficulties more or less surround every doc-rine in ethics and theology. We may wish it were otherwise, but such wishing is vain. The conditions upon which truth is at-ainable are absolutely fixed, and cannot be altered to suit human caprice. The proper course to pursue in dealing with moral questions, the course we *do* pursue in the practical concerns of life, is to balance probabilities and to be guided in our judgment and actions by what on the whole seems to be the most reasonable and consistent view. "Probability is the guide of life."

Second: The difficulties connected with the theory of plenary nspiration have in many instances been removed altogether, nd, in other instances, greatly moderated and reduced, by he labours of learned divines. And here we take the liberty of referring to the recent work of Dr. Bannerman on "Inspiration," here the reader will find all the main difficulties connected with he theory of plenary inspiration grappled with in a masterly manner. A careful and candid reading of that work will show hat although there are unsolved and perhaps insoluble difficulties till attaching to this theory, the difficulties are by no means so ormidable as some recent writers on inspiration would have us believe; that all other theories are burdened with difficulties bsolutely insoluble; and that we are compelled by logical ne-essity to accept the doctrine of plenary inspiration or to abandon e Bible altogether as a mass of falsehood and fraud.

Third: Having by fair and honest investigation ascertained the

* When leisure permits, we shall probably devote a supplementary essay to an amination of objections.

real difficulties surrounding the theory of plenary inspirat
us carefully and candidly weigh them against the evidence
truth, and be guided to the conclusion we arrive at by the
probability. This, we fear, is not the course ordinarily p
Difficulties, real or fanciful, are allowed to fill the orb of
and to engross the mind, while the counterbalancing evi
shut out from view, or but very partially considered. Is i
wondered at, then, that so many Christians at the present
drifting from the old orthodox moorings upon a sea of s
misgiving and doubt? Were thoughtful men to deal
with this subject, honestly balancing the evidence on t
hand against the difficulties on the other, we should ha
fear of the result.

Fourth: Although we do not go the length of Calvin and
of the reformers, in saying, "we believe in the inspiration
Scriptures, because the Holy Spirit witnesses to our co
that they proceed from God;" yet, there is no more likely
of having our doubts removed and our faith confirmed
doctrine of plenary inspiration than by habitual, devo
prayerful reading of the Holy Bible. The words of G
a power to impress the soul, to kindle the flame of holy en
to draw out the intellectual and moral nature in aspirati
efforts after communion with and conformity to God, such
other writings possess. To realise this power, however, w
read the Scriptures in the right mood and in the right
If we make the Bible the companion of our solitude, dail
liarising our minds with its blessed teachings, cultivating c
docility, willingness to hear and obey what God requires
if we foster this habit of mind and pursue this course of
then, while our intellects become enriched more and mo
the precious treasures of divine wisdom, we shall also re
ever-deepening impression that, "all Scripture is given
spiration of God, and is profitable for doctrine, for repr
correction, for instruction in righteousness; that the man
may be perfect, throughly furnished unto all good works."

ED.

Art. IV.—ELEMENTARY THEOLOGY.

No. IV.

Interpretation.

SINCE God has been pleased to reveal his will concerning men, it is no more than might be expected that men should endeavour to understand and develope the true meaning of the sacred record. These attempts constitute what is technically termed "The Interpretation of Scripture." Owing to the intimate association of this subject with kindred questions, there exists in the minds of many persons considerable confusion of thought respecting it, so that perhaps it may not be out of place at the commencement of this essay to offer a brief explanation of terms. Criticism ought to be carefully distinguished from interpretation proper; for while it forms the basis of every true explanation of the inspired word, it has a province and work peculiar to itself. This field of inquiry embraces the settlement of the text; for as the original records are not now possessed by the churches a correct text can only be formed by an extensive collation of manuscripts; and biblical criticism by carefully comparing manuscripts belonging to different countries and periods determines in any given case what is the true reading. To this department also belongs the investigation respecting the authenticity and genuineness of the several books of Scripture, varieties of style, and other subjects of a kindred nature. This is the proper province of criticism; it constitutes the foundation and condition of all sound and thorough interpretation, but ought in nowise to be confounded with it. Hermeneutics and exegesis are terms of synonomous import, and coincide in application with the more popular and generally used word interpretation. Attempts have been made to confine the use of the word hermeneutics to the formal statement of the rules of interpretation, thus rendering it scientific in its application and meaning; and to express by the term exegesis only the results reached by the application of hermeneutics. But a reference to any Greek lexicon and a careful study of early usage will be sufficient to show that this distinction has no foundation either in the etymology or ancient usage of the words; both words are used in the sense of explanation—the bringing out of a record, its true and proper meaning. There are no traces of any distinction between interpretation scientifically understood, and the contents which an *exegetes* might arrive by a careful application of recognised rules. *Hermeneus* and *Exegetes* both denote an examiner, and interpreter, and the only distinction which appears

to have any foundation in ancient usage is, that the *Exeg* an interpreter of sacred things, while the *Hermeneus* si dertook to make obscure things plain. A similar di obtains in some modern languages; in the one case the in stands upon natural ground; in the other case upon sup ground. The Apostle Paul in 1 Cor. x. 12, uses *hermen* denote the interpretation of the divers kinds of tongu were included among the charismata of the early chur John, in the first chapter of his gospel, verses 38-41-42, same word in the sense of translation. In ancient us *meneuein* and words related to it appear to have bee with greater latitude than *exegeomai* and its derivatic any distinction designed to invest the one term with exactness and authority, and merely denote by the c contents reached by an application of hermeneutical n we venture to say, no countenance in the etymology and l the words; neither is any such distinction required by cumstances of the case. The words in popular usage practical purposes may be regarded as synonyms, each i rules and results, and equivalent to interpretation, which fairly established itself as the technical expression in mo minology. Exposition, paraphrase, and comment, requir planation as they are words sufficiently well understood.

The interpretation of Scripture has been represented prehending so much diversity and even contrarity that respecting the teaching of the Bible has rarely, if ever, alised. The difference has been attributed to several ca has been partly traced to the influence of creed. Int have entered upon their work not so much with a view out and establish the truth as to confirm their own peculi The exegesis, instead of constituting an elucidation of t has degenerated into a propagation of the interpreter's beliefs; in such a case the meaning is not elicited from tl but forced upon it. An Episcopalian does not explain the bearing upon the relation between bishops and presbyt same manner as a Nonconformist, neither does a Protesta pret the passages said to support the dogma of purgato same manner as a Romanist; the respective creed in e influences the work of interpretation, and leads to opposit This deference to creed in interpreting scripture is based upo for church tradition, which is also instanced as another d cause in biblical exegesis. The general course of church it is assumed, must represent the real meaning of the w the scriptures are explained not so much from themselve the recognised creeds and teaching of the church. This to creed and respect for church tradition has been broadly

reservedly condemned; but perhaps this sweeping condemnation is as faulty as the course pursued by the adherents of tradition. The traditionary view, as frequently stated, is unquestionably objectionable; the exercise of reason and judgment is made submissive to what is fictitiously styled, "the concurrent voice of antiquity," and nothing must be advanced in opposition to the long-cherished traditions of the church. Now it is not at all surprising that there should be found men so independent as to revolt from this mental slavery, and denounce, in no unmeasured terms, the crippling bonds by which the limitation of their inquiries and researches is attempted; but the very revulsion of feeling thus experienced is apt to carry the subject of it to an opposite extreme. If it be unwise to yield everything to the traditionary element in church teaching, it is equally unwise to discard it altogether; it certainly ought not to be elevated into a law of interpretation, but it may be honestly accepted as a valuable help. The faith of Christendom, whether we compare the respective teachings of a period, or place one period in comparison with another, does not in reality present that difference which a superficial survey suggests; and though the general course of church teaching cannot in all respects be considered as concurrent, yet it developes a substantial harmony which to thoughtful and candid minds, uninfluenced by extreme views, is exceedingly impressive. Creeds and traditionary church teaching ought never to determine an interpretation; they constitute no law of exegesis, but in particular instances they may yield light and guidance that we can scarcely afford to lose. It is certainly right to protest against the Scriptures being interpreted by the creeds, but it is as certainly wrong to deny them their proper place as aids to interpretation. These ancient formularies embody the results of long, learned, and prayerful thinking; they are in reality the utterances of men distinguished for intellectual strength, independent thought, and manly piety. They cannot be regarded as the dictum of any one man, nor as proceeding from the thought of any particular period. They are, in fact, the expression of ages of intellectual activity, as yet unsurpassed, and furnish the cherished convictions of distinguished church leaders, who by their learning and lives elucidated and adorned the doctrine of Christ. Yet, though all this is readily granted, they are nevertheless only expressions of human opinion, forms of human thought, human symbols of faith; and for these reasons ought not to be constituted a standard by which either to test or determine any given interpretation of scripture. We do not hesitate to affirm that the interpreter ought not to explain the word by his creed nor allow acknowledged symbols of faith to control his judgment. And yet in all cases an interpreter not only may, but if he comprehend aright the importance of his work he

will, avail himself of the assistance which the thought of pa affords, and especially so when that thought has been so sanctioned by the church.

The alleged difference in interpretation has been made to greater than it really is, by a course of argument which, perhaps we may not be prepared to call it unfair, is ce calculated to mislead. In some modern discussions up question it is not distinctly stated, whether the differe strongly insisted upon belongs to the method of interpretat to the meaning elicited. It is obvious that there may be dif in method, and yet a sameness in result; and it is ce misleading when the subject is so stated, that the difference is in method only is attributed to the results in which it place. It may be frankly conceded that difference does e scripture interpretation, and this difference is not with reasons; but at the same time, there is an agreement whic modern thinkers have either altogether omitted to notice, reluctantly allowed. This general agreement appears in t stantial harmony of the several versions of Scriptures kn modern scholars. A comparison of the more ancient v manifests a remarkable oneness; as, for instance, the Alexa the Old Italic, the Vulgate, Coptic, Thebaic, Slavonic, and Any differences that exist, may be almost entirely accounte the ground of the extreme literalness of the translations. versions manifest the same harmony. It may be advan objection, that the agreement is easily accounted for by the i relations subsisting between all existing versions, the more having been, either directly or indirectly, used in the produ the more recent. This is in fact the case, but it in no weakens the position taken; for, had there been any great d in the interpretation of the inspired record it is probable some instances at least the versions would have degenerat paraphrases; but that this did not occur indicates, if not plete, yet a substantial harmony in interpretation. A result may be reached by a comparison of ancient and expositors. That there is difference no one will deny; comparison with the general harmony the difference is s worth mention. Men of widely different habits of thought the ancients may be compared together, and when allowan made for their respective mental proclivities their interpr will be found in general remarkably alike; in both cases p the interpretations may have a reference more or less direct controversies of the respective periods, but in the main they found to correspond so nearly that it is almost matterless whi be accepted. A comparison may be instituted between mod positions, and ancient and modern may be compared to

and when allowances are made for peculiar habits of thought, and the intellectual characteristics of the age in which the respective writers lived, the results are only remarkable for their sameness. Taking all classes of expositors there appears to have been, and there still is, a greater deference paid to the grammatical and historical method of interpretation than some recent writers are disposed to allow.

That there is some difference in interpretation is no more than might be expected. The real ground of surprise is, not that there should be difference, but that there should be so little; for it is only in reference to matters of detail that any diversity is apparent, and the points of divergence are so few that it is rare to find a modern expositor differing even in respect to particular passages from any considerable number of his predecessors. The Bible, as a book, is unique. In respect to its human element it is not the work of one mind; it is a collection of treatises contributed by authors as widely separated in intellectual culture and social position, as in time and place. The book proceeds no more from the culture of one age, than it does from the culture of any single mind. This method of production appears to us to comprehend and express a profound truth that is not always allowed its full value in discussions respecting interpretation. As the book is not associated in its production with the intellectual activity of any one period, but with that of many periods, so it is emphatically a book for the ages; and as its authors represent almost every phase of intellectual and social life, so it is emphatically a book for humanity. The great variety of its contents appears also to express the same truth. The Bible is not identified absolutely with any particular form of intellectual, social, or national life; it belongs to humanity, and associates itself with the great life-work of man under all the variety of circumstance and culture which characterise the human race. How fallacious, then, is the rule, "That the scriptures should be interpreted like any other book," when insisted upon absolutely; and how seriously calculated to mislead are all comparisons between the interpretation of Sophocles or Plato and the scriptures. The Bible is unlike other books; they are works complete in themselves, the products of individual minds, and represent specific phases of individual culture as well as particular forms of life and thought peculiar to the age in which they are produced; local influences predominate, and hence interpretation is not so difficult nor likely to be very diverse. The aggregate of human literature would perhaps come nearer than anything else to a resemblance of the many-sidedness of scripture, though there would still be wanting that divine element which pervades Holy Writ, and binds into unity and oneness what would otherwise be merely a collection of separate treatises. Even

those who insist upon Scripture being interpreted like a book, are compelled to admit its unique character, and spe as a "world in itself." And it cannot reasonably be expect this book, which differs so widely from all other literary c tions, should in all respects conform to the same ca exegesis and occasion as little difficulty in interpretation books.

Another cause which contributes to diversity in the d interpretation is, what has been called the "doctrine of se senses." This subject is temperately and fully discussed Hannah, in the "Bampton Lectures" for 1863; and, des objections to which the doctrine is open, we cannot help t that the Dr. has made good his position. The Bible is a re of God to man, and this revelation is designed for hum that while the communication was, in the first instance, adj the condition of those to whom it was primarily addresse contained, within itself, elements of expansion, by which meet the requirements of any more advanced circumst which humanity might attain; without both these conditi cannot be a revelation for the race; grant the first and second, and the universality of the revelation in relation is at once destroyed; and, besides, it is noway necessary to of revelation, that in all its depth of meaning it should prehended by those to whom it was first given. It is suffic in relation to each writer, the revelation given had a spe definite meaning, a meaning which the man understood, was intended he should understand, and which had special upon the forms of life and phases of experience with whic his age were familiar, and this primary meaning th signification noway affects; it comes in addition to, b degree subversive of, the original signification. The meaning retains all its interest and importance when the s and deeper sense has been evolved by the advancement an development of humanity. Dr. Hannah reduces these s senses to three classes. The first he styles *Symbolica* objects and events, real and historical, are found to spiritual lessons,—as the history of Sarah and Hagar, intro Paul in his epistle to the Galatian church. The second *Typical*,—when spiritual lessons are evidently prophetic,— case of the greater part of the Jewish ritual. The third *Representative*,—when specific regulations are resolved i primal laws,—as in the case of the ox treading out the co the apostle Paul, in applying to the Christian ministry, into the broad principle that labour ought always to be su remunerated.

In the New Testament there are numerous instances

senses are recognised. Under this head may be ar-
ıe prophecies referred to in the opening chapters of
ı Gospel, and introduced with the formula: "That it
fulfilled which was spoken by the prophet." The pro-
/ings quoted had a definite meaning in relation to the
which they primarily referred, a meaning all-sufficient to
ets themselves; but here was a deeper meaning evolved
)gress of humanity, a meaning concealed from the ancient
brought out into distinct light by the fuller development
edemptive purpose. The deeper sense in nowise invali-
primary reference, nor when evolved did it render the
utterance in the least degree uncertain in relation to the
ich it was first given. The prophets had no apprehension
:aning elicited by the Evangelists, it lay beyond their
l was not at all required by their times and circumstances.
ine of secondary senses is often discussed as if the earlier
ıemselves consciously intended to convey the deeper
and in consequence there prevails the utmost confusion of
'especting the primary and secondary application. The
emselves had one meaning, and but one, but the spirit of
ı which moved them to write had a meaning beyond
fact influenced them to write not merely for their con-
es, but also for all succeeding ages. This fact of double
), and the cognate fact that scripture is designed for the
titute the ground upon which the doctrine of secondary
ts, and upon this ground it appears not as introducing
, but as a condition of order and progress. Brief re-
ıay be made to the basis of the Saviour's argument
of the resurrection of the dead when questioned on that
the Sadducees. He took the name of Deity as it was
in the earlier scriptures with the names of the three
ıl founders of the Jewish nation, and he developes from
ar appellation the doctrine of the resurrection. The
'iter, when he used this common and popular form of
id not intend to teach by it the doctrine of the resurrec-
the truth was there nevertheless, and the Son of Man
: out into clear and distinct light; and who shall say that
no design of the Eternal Spirit in this waiting until the
:onditions for manifestation came? This one instance,
ı no other, would afford sufficient support for the doctrine
ury senses.

ion is raised as to the extent to which this doctrine ought
ce interpretation; some writers insist that its application
be limited by the express sanction of scripture itself.
point we may just say that though we see no just reason
itors should be confined in the application of this doctrine
stance furnished in scripture, yet they ought not to pass

beyond a fair analogy to the examples there given; and in no case ought any important question to be disposed of upon the basis of a secondary sense, which has no foundation elsewhere in the primary signification of scripture. It is often alleged against the supporters of the secondary sense, that they shake the literal signification of the word, and sanction a loose method of interpretation, by which almost any meaning can be evolved from the text. That the doctrine has been abused cannot be denied, but that when properly defined it is open to all the objections alleged against it cannot be admitted; guarded by the restrictions at which we have just hinted, we see not what fatal objections can be advanced against this doctrine. The advocates of what has been called the "higher criticism" and "rational method of interpretation" maintain that scripture has but one sense, that there is nothing designed beyond what the original writer consciously intended. This position is required by their views on the important question of inspiration; grant the doctrine of secondary senses, and the supernatural inspiration of the Bible is admitted; but notwithstanding the denial of the doctrine, they are compelled by the examples of the deeper meaning, which the scripture itself furnishes, to construct a theory of accommodation and application, which in principle does not materially differ from the doctrine they deny.

There are several collateral considerations which ought by no means to be omitted in discussing the question of interpretation. Various modifying influences operated to give a peculiar complexion to the inspired writings. In relation to the later Jewish writers, the habits of thought peculiar to their nation, and the pure language of their ancestors, were more or less affected by contact with Chaldaic and Persiac thinking, and with manners of life in many respects different from the Jewish. But the influence of modifying forces is more apparent in the New Testament than in the Old. Notwithstanding the general prevalence of Greek in the Apostolic age, the Aramaic to a considerable extent maintained its ground, so that Paul could speak in that language to a large multitude without any difficulty. Acts xxii. 2. Now, though daily using the language which was the common medium of intercourse at that time, the thought and utterance of all Greek-speaking Jews were more or less affected by the influence of their ancestral tongue. At the first, also, the gospel was an oral communication, and most of the epistles appear to have been dictated; so that on this account we may reasonably expect the general style to be more colloquial and familiar, than severely exact and philosophical. The more spiritualised thought of christianity, also, led inevitably to a corresponding spiritualisation in the meaning of any terms that might be selected for its service. As instances we need only refer

to faith, righteousness, justification, salvation, and charity. Now considerations of this kind are at least of so much importance as to demand attention in every attempt to rightly interpret holy writ.

It has become somewhat common to protest against all bias in interpretation, and if we understand the protestors aright, christian ideas are to be expounded without the expositors having any sympathy with them. Now this condition is simply impossible, a man who is not susceptible of spiritual truth will never expound it successfully. In relation to the exposition of all other subjects, the condition here protested against is regarded as an indispensible requisite. To discourse concerning any of the fine arts requires artistic taste and culture; the ethereal creations embodied in painting and statuary, the rich thought and deep feeling expressed in the music of the great masters can never be fully understood and communicated to others except by a mind richly endowed with the artistic faculties, and in fullest sympathy with the several subjects. A state of indifference is also altogether incompatible with earnest endeavour to elucidate truth. It may be that by absence of bias this state of indifference is not intended; but if any other state be intended, the language employed fails to indicate what it is. To expound spiritual truth a man must needs possess some degree of spiritual susceptibility; destitute of any sentiment of piety or religious experience he can never interpret the oracles of God; in such a state of heart and mind he lacks the very conditions of spiritual insight and understanding. It will not, then, be thought out of place when we say that spirituality of mind and the aid of the divine Spirit are essential to a right interpretation of scripture. The Spirit of God, who moved holy men of old to write, will make plain his own words to those who are of a meek disposition and teachable spirit.

The first general principle of interpretation is, to ascertain the meaning of the terms used and the grammatical relations in which they stand to each other. In the explanation of a passage much often depends upon the use of a tense, as in Acts ii. 47, where the persons added to the church are those being saved, the point being noted that the work of salvation had begun and was in progress. Frequently much of the force and point of a passage depend upon the connecting words used, as in 1 Thes. iv. 16, 17. That the dead in Christ shall rise first is sometimes explained as referring to a resurrection of the saints prior in point of time to that of the wicked; but even if this succession in resurrection be the true view of that important event, it is not taught in this passage; the statement is simply, that the dead in Christ shall rise before the saints then living shall be changed. The emphatic words in a passage also require attention in all sound interpretation. The meaning of terms not unfrequently depends upon their connection with

other terms in the same statement, so that it is not always sufficient to understand the lexical meaning of a word; it is also necessary to comprehend the signification required by its use in connection with other words; for instance, the word faith simply denotes belief, trust, confidence; but in 1 Tim. iii. 9 it means the gospel; in Rom. iii. 3 it expresses faithfulness; in Acts xvii. 31 it signifies evidence or proof.

The principle just illustrated seems so simple as scarcely to need mention, and yet it has been frequently neglected. The advocates of the "rational method of interpretation" charge church expositors with a great deal of fanciful exposition in which this principle has been disregarded. Now we are free to admit that in some instances there has been among church teachers a neglect of sound literal and grammatical interpretation; but has this neglect been all on one side? Many rationalistic interpretors have been as unmindful of this plain rule as any orthodox teachers, ancient or modern. Take for instance the explanation which Paulus gives of Christ's walking on the sea. It was not a walking on the sea at all but a mere optical illusion; peculiar atmospheric conditions contributing with the dim light of early morn to make it appear that Jesus was walking on the sea, while in reality he was walking on the shore. Can an exposition like this be accepted as fairly expressing the literal and grammatical meaning of the narrative? We know of nothing more fanciful and baseless within the wide range of orthodox interpretation. And take as a more modern instance the explanation which Renan gives of the miraculous meal which Jesus furnished to the multitude in the desert, Matt. xiv. 15-seq. "Jesus fearing the ill-will of Herod retired to the desert along with many of his followers; the exercise of extreme frugality enabled them to subsist;" and here is all we are required to understand by the account the Evangelist gives of this miracle in the desert. However vehemently rationalistic writers may protest against the violation of this first and simple principle, we cannot help thinking that they disregard it more frequently than writers on the opposite side.

The words employed, and their connection in a sentence, will not always suggest the meaning, and under such circumstances it is necessary to consult the context, and here emerges another principle of interpretation—interpret contextually. Since words depart more or less from their plain lexical meaning, and are used with various shades of signification, it frequently happens that the interpreter has to pass beyond the passage immediately in hand, in order to ascertain the exact meaning of a term. The word perfection is used in several senses. Its Old Testament meaning is commonly uprightness, sincerity; in the New Testament, however, it sometimes denotes clear and accurate knowledge, as in 1 Cor. i.

6; at other times, completeness, and excellency of character, as in James i. 4; and in almost every instance it is necessary to look to the context so that the true meaning may be elicited. Peculiar forms of expression are sometimes explained in the context, as in Gal. iii., where the covenant with Abraham is stated to have been the promise God made to him. Attention to this rule will prevent any undue weight being attached to particular phrases, as, for instance, those used in Rom. vii., where one class of expositors gives prominence to such expressions as seem to refer to the regenerate, while another class places in the foreground phrases of an opposite kind. Now, it is only by broad contextual interpretation that we can fairly weigh and balance antithetic statements, and fully comprehend the writers' meaning. The context frequently limits the signification of words, as in John ix. 3, where the meaning appears to be, that the man's blindness was not the consequence of any particular sin. The Romish church founds the sacrament of extreme unction, which its doctors teach as essential to the salvation of the soul, upon a solitary passage in the epistle of James, but a reference to the context shows that the word save is used in the sense of heal, and that it is not to the salvation of the soul, but to bodily restoration that the passage refers. This rule is also of service in deciding which of two interpretations, each grammatically admissible, ought to be accepted, as in Phil. i. 10; here, the words rendered "approve things that are excellent," may also be understood in the sense of trying and discerning things which differ; upon grammatical and lexical grounds either sense is admissible, but a reference to the context decides in favour of the reading of the received version.

When all ambiguity cannot be removed by explaining the words in a passage, and developing their connection, or by reference to the context, it then becomes necessary to pay attention to the writer's general use of words and phrases, and also to the scope and purpose of his writing; and here is evolved another important principle of exegesis. A writer should be interpreted agreeably to his own use of terms and the general purpose for which he writes. In several of Paul's epistles a conclusion is stated in reference to which the whole course of argument ought to be explained, as in Rom iii. 28; and Eph. ii. 11-12; and these conclusions are made the basis of further exhortation and remark, in the explanation of which they are of first importance. It is frequently necessary to take into consideration the occasion upon which any section of scripture was written; indeed, in every case this is requisite in order to full and accurate interpretation; we need only mention in illustration of this point the Psalms and Paul's Epistles. This principle of exposition demands the close and repeated study of the several books of scripture, and we venture to

affirm that attention to it will remove many causes of perplexity, as for instance, the apparent discrepancy between Paul and James respecting faith and works; allow each writer to explain his own terms, and all is clear,—interpret each by the other, and there is nothing but confusion of thought and contradiction.

An amplification of the principle just stated, but which may be advanced as a fourth rule of interpretation, is, that Scripture should be compared with Scripture. The Bible is an organic whole, and the teaching of one part contributes, more or less, to the elucidation of all the other parts. It is the application of the rule just stated which marks the characteristic difference between biblical interpretation and interpretation in general. The unity of Scripture requires, as its condition, the inspiration of Scripture; without the latter the former could not be; the harmony and oneness apparent amid all the diversity of culture, style, and subject-matter, upon which this principle of interpretation rests, can only be explained by the presence and voice of the same Spirit, speaking in all and through all. This rule is of the utmost importance in determining the teaching of scripture. The doctrine of the book is not what may be taught here or there, but what is either uncontradicted or supported by the general strain of the record. A scripture doctrine expresses all that a consistent interpretation of the book teaches in respect to the subject examined; and the same observation applies to precept and duty.

This rule may be applied to words and phrases, for it is often requisite to institute an extensive comparison of this kind in order to decide the meaning in a particular instance: as an example may be instanced the word grace—it has various shades of signification, and, if not always necessary, a knowledge of its several uses will invariably be found of service in deciding its import in any given passage. The phrase to "put on Christ" may also be instanced as an example. An acquaintance with this phrase in the several passages where it occurs is at least, if nothing more, a help to a proper understanding of it in any given instance. These verbal parellelisms may be reduced to three classes: First. When the same terms are used to denote precisely the same thing; as in reference to the decalogue in Exodus xx. 2-17, and Deut. v. 6-18; and the rending of the temple veil at the death of Christ, Matthew xxvii. 50, 51, and Mark xv. 37, 38. Second. When occurrences are related in a similar manner, but not in identical phraseology, of which there are numerous instances in the Pentateuch, the historical books of the Old Testament, and the Gospels. Third. When the same terms or forms of expression are used in different connections. Sometimes the phrases are similar in meaning, as the phrase "sound doctrine," in 1 Tim. i. 10, and Titus ii. 9. In other instances the phrases, though similar, are used in different

enses; as for example, John v. 31, and viii. 14. This parallelism of words should not be closely pressed upon the basis of a limited comparison; care ought to be taken to ascertain the usage of the author, and of other authors of about the same date, and also what is the general biblical sense of the terms or phrases in question.

But we are not only accustomed to compare words and phrases with a view to decide their meaning; but also facts and statements, with a view to elicit a general truth. This is the parallelism of thought. The comparison of thought or general teaching easily passes over to what has been commonly called the "analogy of faith." This expression denotes the whole tenor of Scripture teaching respecting any particular subject; the truth elicited depending not upon one text, nor upon a few texts; but upon all statements relating to the question; the forms of expression being carefully and impartially compared, and each so restricted by the others, that the explanation is mutual and consistent. By way of illustration we need only refer to Scripture teaching concerning the nature and character of God. He is said to be a spirit; to be all-knowing, all-powerful, all-present, holy, and supreme; now all expressions relating to deity which seem materialistic, or in any sense limited, ought to be explained agreeably to what is the plain tenor of Scripture teaching on the subject. The "analogy of faith" has been recently explained, as the agreement, in the statement and exposition of Christian doctrine, of the creeds which the church has solemnly sanctioned and accepted as the authoritative symbols of faith; we, however, prefer the meaning given above.

These are the general principles by which an interpreter of the Scriptures ought to be guided. Let the meaning and grammatical relation of terms be first ascertained; if this is not sufficient to develop the import of the passage, consult the context; if the meaning is still obscure, consider the writer's general use of words and phrases, and also the occasion and purpose of his writing; if ambiguity still remains, then endeavour to ascertain what is required by the general teaching of Scripture upon the particular point in question. These principles admit of application to all Scripture, whether it be history or prophecy, parable or plain didactic discourse, and whether language be used figuratively or literally. There is not one rule for figures of speech and another for literal statement; neither are parables interpreted by the application of principles which have no reference to historic narrative.

The aids to interpretation are both numerous and important; our space forbids any lengthy notice of them, but reference may be made to a few of the most necessary. A knowledge of the

peculiar characteristics of Jewish thought at the time any part of Scripture was written will be found of service in attempting to develop the writer's meaning. The phrases—"kingdom of heaven," "bind and loose," and many of the precepts contained in the sermon on the mount are strikingly illustrative by reference to the opinions prevalent among the Jews at the time of Messiah's advent. There is also considerable help derived in the work of interpretation from an acquaintance with the religious beliefs of the various nations with whom the Jews had any intercourse. This is especially the case in reference to the ancient Egyptians, Phœnicians, and Persians. It is also of service to have an acquaintance with the principles of the Oriental philosophy and the speculative opinions of the ancient Greeks. In several instances these philosophical tenets modified Christian thought, and produced the heresies by which the early church was disturbed. The writings of John are generally admitted to have been produced for the purpose of opposing the Christianised forms of heathen philosophy. Archæology and profane history also contribute to shed much light upon the sacred text. The Pentateuch and the Old Testament become doubly interesting and instructive when studied with aids furnished by ancient Egypt and Assyria. The monumental records of past ages, and the scanty historic lore concerning the earlier periods of our race contribute alike to afford valuable assistance in elucidating the Word of God and makes plain his revealed will. Reference need only be made to the works of Hengstenberg, Layard, Bunsen, and Rawlinson. A knowledge of Eastern manners and customs also is of great service in interpreting Scripture. In every part of the book there is reference to the habitations of the people, their modes of intercourse and general habits of life; and an acquaintance with these is requisite to a true and instructive interpretation. The same may also be said respecting an acquaintance with the physical and political geography of the countries mentioned in Scripture. Natural history is also of importance as an aid to interpretation, and so is botany, chronology, mineralogy, ecclesiastical history, and several other branches of learning; indeed, the whole range of human knowledge may be made tributary to the great work of expounding and enforcing the teachings of holy writ.

It would be well were the Scriptures more earnestly and devoutly studied, and their plain meaning enforced with all the energy of deep personal conviction, then would much that is shallow and worthless in the religious life of this age be destroyed, and man would become in heart and life what the great author of his being designed he should be—pure and good.

A. J.

Art. V.—RELIGIOUS EARNESTNESS.

FEW people at the present day make any objection to a man taking up a profession of religion. Differences of opinion may exist as to the church with which it may be most desirable for an individual to identify himself, but as far as profession itself is concerned, "the offence of the cross" is almost ceased.

Time was when the profession of the Christian religion was forbidden by law, and to persist in the profession exposed a man to bonds, imprisonment, and death. These days of darkness and oppression have passed away in most countries, and are remembered only when the eye glances over the history of bygone ages, or when we read the records of cruelty, blood, and horror, in the annals of persecution. This freedom from the cruel and remorseless hand of persecution is attributed by many to the genius of a more humane age, or to the advancement of the human mind in the path of an ampler intelligence and of more liberal ideas; we are inclined to attribute our favoured and exalted position in this respect to Christianity itself. The religion of Jesus Christ is the grand agent in enlightening and liberalising public sentiment and feeling. The beautiful characters it exhibits, and the sublime and pure morality which it inculcates on all classes of men, like good seed cast into the ground, have produced these valuable results. Within the last half century places of public worship have been established more rapidly and more extensively than within any previous fifty years; the Holy Scriptures, through the agency of the Bible Society, have been strewed thick as autumn leaves over the face of society, and within this period there has been an increased and corresponding deference paid to the principles and institutions of Christianity.

This gratifying change is exhibited not only among the lower orders of the population, but also in the higher circles of society, and in the legislative body of the country. So far this is well. All gain on the side of virtue, though merely in externals, is matter of rejoicing to every rightminded man. But a grave question here imposes itself upon us, namely:—have we with enlarged profession a corresponding amount of religious earnestness? Or, may we not express the fear, that while we have a much wider range of profession, religion among us has lost something of depth and intensity? If this be so, we fear that our gains in mere externalism will be of small advantage to us.

There are indeed zeal and earnestness enough in certain directions, and we conceive far too much have been expended of late over matters with which an earnest and spiritual religion can

have little to do. It seems to us a thing by no means creditable to the religion of Christ when a number of grave, learned, and venerable men spend their time and energy, and perhaps their temper, in eager disputes about lighting candles in the house of God when the sun is in full blaze, adorning the altar with varied trappings, and clothing the officiating minister with gaudy and costly array when engaged in preaching the gospel of the meek and holy Jesus.

We may be reminded that external adornings, rites, and ceremonies, powerfully impress the mind of the worshipper. No doubt of it; but seldom for the better. Whatever tends to draw the attention of the worshipper away from that great and dread Being to whom he pays his devotions, may well be viewed with suspicion and alarm. The kingdom of God cometh not with such observation. It is a lamentable confession of internal weakness when a church has to appeal to the imagination and senses in these most reprehensible forms.

We are always told in the scriptures that religion is heart-work, God-likeness, the mind that was in Christ. It is said the kingdom of God is within you,—that it consisteth not in meats and drinks, but in righteousness, peace, and joy in the Holy Ghost,—that it is Christ in you the hope of glory. It is true that religion has its forms; but these forms, as described in the New Testament, are few and simple. The more spiritual the worship, the more acceptable to God,—"God is a spirit, and they that worship him must worship him in spirit and in truth." "The Father seeketh such to worship him."

Let us view religious earnestness in three aspects—as affecting INDIVIDUALS, CHURCHES, and MINISTERS.

INDIVIDUALS. One of the best definitions of our religion, apart from Bible definition, is to say, that it is the love of God and man filling and ruling the heart. If this be the state of a man's spiritual life, it will be accompanied by all those feelings and aspirations that characterise an earnest piety. Instances may be found in the scriptures that describe exactly what we mean by religious earnestness. Take the following examples:—"As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" "O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is; to see thy power and glory so as I have seen thee in the sanctuary." "Because thy loving-kindness is better than life, my lips shall praise thee."—Ps.

Here the writer expresses himself in language that implies that the felt absence of God from the soul is the greatest evil that can befall him. It is further implied that the felt presence of God is the highest felicity he can possibly attain in this world; and that

to gain and enjoy the favour of God it would be well, were it necessary, to part even with life itself. These feelings are expressed under the Old Testament dispensation, a time when it is commonly understood divine influences were not communicated to men to so large an extent as we have scriptural warrant to expect them now. Other instances might be given from the Old Testament, from the prophet Isaiah in particular, where language is employed implying intense religious desire and the most devout and spiritual enjoyment. In the New Testament take the apostle Paul. He was the impersonation of earnestness. Mark his courage and resolution as here expressed,—"The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Take another instance of holy, rapturous, triumphant joy,—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Now we would not like our readers to slim this quotation simply because it is one. We adduce it as a case peculiarly in point. We would like them to read it slowly and carefully, and then set their own religious experience along side of it. Where can language be found to set before us more impressively concentrated earnestness of attachment to Christ? The inspired soul of the apostle seeks to group together the most striking things and the severest tests within the range of his comprehension to describe the intensity and endurance of his love to Christ. Let us examine, in comparison with his experience, the average piety of the present day, as far as we can form an idea, from observed phenomena. Is it an easy thing to find men in our churches, in plentiful numbers, who can honestly adopt and triumphantly employ this language as the very expression of their own spiritual state? Are we not smitten with a painful conviction that we can rarely, or never, employ it ourselves? Does not our experience fall immeasurably below it? Nor can we shelter ourselves under the consideration that he was divinely inspired, and that, as the result of the divine afflatus, he must necessarily soar to an altitude in holiness and christian excellence far above the rest of the Christian Church. That result does not necessarily follow. Inspiration is one thing,

holiness is another. They do not employ each other. We find, occasionally, men of very inferior character indeed, in respect to moral goodness, divinely inspired. We must not confound with christian graces prophetic gifts. Gifts, even of the most exalted kind, are not grace. They may exist in total independence of piety.

And how does the book speak of the relative excellence of the two things? Whether is talent or holiness most highly extolled? Read 1 Cor. xiii. There it is declared that there is a gift far more precious than the being inspired to speak divers languages, to foretell future events, to work miracles, to penetrate mysteries, or to raise the dead. Further, that that gift is not beyond the attainment of ordinary mortals—far away in the accessible heights, or far below in the impenetrable depths—it is nigh at hand to every man who is willing to seek and willing to accept it on God's own terms. That precious gift is to love God with all the heart and with all the mind, with all the soul and with all the strength; and this love is what we mean by an earnest religion.

Further, this subject is closely identified with the spiritual enjoyment of a believer. Although the grand object contemplated by the Christian scheme is the deliverance of man from the guilt and pollution of sin, and his restoration to the image of God in righteousness and true holiness, and though no man should seek religion with a view solely to his own happiness, we cannot altogether avoid looking forward to the joy unspeakable and full of glory which the redeeming scheme provides. Moreover, it is an important element to be taken into consideration, when we exercise our thoughts on the final perseverance of the saints. Human life is a state of trial, a school of discipline in which men are designed to be trained for a higher and nobler life. No man can avoid the cares that corrode, the fears that alarm, and the disappointments that fret and chafe the mind. The constant recurrence of these troubles shews the necessity of the soul having something to fall back upon for comfort and solace. This required comfort an earnest religion supplies; for it is written—"The joy of the Lord is your strength." Even in distress and perplexities this "joy of the Lord" bears aloft in triumph the soul of the believer. Hence, the model preacher—"I am filled with comfort, I am exceeding joyful in all our tribulation." 2 Cor. vii. 4.

CHURCHES. Earnest churches can of course be formed only of earnest individuals, but the united action of believers so formed into fellowship is expected to be more extensive, varied, and powerful, than that of isolated individuals. The chief reason of the institution of the Christian church is the diffusion of the light of truth, and the extension of a pure religion; and this object is to be gained only by an earnest church.

The church is God's witness in the world. It is a witness of his willingness and power to pardon sin; to purify the heart, and to deliver the human soul from the bondage of corruption under which it groans. It is also his witness against the world—against its sins and follies, its maxims and fashions, its crimes and cruelties. A slumbering or lifeless church cannot carry out his designs; it must be baptised with the Holy Ghost.

Of the first Christian church we read—"Then they that gladly received the word were baptised, and the same day there were added unto the church about three thousand souls: and they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. And believers were the more added unto the Lord, multitudes both of men and women. And they continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favour with all the people. And the Lord added daily to the church such as should be saved." These descriptions of the first Christian church are contained in the Acts of the Apostles; and in them we get a glimpse of what a church ought to be. Here are the very things in which we are so deplorably deficient in the present day. Look at them; here are earnest faith in God's word; mutual attachment and confidence among the members; close attendance on the means of grace; a spirit of devotion in constant exercise, and the happy results of united action—multitudes of men and women converted to God and added to the church. Now, this state and spirit of a society or church are just what we want to ensure that success in bringing souls to God, the absence of which we so frequently have to deplore. And there is nothing here unattainable. There are no miraculous powers spoken of in the extract. It is just such a description of men and women earnestly engaged in working out their own salvation and helping each other on the way to heaven, as under the circumstances we might naturally expect. But the whole account breathes a spirit of intense religious earnestness, so much so, that it gives us the idea that the religious pursuits were looked upon, by themselves, as the all-absorbing business of life. It would be impossible for a society like this, rescued from a life of sin, washed in the blood of the Lamb, filled with the love of Christ, and breathing a spirit of intense affection for him, to treat the public ordinances of religion as we frequently see them treated. Their souls longed, yea, even fainted for the courts of the Lord. When within the hallowed walls of their own holy and beautiful house, they appear to have dreaded removal from it. No weariness or irksomeness seems to have pressed on their spirits; prayer and praise were their delightful exercise, and the lifting up of their hands was as the evening sacrifice.

It is to be feared that many a modern church presents a melancholy contrast to this description of the original one. The assembling of ourselves together is not looked upon so much in the light of a high privilege as it was then. It is too often, we fear, rather a painful sense of duty than the conciousness of delightful privilege that brings us to the house of God. If our hearts were rightly in our work, no sound would be more gladsome to our ears than the invitation to united worship: "I was glad when they said, Come, let go up into the house of the Lord; our feet shall stand within thy gates, O Jerusalem." And when within the sacred walls of his house, and engaged in the solemn service, our hearts ought to be so deeply penetrated with the majesty, the greatness, the glory of the object of our worship as to expel from our minds all idea of idle or captious criticism. The officiating minister should be the object of our earnest supplications, that God might endow him richly with spiritual gifts; that he might fill him with the Holy Ghost sent down from heaven; that the word might be in demonstration of the Spirit and of power; that God might give him the tongue of the learned, and enable him to speak a word in season to him that is weary.

In the services of the sanctuary personal benefit must not be forgotten. Contact with the world is apt, in part, to cool religious ardour, to deaden the impression of eternal things, and to draw the affections away from that object which is supremely venerable and lovely. Every good man engaged in business pursuits knows this full well. The heart of this great world beats in feverish excitement, and in the push and struggle of life the solemn affairs of eternity are in danger of being forgotten. In the services of the sanctuary our spiritual feelings ought to be excited and drawn out; and the soul baptized afresh with holy influence must lay itself on the altar that sanctifieth the gift. But while it is right and proper for us, in the assembling of ourselves together, to seek increased spirituality of mind and renewed consecration to God, it ought ever to be remembered that one grand object is the salvation of man's soul, the bringing of wanderers back to God. This must ever be kept in view, and our devotions be so conducted as most likely to achieve this object. It is not to be denied that the manner in which a church conducts its service, and the spirit displayed by its members must greatly influence careless hearers. If the unconverted observe cold, sleepy, careless, or trifling devotion in those who have taken upon themselves the vows of Christ, they are not likely to be favourably impressed with the service. We are so constituted that to make other men feel, it is absolutely necessary that we feel ourselves. Proper views of the religion of Christ will inspire the true spirit of devotion, and a right estimate

of the value of immortal souls will induce us earnestly to seek their salvation.

MINISTERS. Here earnestness is almost everything, taken for granted, that a minister has already the spirit of Christ,—"for if any man have not the spirit of Christ, he is none of his." We are well aware that no man can properly perform the functions of the Christian ministry, except he possess, more or less, the gift of the Holy Ghost. This is made, by the New Testament, an indispensable requisite in a call to the work.

But we can conceive of a man having been truly converted to God in the first instance, and in the main living according to the gospel, but who does not in the public exercise of his ministry throw his whole soul into his work, nor exhibit a spirit of intense earnestness in his endeavours to bring men to God. The measure of his earnestness may be influenced by his mental constitution, his peculiar temperament of both body and mind; and all allowances ought to be made for differences of this sort; but we incline further to believe that much will depend on his own spirituality of mind.

One could hardly conceive, for instance, of the apostle Paul speaking in so frigid a manner, and so mumbling and sleepy a tone, that not a soul was moved upon in the audience excepting to drowsiness. In the reading of his productions we get an idea of vigour, earnestness, and zeal, that creates an impression quite the contrary. We do not, however, mean by an earnest promulgation of the truth a large amount of noise. This may be mere mannerism, altogether distinct from that deep stirring of the heart, arising from a profound sense of the importance of the work, the vast interests at stake, the worth of the human soul, the solemn responsibilities of the ministerial office, and an habitual nearness to God in a holy and consecrated life. These feelings will lead to an earnest and forcible delivery of the word according to the measure of a man's physical strength. And of all the men in the house of God, the preacher should be the most earnest. He takes upon him to discourse upon themes the most momentous and exciting ever addressed to men, and if his own heart be in harmony with his subject, he cannot but be in earnest.

Further, to achieve success, he must be in earnest. Audiences always approve of a man being in earnest when he addresses them on subjects worth the hearing; and the bulk of the people will leave the man who delivers himself in frigid language and invarying tones, as if afraid of hurting "ears polite," and run after the men who are the very impersonation of intense earnestness. If no evidence of this be given, by men who are supposed, from the nature of their calling, to be more deeply impressed with the solemn verities of their religion than ordinary men, how are

their careless and unconverted hearers likely to be impressed with the necessity of immediately turning to God? And this is the principal object they have, or ought to have in view. Other purposes, indeed, are served by the ministry, but they are collateral or subsidiary, such as the instruction of the ignorant, the enlightenment of the dark, the conviction of the ungodly, the building up of believers in the most holy faith; but the principle thing is to bring men to an instantaneous decision to yield themselves unto God. This requires pungent and earnest appeals to the heart. The apostle says—"Knowing the terror of the Lord, we persuade men," that is, we have such a view of the majesty of the law, the severity of its righteous inflictions, the unspotted holiness of its author, and the fearfulness of his aroused indignation when he comes to judge the world, that we urge and persuade men to be saved.

Perhaps the principal source of earnestness in the pulpit is holiness of heart; other elements may enter into its production, but they will spring essentially from this. As long as the soul is under the influence of low, earthly, debasing appetites, it can never rise into those clear and cloudless regions of thought where the doctrines of revelation are seen in all their grandeur and importance. The heart of the natural man is darkened by its own corruptions: the things of God it cannot know, because they are spiritually discerned. He is environed in the mists and clouds of spiritual ignorance, and must rise into a higher region to see the light revealed in Christ. It is the high honour as well as the highest bliss of the christian minister to have his vision made clear by the light of heaven, and his heart made pure by the blood of sprinkling. This will do more for him in the main business of the ministry than anything else; and as he advances in years he will find that nearness to God, heart-holiness is of far more importance to him, both as to spiritual comfort and safety, than the mere technicalities of theology, however excellent and useful in themselves.

When the spirits of blessedness—the seraphs, "Burning ones,"—would raise their loftiest notes of praise to God and glorify the ever-living One in the highest strains, their song is, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory," thus intimating that the highest excellence we can conceive of is to be made like God in this respect. It is particularly insisted on in ministerial character,—"Be ye holy, that bear the vessels of the Lord."

The signs of the times certainly require that ministers, of all men, should be earnest in the Lord's work, or in seeking the requisite qualifications for it. The work of conversion goes on but slowly. Few churches or communities have recently shewed such

evidences of decided advancement as we could like to have seen. Meanwhile years are passing on with us, life is waning, opportunities for doing good are minishing with us every day. But the population is rapidly increasing, and a larger amount of converting power is indispensable to the true prosperity of Methodism, seeing that it is not in the natural order of increasing population that Methodism is extended, but by multiplied conversions to God. A truly earnest ministry and church are the want of the times. If we expect the kingdom of God to come with power, earnest efforts must be put forth to hasten it. It is to be admitted that all saving power comes from God, and that our wisest plans and most strenuous efforts are utterly unavailing unless he condescends to own them with his blessing. But our efforts should be put forth as if the desired result depended entirely upon them; though we must rely implicitly on God as if human efforts were utterly unavailing. The theory may seem contradictory, and yet the one view is quite n harmony with the other, according to the Bible. God knows vhat we need, both as individuals and churches; but yet he says, 'I will be enquired of by the house of Israel to do it for them."

Every minister and church have duties they owe to God and to ne another, and if these duties are not faithfully performed success not to be expected. How can any man advance in the divine fe without earnest prayer? and how can any church possess con-erting power whose members never meet together in earnest pplications for the gift of the Holy Ghost? These supplications ust be importunate; "The kingdom of heaven suffereth violence," c. We are commanded to "strive to enter in at the strait gate," "war a good warfare," to "press into the kingdom of God," to run the race set before us,"—terms implying a resolute mind and rnest endeavour. If christians do their part, God will do his. Prove me now herewith, saith the Lord of hosts, if I will not open e windows of heaven, and pour you out a blessing that there shall t be room enough to receive it."

T. S.

ART. VI.—THE TEMPTATION.

AN EXPOSITION.

Matthew iv. 1-11.

THE first thing that strikes us in this three-fold temptation is, its close succession to the honours which were shown to Jesus on the banks of Jordan. Three things occurred there declarative of his glory. The first was John's hesitation to baptise him. Although he had baptised great numbers, and was quite familiar with the rite, when Jesus presented himself as a candidate he made a solemn pause, as if he felt his hands unworthy to perform the ceremony upon a person of such distinction, of whose divine nature he had already a strong presentiment. It was only by the kind entreaty of his superior that he could be prevailed on to do his duty. Thus, when the rising sun appears the morning star pales its lustre and gives place. The second honour done to Jesus was, that the heaven was opened, and the spirit lighted on him in the form of a dove. The third honour was, a clear, audible voice, declaring him to be the Son of God. These were tokens of no common order. But honour is weighty. It is something to bear, and he who bears it has need to be strong. Hard after these marks of distinction follows a scene of humiliation and trial. Between his glorious baptism and his severe temptation, there was no pause. He passed directly from this to that. It seems cruel to be hurried from such glory to such trial. As Bishop Hall says it, he walked "out of the water into the fire—out of the water of baptism into the fire of temptation." *Then* was Jesus "led up" directly after. Mark says, "immediately." It is not good for us to tarry long in ecstatic or elevated states of mind. After seasons of deep religious enjoyment we must still expect temptation. It is fair that it should come then, for it is presumed that such manifestations harness and gird up the mind for conflict.

The next thing to be noticed is the agency by which he was conducted to the arena of trial. He was "led up of the Spirit." Several of our English Bibles spell the word "spirit" with a small letter at the beginning, which is not well, as it leaves us in doubt what spirit it was that led him up. It is better begun with a capital. He was moved by a spirit distinct from his personal self. Neither do we think there is the slightest ground for concluding that it was some evil spirit that lured him away. It was the same Spirit which so shortly before perched on him in dove-like form. Luke says (iv. 1), "And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the

ilderness." The second Evangelist uses a stronger term than the ıer two employ. He says the spirit *driveth* him; the other says ; was *led*. We suppose without coercion or compulsion, a strong sposing influence was upon him, which determined his proceeding the direction indicated. As his mind was always in perfect mpathy with the divine will, he was prepared to follow whither e spirit led. In this matter of being conducted by the Spirit may be classed amongst the prophets of the Old and of the ew Testament, as like things are recorded of them. Let the ıder turn up the marginal references in his Bible, 1 Kings iii. 12; 2 Kings ii. 16; Ezek. iii. 14, viii. 3, xi. 1; Acts viii. 39. ıe place whither he was led is worthy of notice. He was led to the *wilderness*, a term used to distinguish the country from e town or city, not always indicative of barrenness and dreariness, there were some very fruitful wildernesses. It often means ıply a rural region, where tillage and industry procure simple ans of livelihood. In this instance, however, the nature of the rative requires it to be understood of some naked solitude, ay from human society, the home and haunt of wild beasts. e precise locality is disputed. *Quarantaria*, near Jericho, is ıerally regarded as the place, though some think it was the ıbian desert of Sinai, whither Moses and Elijah retired in their g fasting time. According to Matthew, it was some wild and, for he was led *up*. Wherever it was, it was a wilderness, the strictest sense, a wild unpeopled waste, bleak, barren, rile, unfit for human tenantry. It was at the cold season the year, too, the time of short days and long nights, when the sts were most hungry and fierce. Forty days separation from nan intercourse in such forbidding and repulsive quarters was itself no common trial, without any positive temptation being led. The company of wild beasts would be no relief, but rather annoyance and a source of danger, from which he would require tection, or over which he would require to exercise his own per divine power. Yet this deprivation of society was not the ıptation. Nor was the long fast the temptation. These were the back-ground, or basis, and circumstance of the conflict. this ground he was met by Satan, whether early within the cified period, or not till about its close, may be doubted. rk's narrative, and Luke's, would lead us to suppose that the ıptation covered the entire time, although Matthew names only ıt temptation he had toward the end of the time. It is ter to accept of this additional light from the other two writers I adopt this view, and draw thence this practical lesson that an will tempt us through the entire season of Lent, and ɔugh the whole period of life, forbearing only when he is ɔidden.

As it is time we entered on the subject, we will not detain the reader with the parallel facts that took place in regard to Moses and Elijah, who both fasted the same length of time, the former doing it twice over. Also, we wish to ignore the dispute, whether all this befell the Saviour in vision or in plain matter of fact. We will assume that every thing occurred just as it says, not by suggestion to the mind Christ or in visionary representation, but simply and really just as it stands. Accordingly we proceed on the vulgar idea that Satan, the tempter, came in some visible shape, and stood in presence of him he tempted. We will suppose he came in the likeness of a man, as better answering his purpose, than as a serpent he crept into paradise. It has been thought by his quoting scripture that he came in the guise of a clerk or scribe, an ingenious thought, as we fear he is often found in company of men of letters. At a point of time, when Jesus was sensible of the sharp call of hunger, he was pressed with the first temptation here recorded to:—

I. A DISTRUST OF PROVIDENCE. Ver. 3. "If thou be the Son of God, command that these stones be made bread." Satan times his temptations, and adapts them to our circumstances. A hungry man he tempts in one manner, a full man in another. Poverty and wealth are not open at the same points. Knowing that Jesus was hungry, and remote from ordinary means of supply, he prompted him to work a miracle in his own favour, rather than wait till relief and aid might reach him through other means, which, to have done, would have argued impatience and a want of confidence. Besides, to have had recourse to miraculous energy to establish the point in dispute, whether he was or was not the Son of God, would have argued a dissatisfaction with the splendid proofs of messiahship given at the banks of Jordan. It was enough that the divine nature of Jesus was doubly testified, first, by the visible presence of the Spirit, and next, by the audible voice of the Father, which had not been heard for centuries before, if indeed it had ever been heard. Did not Satan know that these two witnesses had vouched on his behalf? But when was Satan ever satisfied with a fair amount of evidence? or when were his infidel children ever content with reasonable proof? Give them volumes of evidence, they still clamour for more. It was a most convenient proposal, at once to prove his messiahship and produce food for his craving appetite. It was well-timed ingenuity to propose the transmutation of stone into bread, as food was just then a pressing necessity. This stroke was parried off by the dexterous use of the sword of the Spirit. The reply was—"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,"—a very pertinent quotation, since it bore reference to the circumstances of the covenant people, just in

uch place and plight as he was then in. At a distance from ardens and corn-fields, where the soil would not yield, and atural supplies failed, they were in trying straits. After the inch of necessity had been felt, (which is needful to enhance our lessings and secure our gratitude) miraculous agency came to their id. When the earth would not grow wheat, the heavens dropped anna. In the stillness and darkness of night it fell all round he camp like a snow-fall. Omnipotence is not bound to the slow ethods of tillage and natural process. What the barren womb f the desert refuses the windows of heaven shall supply.

The tempted Saviour gave satan to understand that life was not ependent on bread, but that any other kind of food that his ather might appoint would do as well; or, he could uphold life ithout food, of which proof had been given in his long fast. lthough the special power had been withdrawn from him, which used him to feel the call of hunger, that power might return to im to sustain him other forty days, or his Father might please to nd him a rich manna-fall. If neither was done, he would die ther than violate right. Thus he waited for timely relief, teach-g us not to run before providence, nor to use illicit means when e are in straits.

To this day the Tempter repeats on the members the same mptation which he tried on the Head. Under the pressure of verty he will goad you with doubts of your affiliation and option. If thou be a child of God, why does he leave thee in is narrow condition? Would he not have removed thee into a oad place? Does this beggar-like penury consist with the nour of adoption? This empty cupboard, this scanty table, is thread-bare faded garment, this ill-furnished house, are these e tokens of fatherly goodness? So Satan runs on and tries to ovoke poor saints, pointing out to them the fine houses, the perior apparel, and more sumptuous fare of some who live gardless of God and eternity. He would have us to turn stones to bread, to cast off conscientious scruples, to break through the straints of education, and help ourselves to improved circum-ances by any means whatever, without fettering ourselves with tions of rectitude. We have need of patience that we may not rry out of a condition that providence has led us into, or into state that we have not been called to by clear providential in-cations. We do not find Jesus coming out of the wilderness id hastening back to the tables of his friends in the middle of e forty days, or as soon as he felt hungry. He waits his time. or will he prematurely try the force of that miraculous power at slumbered in him, to create food for himself. He uses it after-ards for the good of hungry thousands. To himself he denied at kindness. He knew the time. When he makes bread he will

know for whom he makes it, and by whose counsel and advice. Be of good cheer, poor saint, thy Saviour lived in a wilderness, but after he endured, the angel came to his aid! Thus the enemy was worsted in the the first move. Foiled in one direction he tries another and tempts his antagonist to

II. PRESUMPTION. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God," &c., ver. 5, 6, 7.

It is proper to pause here and ask a question. As the third evangelist reserves this temptation to bring up the rear in his narrative, and places Matthew's third temptation second, which of the two writers are we to regard as giving the successive order? The maturest reflection determines us to prefer Matthew for the order, and to accept Luke's narrative as faithfully giving all the particulars, though transposed. We conclude thus for three reasons. In the first place,—

Matthew's order is philosophical and natural.—Presumption is the opposite of despondency. Not succeeding to make Jesus despair of timely help, it was natural to push him to the other extreme, which his ascertained state of mind already lay in the direction of. Warm with confidence, the mind will more easily run into boldness and rash assurance, just as when humbled and abased it is likelier to sink into despair and give up hope. Finding his confidence strong, the enemy thought to work upon it and to hurry him over the sober medium where virtue is said to lie mid-way between extremes. Baffled in his attempt to crush his opponent *down*, he endeavoured next to bear him *up* to the pinnacle of pride.

Matthew's order shows the authority of Christ over Satan. If we adopt Luke's narrative for the order, we would have the Tempter remaining on the ground to try again after he was peremptorily dismissed. This would be out of order. It is more fitting that Satan should do as his master commanded him. The devils were subject to the disciples in Christ's name. And the devil was subject to Christ in person, and being ordered away must obediently retire. So Matthew has recorded it. And, in fine,

Philology settles the question. The third evangelist makes use of the connective conjunction (KAI *and*) which serves to tie things together, without denoting close succession; whereas the first uses adverbs of time (TOTE and PALIN), which expressly indicate what occurred next to something previously stated. For these reasons, briefly touched on, we follow Matthew for the order. This adjusted, we proceed with our observations on this second temptation. Satan seems to have had power over his person for the time being, and could shift him from place to place. By a somewhat speedy locomotion, he took him along with him to the holy city,

about which there can be no mistake, as it only can mean Jerusalem, which, in its most degenerate days, was still the *holy city*, because it was the seat of the priesthood and the college of theology. The right for it to be called the "holy city" had been forfeited, and was at that time under forfeit, by the sins of its inhabitants, and its rulers and chief men. But it retained its name on account of what it was intended for and had been devoted to. It was the city of "the great king," the fountain of religious truth and ceremony. Into this city the tempter brought Jesus, taking him to the holiest place, the temple, and conducting him to one of the loftiest stand-points a person could occupy about that edifice. The "pinnacle" of the temple is commonly allowed to have been the king's gallery or porch, which overhung a valley beneath, sinking sheer down full seven hundred feet. It was a bold proposal to prove his Sonship by so dangerous a leap. It was plausibly seconded by a quotation from scripture, promising angelic aid and succour. In this quotation satan stands accused of artful dealing, false application or omission. On the face of the affair he evidently leaves out an important clause of the place he quotes from. The place reads thus:—"For he shall give his angels charge over thee, to keep thee *in all thy ways*," Ps. xci. 11. 'In all thy ways" is the omitted clause. *In* the way and *out* of the way makes all the difference. We have no warrant to expect divine aid, or angelic succour, unless we keep within the beaten and approved paths of duty. There was a proper way down from the pinnacle without leaping down. There was a staircase, and if it was steep and difficult of descent the angels might be near to prevent a slip-step. But over the battlements was no way. Woe betide the luckless soul, that, greedy of adventure and distinction, climbs over the railings and leaps into vacuity to render himself conspicuous. His bones will pay the penalty of his rashness, to say nothing of his life. It is not in vain that it is written, "He keepeth all his bones, not one of them is broken," Ps. xxxiv. 20. The promise means something within the sphere of lawful duty, but does not reach so far as to include gratuitous tests to which our folly or sin may lead us to put it. Upon the turnpike, and in the ways of duty, our heavenly guards may be expected to keep an eye to us, and use their wings in our favour. Off the way, among crags and precipices, whither fancy leads us, or the false voice of the syren lures us, we have no right to look for an interposition. This would be tempting the Lord our God. If you choose to turn religious aeronauts, and make a way through the atmosphere, which is not your lawful sphere, you may expect a damaging fall. Even as we have seen it, through the eyes of observation, those who aspire to be thought prodigies, and to be gazed at as favourites of heaven, destined to a more than common

experience, usually sink into nothing or worse than nothing. "Lo here! lo, there," is not the genius of Christianity. Our master discountenanced it. Furnished as he was with a miraculous power that he might have held the world under the spell of admiration, he never prostituted the gift to any such purpose. He never did marvels for show, never for the gratification of the captious or the curious, never for his own benefit, but always for his Father's glory, and for the good of the needy. Let us in no case *tempt* the Lord our God, but in all cases *trust* him. The third temptation was to

III. WORLDLY AMBITION AND PRIDE OF EMPIRE. "Again, the devil taketh him up into an exceeding high mountain," &c. vers. 8-9. We must allow Satan the meed of praise for diligence and perseverance in his malicious work. He spares no pains, and does not in haste give up his purpose. This shifting about from place to place is an old device in temptation. It is written of the temptress, "Least thou shouldest ponder the path of life *her ways are moveable.*" Prov. v. 6. What cannot be accomplished at one point may be effected at another. Thus Balaam and Balak manœuvred in their attempts to curse the camp of Israel: "And Balak said unto him, Come, I pray thee, with me *unto another place*, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence." Num. xxiii. 13.; compare also ver. 27. Neither in the hungry desert nor on the high place of the temple could the virtue of Christ be shaken. As little success will there be on the lofty mountain, how tempting soever the prospect offered to his eyes and proffered to his acceptance for simple homage. How was this grand show brought before the eyes of Christ? Was it an illusion, a vision, a panorama, conjured up by satanic power, and played off before the eye? or was it a real and veritable prospect of a vast extent of country? We must candidly say we hesitate, though we incline to think it was real, and not visionary, a view which obliges us to qualify and explain the narrative with a limitation of the expressions used. If we insist upon exactness of language, it is obvious that from no point whatever could all the kingdoms of the world be seen at a view. The spherical form of the earth renders it impossible. An extended plane may be taken in at once, if the spectator is sufficiently elevated, but not the globe. In our principle of interpretation the difficulty is met by limiting the phrase, "all the kingdoms of the world," to mean, not the whole, but just a considerable part of them, sufficient for a sample and specimen of the whole. And if we might understand the world in the limited sense in which it is sometimes employed, as when we say the Roman world, we would find little difficulty

ustrating our theory of this third temptation. If we adopt heory that *Palestine* or the Holy Land is intended, it is enough to find a mountain to command a view of it almost re. Take, for example, that from the top of which Moses with his eyes the goodly land, that he was not allowed to ch with his feet—"And Moses went up from the plains of ab unto the mountain of Nebo, to the top of Pisgah, that is er against Jericho. And the Lord shewed him all the land of ilead, unto Dan. And all Naphtali, and the land of Ephraim, d Manasseh, and all the land of Judah unto the utmost sea. nd the south, and the plain of the valley of Jericho, the city f palm trees, unto Zoar. And the Lord said unto him, This is he land which I sware unto Abraham, unto Isaac, and unto Jacob, aying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither." Deut. xxxiv. 1-4. From such an advantageous post of observation, our Lord might easily see the breadth of Immanuel's land. If the reader take exception to this way of disposing of the subject, we see no way left so likely as Bengel's, to explain it. He showed "to his eyes those things which the horizon enclosed; the rest, perhaps, by enumeration and indication." See Bengel's Gnomon in loc. Such extensive lands lying beneath the golden light of the sun, offered as a present to a man in the prime of life, of vigorous mind and manly strength, and noble purpose, would be no mean allurement. The heavenly-minded man of Nazareth held it all at its right estimate. The price to be paid for it was more than its worth. Nothing is valuable enough to do wrong for. Moreover, he knew that it was all his by previous gift from his Father, to have and to hold for the best of purposes. In ancient covenant the uttermost parts of the earth were to be given to him at his request. His rule was to be of a loftier nature than that of ordinary potentates, so that the offer of kingdom, crown, and sceptre, was but the offer of despised toys. His kingdom *in* the world was not *of* the world. But who is this pretending to give away lands and territories? Is he the rightful owner? Were they his, either in right or perpetuity? We admit that he bears the titles of "the prince of this world," and "the god of this world," and his right is acknowledged by the major part of mankind. But those titles are usurped and held on false grounds. The worship satan stipulated for was of the nature of divine worship, such as is proper to be paid to God only. The answer to his proposal shews that it was so. According to Luke's narrative, the tempter was modest enough to admit that he was but an underling proprietor, and that the property was placed in his gift:—"all this power will I give thee, and the glory of them; *for that is delivered unto me*, and to whomsoever I will, I give it."

Our Lord treated this proposal differently from the two former. He gave reasons before why the things should not be done. And in this instance also a reason is given:—"Thou shalt worship the Lord thy God, and him only shalt thou serve." But to this, rebuke is added, and authority is interposed, and he is ordered to be gone, and his name is divulged and thrown at him: "Get thee hence, *satan*." Not till now has it been recognised between them that he was such a person as satan. He acted his part under a hood, affecting good-will and sympathy with his opponent, and concealing his real character. Now, however, his vizor is up and his true face is seen. So shocking a proposal may well reveal that he is satan. We suppose, however, that Jesus knew him from the first, and now he names him, and will endure him in his presence no longer. He bids him go. And he cannot withstand the command. He goes, but meditates mischief and a renewal of the combat at some future convenience, for which information we are indebted to Luke: "he departed from him *for a season*," expecting better success in some after encounter. Here is instruction. At no time may we calculate that we have done with the enemy. We may beat him three times, and he may leave us temporarily, but without taking his farewell of us. He never utters a true adieu. "Watch ye, stand fast, quit ye like men, be strong." Expect what the enemy threatens, and be fore-armed. The hour and power of darkness will return upon you, as upon your victorious Head. The victory obtained in the wilderness did not prevent the renewal of the combat in Gethsemane, and smaller warfare in the interim, of which there is no record. The engagement being ended *angels* step into the arena. Had they been near all this time watching and witnessing the conflict? And why did they not interfere and give the balance of their presence, to assist in giving the scales a cast in favour of the right? Not so. It was single fight. The honour of moral warfare required that they should keep a due distance. The champion of man must tread the wine-press alone, and foil the great enemy by his unaided might. It was allowed these angels to stand at a distance to see. Their Lord needed no help in the engagement. And yet, marvellously enough, he permits help when it is over. These angels do not only congratulate him on the triumph, (if they do that at all, which it is not said they do), but they succour him: "Angels came and ministered (or deaconed) unto him. They were his deacons. So the word is (DICKONOUN). And they will be ours. Moreover, we may expect, what he did not receive, aid in our conflicts as well as refreshing after them. And, what is of still more value, we may rely on the sympathy and succour of Jesus himself, who for our sakes went through this severe ordeal. We cannot look to be free from temptation. It is a part of the

law of our probationary state. But, however tempted, we may be hopeful of victory, Christ having conquered. His cause is ours. And we are sure that ours is his: "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15.

"The Lion of Judah will break every chain,
And give us the vict'ry again and again."

T. G.

ART. VII.—FAITH, A SOURCE OF KNOWLEDGE.

)N the two great questions, which relate to the origin and the end of the material universe, science gives us no satisfactory ght. Revelation answers both. It tells us not only by whom d how, but for whom and why, "the worlds" were made. would seem that this latter question, to wit, what a world, ich exhibits so much plan and skill in its construction, and governed by a mechanism and laws so admirably adjusted roughout, was made for, no less than the former, would be nstantly pressing upon every studious, thoughtful man; at it would be with him the question of all questions, in mparison with which the laws that govern electrical pheno-ena, or the affinity that gives its exact form to the crystal, or e forces which control planets and comets, would be pro-unced as of altogether inferior importance. These very laws ctate this greater inquiry. Science has many knotty points, t the hardest problem of all, is that which is the greatest, d lies back of all,—nay, is that, which, considered in a large ew, makes the others worthy of philosophical investigation,— hat was the world made for? This question receives no swer, which is not childish and trivial, unless we look for it the immortality of man, and that invisible future state ought to light in the Scriptures.

Faith, or truth, is so essential an element of our intellectual ing, that, if smothered, when a ground on which it ought to st is presented, the tendency is to dwarf the mind. The riptures reveal truth which is essential no less to the well-ing of the mind than of the heart. To the same extent that

important truth is discarded or neglected, will the mind be misguided, possibly seriously unhinged, in its operations. That the quality of the most gifted intellect must be improved by the admission of truth, and suffer loss by its denial or refusal, needs only a statement. "The entrance of thy words giveth light; it giveth understanding to the simple." Ps. cxix. 130. Are we to suppose that the humble faith and prayerful spirit of a Newton had no influence on his intellect and the grandeur of those results which it wrought out? Would a Humboldt have been any less distinguished in the world of letters, or a less safe guide as a teacher of scientific truth, if he had been a humble believer in Jesus? No mind can be in a truly healthful state, or can be a safe guide in any matters which involve moral questions, so long as it is destitute of faith towards God, in respect to any of the manifestations he has been pleased to make of himself. To insist that the senses, or experiment, shall be the determining test, as to the limits of all that passes under the name of knowledge, what is it but to ignore the immortal nature of man, and bring him down towards the level of the brute? Man has an immortal, as well as a rational nature, a heart as well as mind. God, in his word, recognises and takes both under his direction; and is thus true to our whole nature. The Bible is the most thought-inspiring book in the world. Even men who have not been careful to square their lives by its precepts have confessed to its quickening power on their intellects. It makes large contributions to the sum of human knowledge in the department of science, as well as that of literature. These were to some extent enumerated in a former volume of this work, so far at least as one portion of the Bible, the Pentateuch, is concerned.

It is, however, a sincere faith in the revelations of the Bible which can alone supply what our nature needs. It ennobles the mind. It raises it above the present, with all its difficulties and darkness, to the hope which may be gathered from the progressive character of God's works and dispensations, beginning in the distant past, and stretching on to the unending future. As a source of positive knowledge, reference might be made to the revelations, which faith appropriates, concerning the nature of the supreme Being, as Father, Son, and Holy Ghost, and his purposes of grace towards our fallen race. We might even point to that purely spiritual, yet experimental knowledge, which it begets in the innermost consciousness of the believer, enabling him with a holy confidence in the words of the great apostle, to say, "I know whom I have believed;" or to claim the knowledge of all those things which the beloved apostle, in his first epistle, ascribes to sincere faith. But, in considering faith as a source of knowledge, as we now propose to do, we shall confine the discussion to the

wo points already indicated, the first cause and the final cause of he creation, as clearly demonstrating the homage which is due rom Science to Revelation, and pointing out the dividing line etween the domains of the two.

It will be necessary, in the first place, to determine the sense of hat faith, for which we claim so much. We use it, in precisely he same sense the writer of the Epistle to the Hebrews used it, in he familiar passage, "Now faith is the substance of things hoped or, the evidence of things not seen." This is not to be taken as a lefinition of justifying faith, or of faith as justifying, but is a lescription of the efficacy and operation of this faith in them who are justified. It refers to the disposition, wrought in Christian believers, by which they live and walk, looking not on the things which are seen, but the things which are not seen. It is not faith as opposed to works by which they are justified; but faith as opposed to sight, by which they can patiently wait, in the face of all difficulties, for the fulfilment of the most ancient promise. It is the substance, or as the margin, with greater precision, renders UPOSTASIS, the ground or confidence, i. e., the well-grounded confidence of things hoped for; it is the evidence, i.e., demonstration, ELEGCHOS, or manifestness (as the rendering is in the Syriac Testament*) of things not seen. It is a confidence in the reality of things hoped for, as if they were in actual possession; a realisation of things invisible, as if they were in sight. As the confidence of things hoped for, it relates exclusively to the future; as the demonstration of things not seen, it may relate to the past as well as the future.

Now, it is through the operation of faith, as thus described, that all who have it in exercise, as the apostle to the Hebrews proceeds immediately to declare, understand, or perceive, NOUMEN, as if the knowledge were obtained through the medium of the senses, that the worlds were framed by the word of God. It is not, we say again, in, or by means of faith, as men come to the knowledge of Christ as a Saviour; but it is an understanding, which, by virtue of their faith, has been begotten within them; or, it is faith viewed as an act, which gives the knowledge and proof of the reality of things hoped for and unseen; and which, therefore, gives them, on the authority of God's revealed truth, the demonstration that the worlds were formed by the word of God. Faith is to be viewed not as a mere dogma demanding definition; it is an appropriation by the mind and heart, of all the great truths God has revealed as necessarily connected, and of all the great things he has promised, as if their possession had already been entered upon. The creation of the worlds, as understood by

* See Murdock's Translation.

faith, of course must have exclusive reference to the second part of the general description of it, to wit, that it is the evidence or demonstration of things not seen. It was an event of which there were, and could have been, no human witnesses, when the things which are now visible were made, not out of apparent materials, or matter already in existence, but out of nothing. We have human testimony as to the reality of the miracles of Christ; but we have no such testimony as to the framing of the worlds by the word of God. Man could not have been a witness of that creation of which he was a component part. That portion of the inspired record, therefore, which gives an account of the origin of all things, is pure revelation, as much so as a prophecy of the future. It is an unfolding of the past, by him who knoweth all things, just as prophecy is an unfolding of the future. It is the testimony of man only as Moses testifies that he spake by the express authority of God. God himself (with reverence be it spoken!) was the earliest historian of the world. We know absolutely nothing—we mean to include the greatest scholars among men—of the origin of things, except what he has told us. Every true philosopher must come back to what the Bible has told him, that God is the author of all things, or he will surely prove himself to be but a fool. It is here that the simple-hearted peasant is on a footing with the profoundest student, and may often have an advantage over him, because he is simple-hearted. He believes, and is not tempted by a false science to rush in where science is of no more account than the sheerest ignorance. It is through faith, and through faith alone, that men, whether learned or unlearned, can understand that the worlds were framed by the word of God. It accepts God's own testimony, that he is the Creator of all things; and so accepts it as to know or perceive things, not perceptible by the senses. It opens up in the man a higher region of perception and knowledge than that which exists in the senses. It is well remarked by the great Dr. Owen, that as when it is said, we are justified by faith, faith includes its object, Christ and his righteousness, so in this case, faith includes its object, the divine revelation, made in the word of God, "By the word of the Lord, were the heavens made: and all the hosts of them, by the breath of his mouth. He gathered the waters of the sea together as a heap: he laid up the depths in storehouses." He spake and it was done; he commanded, and it stood fast." Ps. xxxiii. 6, 7, 9.

There was first a calling of the matter of which the worlds are composed, by a sovereign word, into existence, and then a framing of this matter into distinct worlds, and a fashioning of all created things into that beautiful order which we behold. All this was accomplished by the simple fiat of the Almighty. He said, BE; and IT WAS. There were no intermediate agencies, instruments,

or powers, coming in between his will, or his word, and the result. The vastness of the work is intimated by the expression, "the worlds," i.e., the universe, in all its vastness and variety, beginning from the lowest and ascending to the highest, or, beginning from the highest and descending to the lowest. There was first, as we have said, the creative act, by which they were called out of nothingness into existence, "so that things which are seen were not made" out of pre-existing materials. The omnipotent power of God was employed in this work. Nothing else was adequate to the performance of it. Every thing out of himself, or distinct from his own being, was made by him. "Without him (the Creator) was not any thing made that was made." John i. 3. That "from nothing, nothing can come," is true only in respect to the power of created, dependent beings. It would be a contradiction in terms, that an omnipotent Being could not cause that to exist which did not exist before. Ancient philosophers, governed by the maxim that "from nothing, nothing comes," held to the doctrine of the eternity of matter. Some of them, to the eternity of the world, as it now exists; others of them to the eternity of the atoms, or elements, which were at length fortuitously brought together in the form of worlds. The very highest point which the most cultivated of them ever attained was, that the world must have been formed by an intelligent Power, but out of pre-existing materials. But modern philosophy is ready to concede that a first cause, essentially different from all dependent causes, is an intellectual necessity. The mind can find no satisfaction, no repose, except in an all-creating, self-existing mind. It cries out for God; and the senseless clod and shapeless stone, no less than the solar system, unite in proclaiming his existence, wisdom, and power. "In his self-existence," says the acute author of the Fundamental Principles of Mathematics, "as it 'was, is, and is to come,' is to be found THE *one, the absolutely necessary truth:* all others are contingent, just so far as *He* has made them so. Herein is to be found, moreover, *the great, the final hypothesis*, upon which rests *the structure of the universe;* and which, too, undergirds and sustains the universe in *all its relations.*" The wisest of the ancients needed such a revelation of God as we have in the sacred oracles, to enable them to rise to the height of this great truth, that he created the world. They needed just that discovery which is contained in the opening sentence of the Bible: "In the beginning God created the heavens and the earth." They needed the enlightening power of faith.

God, having called the world into existence, by his word, did then, by divine skill, "frame," or fashion it. He said, Let there be light; and the darkness fled away. Let there be a firmament; and it was arched over the world. Let the waters be

gathered in one place; and the waves rolled back, and were shut up as in storehouses. Let the dry land appear; and valleys and plains were stretched out; mountains lifted their crowns towards heaven. Let there be lights to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years. He speaks again, and the beautiful, and yet tenantless world, is replenished with another and higher form of life; fishes swarm the sea, birds fill the air, cattle and beasts roam and graze in the fresh and ample pastures; and, at last, "the master-work," man, stands forth, and gazes on the scene, and listens to the morning stars singing together, and the sons of God shouting for joy, over this finished work, "very good," even in the eyes of the holy Being who made it. There was a design in his every work, and an adaptation of every work to its proper end, fitted to excite the adoration of every intelligent creature. He established that beautiful order which reigns among the heavenly bodies, and those laws which control winds, rains, seas, seasons, and fruits of the earth, and make it a fit dwelling-place for man. All objects have their appropriate purposes; all faculties have their corresponding objects. Everywhere we are met with the evidences of divine wisdom.

Such, in brief, was the work, concerning which we are made to know something, through faith, which we can learn in no other way. Admit it to be true, if you please, that science now shuts the door as effectually against the self-existence, or eternity of the material universe, as the Bible does, still it does not follow that science alone could make us acquainted with that great truth, which we learn, through faith, to wit, that the worlds were framed by the word of God. Have we the least reason for concluding that modern philosophy, without the revelation we have of God in the Scriptures, would have contended any more successfully against the tendencies of a depraved nature, to darken and mislead the mind? Is not the revelation of the eternal power and Godhead of the Ruler of the world, as we have it in the Bible, absolutely essential to such beings as we are, notwithstanding all the light of nature, or all that science can teach, when we come to deal with the origin of things? Reason may decide against the eternity of the material universe, but can reason, in such depraved creatures as we are, find out the true God, or find out any better divinities than were adored, when it reigned proudly, as of old? Would it not still talk of appetency, necessity, adaptive energy, or of development, and attribute to such blind phantoms as these the work of God? And if it cannot find out a God omnipotent, and infinitely wise, can it ascertain that great truth, which is at the beginning of all our knowledge, that all things were made by him? No; it must sit down humbly at the feet of revelation, for the sublime teaching, that in the beginning God created the

heaven and the earth. It may investigate the composition, changes, and mutual actions of material substances; but it cannot give an account of the origin of these substances. It may treat of the structure, formation, and position of the mineral masses of the globe, and the causes of their physical features; but its explorations are sure to reach primitive beds, which it finds it impossible to trace to any antecedent matter. It may take the wings of the morning, and traverse the nebulous paths of the heavens, and expatiate amidst the so-called original fire-mist of the astral regions, as if, with its keen eye, it actually saw it rotating and aggregating into suns and planets; but who made this star-dust? who sowed the vast fields of space with it, as a husbandman would scatter wheat from his hand over his ploughed acres? "Declare, if thou has understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?" Job xxxviii. 4, 5. The profoundest philosopher is just as much dependent for this knowledge, on the first verses of Genesis and of John, as the most unlettered Christian.

But even if science, after reaching the conclusion that the material universe must have had a beginning, could then have inferred that it owed its origin to an omnipotent power, still it could not have found out that it was brought into existence by the simple word of a personal Jehovah; that he spake, and it was done; he commanded, and it stood fast. Here, then, unmistakably, is a clear dividing line between Revelation and Science, where the former says to the latter, in tones of authoritative majesty,—"Hitherto shalt thou come, but no further." That great fact of the divine authorship of worlds, of which ancient philosophy was ignorant, and which modern science fails of itself to discover, we understand through faith, by the revelation God has made of it in his word. The eminent astronomer, La Place, because he could find, as he said, in the solar system no indications of an end, was unable to find in it any trace of a beginning. The Bible, in its very first flash of light on our darkness, finds that beginning. It "establishes," to use the words of the lamented Hugh Miller, "the divine authorship of the universe, and shows that all its various forces are not self-existent, but owe their origin to a great First Cause."—*Test. of the Rocks*, p. 384.

That faith, in behalf of which we set up the claim that it is a source of positive knowledge, is just our faith in the Bible, or the revelation it contains. It has evidences without and evidences within, which convince us that God addresses us in its pages. He must have revealed directly to Moses the account it contains of the creation of all things. Hence the grounds of our faith in the Divine authorship of the universe are just the grounds of our faith in the Divine origin of the Scriptures. Strike away the one, and

you strike away the other, and remand us to the ignor
ancient philosophers, or to the mere speculations of scienc
those who disparage faith, or condescend to speak of it,
parison with science, in a patronising tone, as if it belo
some less certain, less important sphere, ask themselv
without it, they would arrive at any correct knowledg
origin of things. Faith makes us to know. It makes us
stand." It is a source of positive knowledge. We use the
in their plain, natural sense. It brings great light to th
standing. Its own source of light is the scriptural, supe
revelation. Without this it would be no better than a
delusion, or, at the best, the suggestion of a plausible thec
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of the highest species of knowledge. The Scriptures
contain the revelation, which gives light to the unders
but they seem to put, as we have already seen, the kn
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the mind with the most noble conceptions and ideas:
is revealed to us in the Scriptures, that we may be said t
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stitute the knowledge we acquire through faith. Witho
the Bible makes nothing known to us any more than l
covers to a blind man the objects and scenes among wh
moving. The light to us is in divine revelation; and fai
instrument, the eye, by which we discern things in that li
estimate, then, the value of faith, as a means of positiv
ledge, we must estimate the value of that revelation on
rests. Such is that sometimes despised and little un
thing, FAITH; that by which we understand some of the
things the men of this world do not understand. It
"brings distant prospects near," and is thus the confident
of things hoped for; but it "sets times past in prese
and is in that direction also the demonstration or man
of things unseen. It looks backward as well as forw
places, as it were, the weak mortal, of whom God asks,
wast thou when I laid the foundation of the earth?" at
hand, and permits him to see his work, as it rises out of
and hear his voice, as he speaks to things that are not,
are. It fills his own understanding, and makes him kn
great moral purpose, how this world arose out of eternal
into being.

But we are as much indebted to faith for our knowled
final cause of the creation, as of its first cause. It giv
same certainty in respect to the one as in respect to the

it is founded on the same revelation. That revelation declares that the world was created not only by Him, but for Him, who is the Lord both of the dead and the living, who was in the beginning with God,—a beginning before that spoken of by Moses in the first verse of the Bible, before anything was made that was made. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and FOR HIM. And He is before all things, and by Him all things consist." Col. i. 16, 17. He is the end as well as the beginning of his works, the Omega as well as the Alpha; and his work of redemption is the end of all his other works. All his works of providence, as well as creation, are subservient to it,—are designed to work out the eternal counsels of sovereign, saving grace. Here, surely, is a province in which science is as blind,—if not even more so,—and must be as silent as in the former case. What can it know, or possibly discover, respecting the gracious purposes of God? Faith, in divine revelation, and this faith alone, tells us what the world, and what we were made for. It represents the whole creation, standing as with outstretched neck, waiting, and even groaning and travailing in pain for the longing it hath for some grand event of the future. And what is that event? The manifestation of the sons of God, the adoption, to wit, the redemption of our body. Redeemed man, in his whole nature—that body made out of the dust of the earth, no less than the soul from the breath of the Almighty—is to be made partaker of immortal life. The hour is coming in the which all that are in their graves shall come forth. It is this "deciphers man." He was not made merely for this short, vain life. That the resurrection is not too great a hope, we have the same power which created the body out of dust, as well as the promise of him who created it, to rest upon. What could be more opposed to the long-received principles of natural reason, than that the worlds were made out of nothing? The same faith that asssures of this, assures us of the resurrection, and places it among the items of our knowledge.

Abridged from the Princeton Review.

ART. VIII.—TOLERANCE AND INTOLERANCE.

IF untaught human nature incline strongly to intolerant rigour and attempt to compel agreement or submission, as our judgments become improved, and our minds opened, the more surely shall we begin to learn the first great lesson of liberality—to perceive that men must unavoidably differ; and that this necessity alone, if we seek no higher motive, constitutes a powerful reason for mutual toleration and forbearance; and the more we simplify our view of the plain ground of conviction, the more we shall recognise the distinction between professing and following religious views ourselves, and attempting or wishing to enforce the same on others.

We shall thus more fully appreciate those natural arguments in favour of true liberality of sentiment towards those who differ from us, which arise from the obvious consideration of human infirmity—the great deficiencies we find in our attempts to watch and regulate our own conduct; and thence our utter incompetency to assume the office of judging others. And while we recognise the influence of the natural and benevolent disposition to interest ourselves about the condition, spiritual as well as temporal, of others, which, in a great degree, springs from right feeling, and may be the foundation of charitable offices, we yet learn to guard carefully against the abuse of it, when directed to a presumptuous and censorious judgment upon the religion of others, and misapplied to the setting up ourselves as arbiters of their salvation. Nor would it be denied by any party that, if we turn to the New Testament, the general tenor of its practical precepts is that of kindness and conciliation, and a condemnation of censorious judgment of others.

But such sentiments, it is often contended, must be overruled by the more general and fundamental principles arising out of the nature of the Gospel religion, and which, in fact, make it altogether an *exclusive* system, and forbid the indulgence of such liberal feelings when the great questions of faith and salvation are concerned. And on such grounds has religious intolerance ever taken its stand in the Christian church. Hence those who claimed spiritual authority have been forward to exercise it in upholding the exclusive dominion of what they pronounced the orthodox creed. Thus the narrowest bigotry was made the highest point of religious duty, and the advocates of the faith abandoned themselves to a vehement zeal, little regulated by discrimination of their own position, and proceeded to condemn, as the enemies of God and his cause, all whom they thought fit to stigmatize as heretics. Nor was this unnatural;

seemed to follow by a very easy and direct inference from the scriptive constitution of *the church*, and was easily supported by array of *texts;* and, seconded by the corrupt principles of nan nature, soon led to the most flagrant excesses under the ne of Christian zeal, and under the apparent sanction of its most perative obligations. 'Do not I hate them, O Lord, who hate e?' they said with the Psalmist; they emulated the avenging ith of Phineas, so singularly commended because 'he was lous for his God,' and fulminated anathemas on their opponents the tone of inspired oracles.

And hence, as soon as power was attained by that dominant ty which had begun to set itself up as 'the Church," they were sparing in the exercise of it to the uttermost in the punishnt and persecution even to death of all whom they considered seceders from the true faith. In vindication of all this was eged the exclusive nature of the Gospel, and the commission osed in the heads of the Church. It was excused and recomnded on the purest grounds of religious earnestness, and advoed on the plea even of the most exalted beneficence; for though erity and cruelty might be exercised towards the bodies of n, yet it was argued that this was done in the most sincere rit of charity and for the welfare of their souls; it was only ministering a somewhat painful remedy for a spiritual disorder erwise hopeless.

To bring an erring brother within the pale of the true Church, re it even by compulsory means—to save his soul from death, en with the infliction of bodily suffering, was surely an act of e highest kindness, just as we do not hesitate to inflict the pain amputating a limb if necessary to preserve life: so was the inisitorial office of the Church a sort of spiritual surgery, distressg indeed to administer, but requisite for the maintenance of iritual health and even of existence in a state of grace. For all is a sense of duty is pleaded, and the obligation of upholding e truth. A good motive, indeed, is an excuse very commonly vanced to palliate conduct for which nothing else will avail; but is in fact no justification at all. A man who steals a loaf to pply a starving family does it from a *good motive*, but he is not e less a thief.

Pulpit Power and how to attain it; or, Thoughts on the Preparation of Sermons required by the age. By the Rev. James Dawson. London: W. Lister, Sutton Street, Commercial Road; G. J. Stephenson, 54, Paternoster Row; Leeds: J. Parrott, Briggate.

Pulpit power may be said to consist of three main elements, intellectual, vocal, and spiritual. In no other vocation is it of so much importance that there should be intellectual power as in that of preaching the gospel. Dealing with the grandest of all subjects for the grandest of all ends, it certainly behoves the preacher to have more than ordinary grasp and force of mind. Vocal power, power of utterance, is also needed, for it will be of little avail that the preacher excogitate deeply if he be unable to utter his thoughts in forms of speech interesting and impressive. But above all, spiritual power is needed; and this may be regarded as threefold. I. The power of sympathy, sympathy with truth, with God, and with the souls of men. II. The power of character. III. The power of the Holy Ghost, which God has promised to his faithful ambassadors.

In the volume before us, the author discourses with his wonted ability, on subjects for the pulpit, choice of texts, treatment of texts, constituent parts of a sermon, divisions, sources of material for sermons, final preparation, sermons required by the age, and concluding advice. On these several subjects the most able writers on homeletics are laid under contribution, and an amount of information and advice is supplied on the best methods of pulpit preparation, which cannot fail to be of great service to the young preacher who duly studies and lays it to heart.

The Watchmen of Ephraim, for January, February, and March, 1866. Edited by John Wilson. Price Sixpence. London: W. Macintosh, 24, Paternoster Row.

The ground occupied by this new monthly is somewhat novel and even startling. It maintains that w people of England, are the desce of Ephraim, or the lost ten tribe we inherit the special birth-ri Ephraim, and that the respons of Ephraim in relation to the w large are binding on us. The gether with innumerable othe lateral points, are worked int constitute the main texture o magazine. Let it not, howe thought that the matters refe are discussed with that shallo matism, which, we regret t characterises many recent exp of prophecy. Sobriety, mode sound sense, critical acumen, l research, and clearness of s preception, appear on every pa students of prophecy, and ind all Bible students, we reco this magazine as affording v assistance to a better underst of the sacred writings.

The Young Soldier's Death-Be the Rev. John Simpson. Twopence. London: W. Li

Another beautiful little tracta of pathos and piety, from Mr. son's flowing pen.

The Law, the Prophets, and the I their Divine Inspiration assert the authority of our Lord, an cated from objections. With a versions in disproof of the Te of Josephus in reference to the By John Collyer Knight, British Museum.

The theory of Inspiration ad in this essay admits the exist all kinds of error in the sacred tures, save and except error of a religious nature. By referring paper on the same subject in t sent number of the Ambassa will be seen that we regard this as altogether unsatisfactory. reading of the essay before us, adding to our information, has means altered our views. At th time we gladly testify to the candour, and piety, with whi author has treated a confessedly cult subject.

THE

CHRISTIAN AMBASSADOR

ART. I.—ST. BERNARD OF CLAIRVAUX.

The Life and Times of St. Bernard, Abbot of Clairvaux: A.D. 1091-1153. By JAMES C. MORISON, M.A. London: Chapman and Hall, 1863.

THE mass of intelligent readers not having access to the works which relate to the history of this truly great man are under much obligation to Mr. Morison for the able and comprehensive *resume* of all the principal facts bearing upon the life of St. Bernard. It is only just to say, however, that the writer adds nothing to our real stock of information relating to his subject, but has industriously collected and arranged what was known before, though scattered through many tomes, Latin, French, and English. Nor is there much independent criticism in the book. The quotations are plentiful, and mainly tell the tale of this history themselves. Yet these quotations will be interesting to the generality of readers, as examples of the modes of expression, thought, and argument prevalent in the Middle Ages. On the whole, we should have preferred the quotations fused into the texture of the work. We are aware that this supposes the happy combination of a high order of gifts, enabling the writer to rise to the height of his subject, and kindling him into close sympathy with it. Here is a subject noble and grand enough to excite to its profoundest depths the soul of historian, philosopher, scholar, or divine.

The times of St. Bernard were the most eventful in mediæval history, and his influence in them was all-powerful, and save in an instance or two, beneficent. His figure is ever seen in the discussion and settlement of ecclesiastical, national, European, and world-wide questions and events. He was not born great, nor was greatness thrust upon him, but he nobly achieved greatness. He was the maker of popes, and the soul of the papacy; the monk *par eminence*, of whom Luther said, "Monk as he was, I love

him above all the rest." A simple abbot, yet mightier than emperors, kings, or popes, whom he made or unmade at will. He was the renowned champion of the truth; and if he did not always convince his opponents he never failed to silence them, and always "gave them a taste of his quality." He had a deep and inborn detestation of the

> "Falsehood and fraud that shot up in every soil,
> The product of all climes."

Sparing not a jot the common monastic corruptions and abuses of his times, he carried terror into the hearts of cowled and mitred dignitaries, and enforced the strictest rule upon all alike. He is one of the worthiest saints in the papal calendar, and was the last of the Fathers. If not the first dialectecian of his age, he was the first orator; and a vigorous and eloquent writer. No letters in the Middle Ages can compare with his for felicity of expression and illustration, for grasp of the subject dealt with, for ease and grace in style and manner, or fertility of invention. Certainly a figure so commanding deserves and demands attention, and Mr. Morison has done well to give us this able compend of information.

Bernard's father was a knightly and chivalrous, and for his age, a noble spirited man. He dwelt in a feudal castle in the neighbourhood of the ancient City of Dijon, in Burgundy, the birthplace of Bossuet, Rosseau, and other celebrities. This castle stood upon a small eminence, called Fontaines; and an old round archway is still shown as a relic of the building in which Bernard was born. In full view from the castle is the fine range of Cote d'or Hills, with their sylvan and fertile slopes. The Fontaines Castle was in the northern extremity of Burgundy, so that Tesselin, Bernard's father, was a vassal of the Duke of Burgundy; more than that, he was his intimate friend. He got the surname, *Sorus*, from the vernacular, which means red-haired. He was a man of war, and had often turned the tide of battle in favour of his suzerain, and had won many laurels in the field; but he combined with his distinguished qualities as a soldier, the attributes of a saint. In his manners he was gentle and loving, his works of piety were incessant, and his care for the poor amounted well-nigh to a passion. He was forgiving in spirit, which was illustrated in one instance, among many others, when involved in a quarrel which had to be decided, as the custom was, by single combat. The details were all arranged, and the duellists met on the field to fight; every one knew how the combat would end, for Tesselin was vastly the superior man in all respects, yet he would not fight,—overcome by his humane feelings, and let us hope, by divine charity and peace,—but yielded in favour of his adversary. Only a very brave, pious,

nagnanimous man would have done that. He was worthy of ulogy which Chaucer pronounces upon his knight. Like rey's knight, he had been in many wars:—

> "And though that he was worthy he was wise,
> And of his port as meke as is a mayde.
> He never yet no vilanie ne sayde
> In alle his lif, unto a manere wight.
> He was a veray perfect, gentil knight."

selin's wife, Alitte, was a meet companion for her lord. was high-spirited, earnest, full of tenderness, and truly t. We cannot record the virtues attributed to her by her ish historians, but from the glitter of their fictions we a ground of fact which warrants us in saying, that in al maternal excellence, religious zeal, strength of mind, cal charity, and sacrifice of self to the needs and welfare of s she was noted almost to a proverb. To understand the cter of Bernard's parents, will help us in reading his life, and esti- g his character. Much besides mere being did he inherit his parents, much that helped to make him what he after- became.

e of the earliest memories of little Bernard would be the first de, an event that excited all Christendom. He would be four years old, being born in 1091, when that arch-fanatic, ermit Peter, stirred the monarchs, nobles, and peoples of e with the wildest enthusiasm; which after Pope Urban's ont speech, resulted in the strange pilgrimage of nations to ast. From the furthest nooks and extremest islands of e came troops of enthusiasts, who, when they found their unintelligible indicated their mission by placing their s in the form of a cross. After strange adventures, untold of suffering, and varying successes, came the exultant s that Godfrey had on that eventful Friday afternoon in 1099, leaped from his wooden tower on to the walls of Jeru- , when—

> "The whirligig of time brought his revenge,"—

ey slaughtered the "infidels" till "our people had the vile of the Saracens up to the knees of their horses." Chief the Crusaders was Tesselin's liege lord, the Duke of Bur- ; he never returned alive, but his dying wish was that he be interred in the graveyard of Citeaux Abbey, then ly founded. This abbey was only a few miles from Dijon, he duke wished, on account of the reported sanctity of the s, to sleep his last sleep among them. He had many sumptu- bbeys in his dominions, but they were passed by in favour of

this new establishment. An event so important would be sure to be a marked one in the Fontaines castle.

At the proper time he was sent to Chatillon, about forty-five miles from Dijon, to school. He was a boy studious, retiring, and "marvellously cogitative." In mingling among the boys at school he became ambitious of literary fame, and delighted in rivalling his school-fellows in verses, quips, and repartees. While he was yet at school he sustained that greatest of earthly losses, the loss of his mother, who died suddenly. She, as was her wont, gave a feast on the festival of St. Ambrose, the patron saint of Fontaines church; but on the vigil of the celebration she was seized with a mortal malady. She would not hear of the feast being interrupted; but towards evening it was evident she was dying. The monks, at her desire, gathered round the bed and chanted a litany, she joined them, and as they concluded with, "Deliver her, O Lord, by thy cross and passion," the psalm and her life ceased together. The old chroniclers relate with much gusto the pomp and ceremony of her funeral, and how she frequently appeared to Bernard after her death to urge him to carry out his purpose to become a monk.

Here, then, was this youth, handsome in person, fascinating and eloquent in address, casting about for a calling in life. His mother's wish was for him to assume the cowl, but his brothers were all opposed to the holy calling. He might be a knight, as they were, as their father was. It was the age of chivalry, and this youth was chivalrous in his very soul; but still he shrank from its bloodiness and fierceness, for this much be-praised chivalry had a very dark side. Then, again, his health was not robust. He at length gave up all idea of the fighter's life; then his friends urged him to become a disputer in the schools. Let it not be forgotten that it was an age of some intellectual quickening. Long kept from the tree of knowledge, crowds flocked now to taste its fruits and dwell under its shade. The popular Paris doctor, William of Champeaux, was being confronted by a young and daring champion, Master Peter Abelard, who drove the veteran logician from the field amidst the plaudits of Europe. The ardent and intellectual Bernard was nearly becoming a scholastic disputant. In an unsettled state of mind he rode to join his brothers, who were fighting with and for their sovereign liege, in taking a castle. On the journey he reflected upon the oft-expressed desires of his mother, and how he had been carried away by the false glitter and glory of a soldier's, or a disputant's life. The saintliness of his mother's character affected him. Thus he pondered till he was filled with a sense of reproach, shame, and humiliation. Through thick, tangled forest, and over bleak moor he rode, pondering all these things in his mind, till he came to a church by the wayside, when he fell on

his knees, and with torrents of tears and strong supplications, dedicated himself to the immediate service of God. That resolve was final, and henceforth all doubts about his vocation were ended; he lived and died without a misgiving about the step he took in that wayside church.

The young convert's zeal knew no bounds, and he at once began to display that personal ascendancy and influence which so distinguished his after life, and which never brooked a check, much less a defeat. The first sphere of his operations was his own family. His uncle, the lord of Touillon castle, yielded, and became a monk, and so did Bartholomew and Andrew, his two younger brothers. His eldest brother, Guido, was married and had children. He, of course, hesitated; but was in a sad strait between the brother he feared and the wife he loved. He engaged so far to forswear the world that he would give up all wickedness, soldiering, and jousting; but this would not suffice. Bernard threatened or foretold a hard fate for them, and left them to seek other converts. Guido's wife was shortly seized with heavy affliction, when she sent for Bernard and implored his forgiveness, and gave up her husband, while she retired into a convent. Bernard had still more difficulty with his brother Gerard, the second son in the family. He was a bold and worthy knight, and rather pitied his younger brother's religious enthusiasm. "Ah," exclaimed Bernard, "I know that tribulation will give thee understanding!" and putting his finger upon his brother's side said, "A lance shall pierce thee here, and make way for that salvation which thou now despisest." Shortly after this he was carried off the battle-field captive, with a spear in his side. "I turn monk, monk of Citeaux," he exclaimed; a vow which he hastened to perform as soon as he obtained his health and liberty. So persuasive was this youthful apostle's eloquence that mothers, wives, and lovers hid their dear ones lest they should be ensnared by his zeal and energy. He quickly gathered a band of between thirty and forty, and retired with them for six months into solitude to prepare themselves for entering a monastery. They ultimately became inmates of Citeaux. This famous monastery had been only established about fifteen years; few and evil had been its days, but its present abbot, a Dorsetshire monk, Stephen Harding, was bringing it into fame, wealth, and power. He was a stern ecclesiastic; he repulsed all mere patronage, whether from duke, noble, or knight; and was carrying out literally the rigid *regime* of St. Benedict. They ate but one meal per day, and had risen from their hard couches, and worked in the fields for twelve hours, before they got that. They never tasted meat, fish, grease, or eggs, and milk only rarely. They wore one dress of three coarse wool garments. Their buildings were plain to bareness. There

were not many of them, and some feared they would soon die out.

This was the state of things when Bernard and his companions begged to be admitted as novices. The custom was that all applicants should wait four days at the abbey gates before the case was laid before the chapter: then, when introduced, the applicant fell prostrate before the lectern, and the abbot asked him what he wanted, and the reply was, "God's mercy and yours." Then was fully explained to him the severity of the discipline; and if at three days end he persisted, he was taken in as a novice. So Bernard entered upon his austere course of life. But it was not austere enough for him. He seemed to become oblivious to his bodily wants; his days were spent in ecstatic contemplation, so much so that it might be almost said, that seeing he saw not, and hearing he heard not. Time devoted to sleep he regarded as lost; and the visits of friends, and the time taken up in converse with them, he deplored. He at last resolved to be pained no more in this way, so he carefully stopped his ears with wads of flax, and buried his head in his cowl, when visitors came, so that the course of his meditations was not interrupted. Nothing but the fear of fainting induced him to taste food of any kind. Of course, his system failed under this treatment, his naturally weak stomach grew weaker, and the almost infinitesimal quantities of food he took only seemed to defer death rather than sustain life. The subjects of his rapt mental exercises were the cardinal facts that emerge in theological science, and the proofs of God's wisdom, power, and goodness in the phenomena of nature. His vivid imagination, and ardent temperament, clothed the scenes of nature with manifold and mystic meanings. No "theories," "causes and effects," "laws and forces," "phenomena," &c., ever troubled his mind. He only looked lovingly to trace his heavenly Father's hand. Nature was vocal to his ear with ravishing harmonies. His soul was filled with rapture as he roamed in the gloomy forest, or watched the squadrons of fleeting clouds, or gazed into the deep blue beyond the clouds, or the midnight heavens all aglow with worlds on worlds, or the vermillion tints of early dawn, or the liquid fire that filled the western sky at sunset. These, and a thousand other scenes of grandeur and beauty, filled his soul. If Bernard was a mystic and enthusiast in this respect, we err in the opposite extreme. With all our "systems" and "ologies" we miss all vivid appreciation of, and communing with, nature. This loving student thus writes of his studies: "You will find something far greater in the woods than in books. Stones and trees will teach you that which you will never learn from masters. Think you not you can suck honey from the rock, and oil from the

flint? Do not the mountains drop sweetness, the hills run with milk, and the valleys stand thick with corn?"

From the time of Bernard and his party entering the monastery its fortunes turned. Numbers flocked to see, some to revile, and many remained and became monks. So full did the cloisters become that a colony broke off to found another monastery; and soon after another party left, then a third party set forth in the same way. The selection of the new chiefs exhibited the practical and penetrating qualities of the English mind of the Sherborne monk. In none more so than when this youth Bernard, who had only been with him two years, was named as the abbot of one of these bands. Stephen was blamed by many who had not seen the dawning of this noble mind; but the shrewd abbot had seen his fitness, and singularly did the result justify the trust imposed upon this young man. Twelve monks, with the young abbot Bernard at their head, now walked forth, they hardly knew whither, to found another monastery. They journeyed ninety miles in a northerly direction, till they came to La Ferte, between Troyes and Chaumont, on the river Aube. About four miles beyond this there was a deep gorge, or valley, opening east, a place of deep solitude and dense forests, which gave it a look of gloom, commingled with wildness and grandeur. But one of its chief recommendations was the beautiful stream of water that swept down the valley perennially. In this valley of wormwood, as it was called, these wayfarers fixed their abode. They first, of course, erected a sort of fabric, very rude, as we may suppose, with single roof and bare earth for floor, which served for chapel, dormitory, and refectory, all in one. Their meat was herbs, and their drink water; their beds were wooden boxes, and their bedding chaff, leaves, and wood. There was free way into their abbey for wind, rain, cold, and extreme heat. They added beech nuts and some roots to their daily fare. In a building so rude, with accommodations so wretched, and living so bare, no wonder if the faith and virtues of some of the brothers began to fail, and the young abbot heard the ominous sounds of discontent; but he set himself to suppress the mutiny. He was never the man to quail in the face of difficulty, it only seemed to bring out his resources and powers,—

"He dared do all that may become a man."

His resolute and noble bearing won all hearts, and they tided over their present and extreme difficulties, and they went on and prospered. But the labours and anxieties incident to his founding his monastery, with the extreme austerities he practised, brought on a severe illness that all feared would be fatal; when the venerable and renowned William of Champeaux, bishop of Chalons, came to his relief, and partly by stratagem and partly by authority

induced him to modify his austerities, while he tended him carefully and lovingly till he was restored to health.

No class of ecclesiastics in the Middle Ages possessed more influence than the abbots. The bishops struggled long and vainly to get the abbots and abbeys under their control, but they were not able to succeed. To keep their privileges and independence, Abbot Harding affiliated all the monasteries that had sprung from Citeaux into one chapter, to meet annually. This corporation proved of essential service in maintaining discipline and fellowship among the brethren. Even in these meetings the master-spirit from Clairvaux was felt, and it served to increase his fame. Already his reputation had brought a number of persons of rank and wealth to his establishment, who became monks, and gave their wealth to swell its revenues.

He was only about twenty-eight years of age when he commenced to exercise that power in the outside world that has made his name historic. His correspondence began then; the first letter being a very severe and very lengthy one (filling four folio pages), and very rhetorical. It was addressed to a young relative, who had deserted Clairvaux for the more opulent and easy monastery of Cluny. His first homilies and sermons date from this period. They are the first essays of a powerful and untutored intellect, frequently crude, rhapsodical, and full of rhodomontade, and yet abounding in vigour and true eloquence, and give rich promise of the excellence of his later productions. These homilies are on the Annunciation. The doctrine of Mariolatry was not fully developed in those days, though from the fourth century Mary had been called the "Mother of God." It remained for the nineteenth century to produce the doctrine full blown, in the solemn and formal addition of the dogma of the immaculate conception of the Virgin to the creed of Romanists, to "doubt which is to doubt all;" and "is as much an article of Christian verity as is the doctrine of the Trinity." Bernard, in these Annunciation sermons, dwells much on the "virginity and humility" of the "holy Mary." The style and spirit of the homilies are seen in the following extract:—"She who was about to conceive and bring forth the Saint of Saints, that she might be holy in body received the gift of virginity, that she might be holy in mind, the gift of humility. The royal virgin, then adorned with the jewels of these virtues, and radiant with the double glory of her body and of her mind—known in heaven by her appearance and her beauty,—attracted the gaze of the citizens of heaven upon her, so that she inclined the King's mind to desire her; and drew down from above a heavenly messenger to her. What condescension in God; what excellence in the Virgin! Run, ye mothers; run, ye daughters, run all who since Eve, and through Eve, are born and bring forth in

sorrow. Approach the Virgin's nuptial couch; enter if ye can the chaste bridal chamber of your sister. For behold God sends to the Virgin; the angel is speaking to Mary. Place your ears to the wall, listen to what he announces to her, if by any means ye may hear, whence ye may be comforted."

When he was about thirty years of age he began to be known as a miracle-worker. This power over the forces of nature was always ascribed to persons of eminent sanctity. They dwelt in the perpetual smile of the Eternal, and the forms of things on this earth could be modified or inverted as they listed; just as a lord might order his servants. If devils can rule and affect natural phenomena, how much more a man full of God's spirit. The heavenly is greater than the earthly, and must yield swift obedience. One of Bernard's earliest miracles was the restoration of William, abbot of St. Thiery, when his life was quite despaired of. "Rest still, you shall not die this time," were Bernard's authoritative and magical words. In a few hours the abbot was well. Another case was that of a youth with an ulcered foot, on which the saint made the sign of a cross, and instantly the foot was healed. A still more singular case was that of the knight from Meaux, who for eighteen months had been suffering from a quartain fever. In some of these attacks he was almost driven to madness, yet Bernard cured him with a piece of consecrated bread. A very singular miracle is thus described:—When a company was travelling on a stormy winter's day one of the horses ran away, and all their attempts to catch it proved fruitless, when at length Bernard cried out, "Let us pray," and proceeded to repeat the Lord's Prayer, when, amazing to say, before it was concluded the stray horse drew quietly up to Bernard of its own accord. The following instances of this saint's miraculous power surpasses the foregoing in grotesqueness if not in ridiculousness. When Bernard and his brother Gerard set out for Italy, Satan had a serious objection to their going to the Eternal City. So when passing the Alps their arch-foe broke the wheel of their carriage suddenly, with a view to throw the saint over the mountain side into a terrific abyss. But the saint took saintly vengeance on the demon, for in the instant of danger he commanded Satan himself to become a wheel, which he very reluctantly did, and kept his rotatory position, while the saint drove on with triumphant scorn and laughter upon his enemy to the gates of Rome. The last instance which we cite here is nearly equal to the one we have just related:—When Bernard came to the consecration of the church of Foigny, it happened that clouds of flies filled the place, and became an intolerable nuisance. No one seemed able to remove the nuisance, till Bernard cried out, "I excommunicate them!" They must have been strange communicants, for there can be no excommuni-

cation without previous connection; but in the morning every one was astonished and relieved to see the ground covered with dead flies. While he lent himself to the superstitious opinions common to the times, his writings present a marked contrast to the current literature in the almost entire absence of legends and lying wonders.

When he was about thirty-four years of age he took his first tour from Clairvaux. First to La Grand Chartreuse, a monastery of great wealth and fame, in the neighbourhood of Grenoble; it still stands, an object of interest to travellers and antiquaries, while Citeaux has been turned into a prison, and Clairvaux, the most noted of all, is in ruins. The prior of Chartreuse was surprised to see so severe a disciplinarian riding a horse so splendidly caparisoned, and with such showy trappings. Bernard was astonished himself when he looked, but explained that the beast and gear had been lent him, and he had not noticed the deckings of the creature, so profoundly had he been absorbed in meditation all through the journey; but the Carthusian prior had eyed it instantly. He continued his journey to Paris where he preached; not, however, with his usual effect and success. His audience had been accustomed to irritating scholastic puzzles, learned refinements, and philosophic enigmas, while our abbot preached earnestly on some leading theme of gospel truth, and urged his hearers to flee the world, and live a cloistered life. His failure drove him to prayer; for hours he cried to God to help him. The next time he preached with extraordinary power, and much success; and as fruit and proof of his labours he took not a few Parisian notables back with him to Clairvaux.

From this time his influence waxed apace; his earnest and powerful letters were addressed to persons of all classes, from popes, kings, and princes, down to poor virgins and unknown monks. They treated of an infinite number of topics, from sublimest themes,—and sometimes in well-nigh frenzied eloquence and spiritual raptures,—down to the stealing of pigs. Some of them are like sermons written at or to his correspondents, some are rhetorical, high sounding, and even vehement, while others are business-like, direct, and concise, without garnish or adornment. But he always had some practical end in view—to answer an important question, to decide some waverer, to reprove some offender, or to advise upon some contemplated step; but all of them abound with curious and valuable matter. He has always a kindly word for the poor and down-trodden, and always a stern rebuke for the oppressor, however elevated his rank. He denounces many of the barbarous customs common among nobles, knights, and people.

Though a monk, and shut up in a monastery, yet he knew how the outside world was moved and disturbed with gross selfishness,

treachery, feudal fighting, plundering, and killing; and from his inborn restlessness and sense of right he could not help interfering on the side of justice and mercy. He made an onslaught upon the valiant and obese king of France, Louis VI., and the pope. The king had quarrelled with Stephen, bishop of Paris, and the archbishop of Sens. The dispute, small at first, grew into huge proportions, till the ecclesiastics placed the kingdom under interdict, and fled to Citeaux. Just as Louis was upon the point of yielding, Pope Honorius raised the interdict, and left his militant brethren in a ludicrous situation. Now was the time for our monk to take up the sword. He wrote strongly to the king; but his letter to the pope is quite a curiosity from its mingled severity and reverence. He concludes with this rather daring pun: "We have seen it, and speak it with sadness, that the *honour* of the church has been not a little blemished in the time of Honorius."

An event occurred at this period, that is 1127, when Bernard was thirty-six years old, which more distinctly marked him off as one of the leading men in Europe,—this was his controversy with the authorities of the great abbey of Cluny. This abbey had been founded for two hundred years, and was the second foundation of the kind in Christendom. It had given to the papacy its greatest governing mind, the immortal Hildebrand. Urban II. and Paschal II., popes not unworthy of the great Gregory, were Cluniac monks. The abbot of Cluny was as powerful as a king, and his dominion wide as many kingdoms. He coined money for the service of his dependants, and could summon a chapter of three thousand monks. The popes tried to surpass each other in favours, immunities, and endowments to this abbey. Calixtus took his own ring from his finger and put it on that of Pontius, and ordained that the Cluny abbots in perpetuity should be cardinals *ex officio*, and granted them entire freedom from episcopal rule. All these honours turned the head of Pontius. He assumed the most extraordinary powers, and perpetrated so many acts of violence, folly, and crime, that the pope had to interfere and get the abbot to resign, and go on a pilgrimage to Jerusalem, and to take an oath not to return. Peter the Venerable was appointed abbot in his stead. Pontius, after a time repented, and came back at the head of an army, and took forced possession of Cluny. He burnt the buildings, desecrated the sacred things, melted down the precious metals into money, compelled the monks to join him or fly, and ravaged the neighbouring districts. In this state of things Bernard writes his well known apology. He believed the disgraceful scenes enacted at Cluny were the sure consequences of the bitter fruit of misrule; and the honours, titles, wealth, and grandeur heaped upon the Cluniex. Here he saw his opportunity to humble his contemptuous rivals, and contrast the lordly Cluny with the simple and

primitive Citeaux. This was the course of argument pursued in the apology. It is a marvellous document,—it abounds with extravagancies, and has not a few exaggerations, while there are torrents of highly rhetorical invective and declamation. These are its defects. Its excellencies consist in its elevated and pure tone, its eloquent composition, and its vigorous and clenching reasoning. With all his power he condemns the luxurious ease, high living, gross and utter worldly merriments and pleasures of the Cluniac monks. Against all this his righteous anger burns. He says:—"I am astonished at such intemperance in eating, in drinking, in clothes, in bed coverings, in horse trappings, in buildings; insomuch that where their indulgences are most carefully, extravagantly, voluptuously sought after, there religion is said most to flourish. So economy is now thought avarice, soberness austerity, silence sulkiness. On the other hand, laxity is called discretion, extravagance liberality, talkativeness affability, silly laughter a happy wit; pomp and luxury in horses and clothing respectability; superfluous attention to bedding cleanliness; and to wink at childish vanities that forsooth is charity." He then details their excess in diet, their worldly conversations, small talk, petty scandal, and even carnal discourse; and their excessive drinking and seeking the most costly and delicate wines. They pleaded the apostle's words to Timothy, but the condition of a *little* wine was quite overlooked; and they must have their wines and drinks spiced and mixed with honey and delicate aromas. Thus they ate and drank till they went from the feast to sleep. Their dresses of valuable fabrics and rich ornaments are described, with the crowds of waiters and flunkeys. He also attacks their highly ornate and gorgeous architecture, and their paintings. He says:—"What is the meaning of those ridiculous monsters, of that deformed beauty, that beautiful deformity, before the eyes of the monks when reading? What are disgusting monkeys there for? or ferocious lions, or horrible centaurs, or spotted tigers, or fighting soldiers? You may see there one head with many bodies, or one body with many heads. Here is a quadruped with a serpent's tail, there is a fish with a beast's head. In fact, such an endless variety of forms appears everywhere that it is more pleasant to spend the day in admiring these oddities than in meditating on the law of God. Good God! if we are not ashamed of these absurdities why do we not grieve at the cost of them?"

This is but a bare idea of a book that was read all over Europe, and brought upon the writer's head the ire of the monks assailed, but the eulogy of all who cared for the interests of virtue and religion.

The half dozen years just preceding the death of Pope Honorius,

1130, were the most peaceful he was destined to enjoy. In this leisure his intellect was fruitful and productive, for he wrote many sermons and homilies, letters, and a book on "Pride and Humility." Events, however, were gathering that drew Bernard from his seclusion and studies. An important council was called at Troyes, and Bernard was engaged to be present, but just before the meeting he was taken with a severe illness that seemed to render it impossible for him to fulfill his engagement, but improving somewhat he set out on his journey. Troyes had become a city of some note under the fostering government of Count Theobald, of Champagne. Levantines, Armenians, Flemings, Italians, Germans, Provencals and others were present for purposes of barter and trade. At the close of one of these fairs this solemn conclave of dignified ecclesiastics was held, which conclave was made historic and memorable by the founding of the order of the knights templars. The knights hospitallers had been incorporated ten years previously, but had not thriven, for in the ten years there were but nine of them. Hugo de Pagnis, the head of the order, thinking a public recognition might bring an accession to their ranks, he addressed himself to Bernard who approved of the design. The order was first formed to keep the roads and passes free of robbers and assailants, and to watch over the safety of pilgrims. But in this council it was determined to turn their prowess and piety against the hated infidels. So they were engaged in the most meritorious and acceptable of all services, that of driving the Turk from Palestine. Shortly after Bernard wrote his "Exhortative" to them; but it is full of fierceness and uncharitableness. These unholy doctrines were in accordance with the spirit of the age; here is a brief extract:—"Christ's soldiers can fight in safety the battles of their Lord; fearing no sin from killing an enemy; dreading no danger from their own death. In the one case Christ is benefitted, in the other Christ is gained. Christ, who willingly accepts an enemy's death for revenge, and more willingly still grants himself to the soldier for consolation. Christ's soldiers can securely kill—can those securely die? when he dies, it profits him; when he stays, it profits Christ. When he kills a malefactor, he is not a slayer of men, but a slayer of evil, and an avenger of Christ. The christian exults in the death of a pagan because Christ is glorified. In the death of a christian he is led forth to his reward." This is rather blood-thirsty and sanguinary for a soldier, but for a christian pastor and a minister of the gospel of peace is something dreadful. The Romish church was often torn asunder in the middle ages by divisions and schisms. Rival popes, rival cardinals, rival abbots and bishops turn up in almost every page of history in these centuries. And fiercely, remorselessly, and persistently were these struggles carried on.

One of these discreditable scenes took place in 1130. After the death of Honorius the sacred college had decided that the new Pope should be elected by eight of their number, to avoid confusion and unseemly disputes. One eminent cardinal, Peter Louis, offered that he would rather be plunged into the sea than not adhere to this arrangement, yet when he saw his friends in a minority of this eight, he said he had made a hasty bargain, and he would not abide by the compact. He spread a report that the pope was dead, and when the opposite faction dragged the dying pontiff to the window to show the people that he was not dead, Peter, with an armed body of retainers, took possession of the chair of St. Peter. When the pope did die the cardinals elected Gregory, as supreme pontiff, as Innocent II., while the party of Louis went through the form of election and made him pope, and vicar of Christ, by the title of Analectus II. Now commenced an internecine war; spiritual threats, and oral anathemas were mingled with bloody fighting and ferocious slaughter and devastation. Analectus besieged, took and sacked St. Peters; he carried off all the sacred gear, instruments, and valuables, then he went the round of all the churches in Rome, and despoiled them as he had done St. Peters. His immense wealth enabled him to support an army; so the longest purse decided the question, as it has done in too many instances. Innocent had to fly from the eternal city by stealth into Florence. Louis VI. called a council at Etampes, to which Bernard was invited, to assist in deciding which of the rival popes was to be supported. At this council he at great length and with great eloquence and earnestness examined the claims of each, and gave his solemn judgment that Innocent was the only pope. The pleader and orator so fascinated his auditory that they believed him to be inspired and to speak as by the Holy Gost. With acclamations and praises to God and vows of obedience and fealty to Innocent, the council broke up. This council was the downfall of Analectus, for henceforth Bernard threw all his might against him, and in favour of Innocent. He confronted our Norman Henry I. in the Council of Chartres. Henry had not decided which pope would suit him, but Bernard decided him, though not without difficulty. Here were these two foremost men in Europe,—the greatest soldier and statesman of his age, and the greatest monk,—an old warrior and a young priest; in the contest the warrior yields to the monk. There was another monarch to win, the German emperor. Bernard boldly met Lotharius, who resisted for some time, insisting upon the restoration of some rights that the priesthood had taken from the Emperors of Germany. He would support the pope who would restore these rights. But our Abbot silenced, and humbled him at length. In proof of his submission, Innocent, who was present, was seated on a white

palfrey and the kaiser took the rein in one hand and the wand in the other, and led the pope through the streets, and assisted him to mount and dismount. Bernard accompanied the pope to St. Denis, near Paris, making converts to Innocent's cause wherever they went; then they went to Clairvaux, where the pope was the astonished witness of the simplicity and severe austerities of the monks. When Innocent ventured back to Italy he took Bernard with him, for the presence and aid of this plain, simple monk was more to him than an army of mail clad-men. His fearlessness, his dexterity and ready resources, his all-powerful eloquence, and his ceaseless energy were of infinite service to the tottering fortunes of the pope. Before setting out southward the council of Rheims was held with unusual pomp and ceremony. It was here that Bernard prevailed upon the pope to prohibit tournaments, and their attendant cruelties and barbarities. Arrived in the Eternal City Bernard reserved his passionate advocacy of Innocent's cause. He caressed or threatened emperors, kings, dukes, and bishops as was most politic; he even begged for him, as the pope's exchequer was anything but full. A wave of adverse fortune drove Innocent and Bernard from Rome and they retired to Pisa. Still Bernard was not daunted nor disheartened, he continued to pour out the vials of his wrath upon the head of Analectus, calling him anti-Christ, the beast of prophecy, &c. Bernard had secured the support of the Milanese, and when he went to visit them the whole city rose to welcome him, they flocked round him, kissed his garments, and fell at his feet, and the city of St. Ambrose was moved to do honour to this eminent man.

All this turmoil, contention, excitement, and applause, was not congenial to Bernard's nature; a high sense of duty led him to engage in these public questions, and to tolerate the excitement; but in his heart he sighed for the quiet of Clairvaux, so he took advantage of the first opportunity and returned to his brethren,—for four years he had been very little with them. It was found necessary to erect new and more commodious buildings, which was speedily done, as all joined in the work with heart and celerity. He was soon called to settle another dispute. The partizans of Analectus had removed some of the bishops in Aquitaine, and William, the count, refused to interfere, as he leant to Analectus. The pope's legate begged Bernard to take the matter up, which he did, and went to the Count and lectured him in his usual style, and bade him reflect upon the fate of the ancient schismatics; but William was not to be moved. Mass was celebrated, but the Count was not permitted to enter the crowded church. When Bernard came forth with the host he was in an ecstacy of anger with the obdurate Count; his face was flushed and animated, his eyes flashed, his whole frame quivered, his voice was pitched very high, and

his words were menacing: "You have despised God's servants. Behold the Virgin's Son, the Head and Lord of that church which you persecute, comes towards you. Your Judge is here, into whose hands your soul will fall. Will you spurn him also? will you despise him as you have his servants?" An all-pervading and death-like silence was broken only by the cry of the Count as he fell to the earth. After a while the haughty monk pushed him with his foot and bade him stand up, when he rose and yielded instantly. So Bernard returned home victor again. After this he produced his twenty-six sermons on the canticles. It was his delight to gather his brethren in the auditorium—a singular looking congregation they must have been,—the aged monk bending under a weight of years, and the fresh novice, the noble and peasant, all dressed alike, in the long white loose gown, wide sleeves, broad cape, with cowl that could be drawn completely over the head. Some of his sermons were very lengthy, long enough for an unconscionable Scotch sermon lover, while some were brief enough to suit those who only endure sermons. His views of the Canticles were, as we may judge, mystical; while the style of treatment was free and discursive. There is much in them that has no manner of connexion with the raptures of the Hebrew prophet. For instance, there are three sermons on the three spiritual ointments—contrition, devotion, and compassion. There is a great use of scripture language, while the thinkings are rather practical than speculative. There is a seriousness in the tone that arrests the reader; no trifling or quips disfigure them. There is, too, rabid papist as he was, a full recognition of the doctrines of grace and justification by faith. Had we space we could prove, by quotations, that as compositions, and in a literary point of view, and with the disadvantage of translation, they can rank with the best of pulpit orations.

These sermons were the means of drawing much people to Clairvaux; many of them wealthy, and a few of them noble and princely. Prince Henry of France, son of Louis VI., became a monk in Clairvaux. And now one of the chief attendants of the prince declared his lord must be either mad or drunk; but Bernard said to him that he, too, would become a friar, at which he laughed in very incredulity, and declared that he would proclaim to the world that Bernard was a false prophet. But next day he came back a penitent, and assumed the cowl.

Bernard was consulted by persons of highest rank, and his judgment was considered most valuable in all emergencies. The Queen of Jerusalem, the kings of England and France, and nobles, bishops, and abbots without number sought his counsel, advice, and aid. Theobald, archbishop of Canterbury, begged him to help a cause he had with the pope, and Bernard wrote in his behalf a

strong and stinging letter to his holiness. Things had gone wrong with Innocent. He was still at Pisa. His enemies were still wary and active, and the triple crown trembled on his head. Bernard was called upon to leave his quiet valley once more in the cause of pope Innocent. One of the chief causes of trouble, now, was the conduct of the adventurous soldier of southern Italy, Roger of Sicily, who had earnestly espoused the cause of Analectus. He consented, at last, to hear the claims of the two popes canvassed. Peter of Pisa, a renowned rhetorician—a man full of canon law, and dialectic subtlety—was the advocate of Analectus, while Bernard was to champion the cause of Innocent. Peter began, confident of an easy victory; but he had reckoned without his host. We have not space to describe the contention, we can only mention the result, that Peter was converted to Innocent's side, and went with Bernard to Rome; but Roger was not moved. In Italy Bernard laboured most indefatigably, winning the hearts of his enemies, and sapping the foundation of Analectus's cause. The death of Analectus terminated this disgraceful dispute. In a few days Bernard started for Clairvaux, but he was soon involved in another unseemly contest. He had arranged for the election of a new bishop of Langres; but another and an unworthy person was appointed, and invested by Louis III. with the usual regalia. The duke of Burgundy, and Peter of Cluny, favoured this appointment. But what did our abbot care for all these great names? He bearded pope, Louis, duke, the Cluniex abbot, and all; and rested not till the bishop was unfrocked, and his candidate appointed.

The death of his brother Gerard occurred just now. This event left its mark upon him for life; intimate was their connection, kindred was their spirit, and devoted was their attachment. He performed the funeral service, and seemed the least moved of all who stood around that grave. But his calmness was preternatural. The fires were pent up and soon burst forth the more fiercely. The funeral sermon was a most remarkable one; the text was in his ordinary course of exposition of Solomon's Song: "As the tents of Kedar, as the Curtains of Solomon." Deeply moving and pathetic is this discourse, and yet very elevated in its sentiments. "He was," he says, "my brother by blood; but more than brother in the bonds of religion. I was weak in body, and he sustained me; downcast in spirit, and he comforted me; slow and negligent, and he stimulated me; if careless and forgetful he admonished me. I am speaking to those who know these things. Who more strict than he in keeping up discipline?—Who more stern in the chastening of his body?—Who more rapt or sublime in contemplation?—Who more subtle in discourse? How often in discussion have I learnt from him; and who came to teach have gone

away taught. He had a deep knowledge of literature, and he served me in all things—in things great and small, in private, in public, at home, and abroad. I am called abbot, but he monopolised the abbot's cares. . . . . Flow forth, ye tears, long since ready to gush out! Let the sluices of my wretched heart be opened!" The sorrow-stricken preacher then turns to the glorious scene of his death, and glowingly describes it, and says:—"His final look and words expressed, with great triumph, 'how gracious of God to be the Father of men! What a glory to men to be the sons of God, to be the heirs of God,—if children, then heirs.' Thus did he sing for whom we mourn. He hath almost turned my grief into rejoicing. While I gaze on his glory, my own misery almost vanishes away." This bereavement occurred when Bernard was about forty-seven years of age.

His wound was long in healing; the visit of a man of great ability, position, and sanctity helped to heal him,—St. Malichi, the primate of Ireland. He was on his way to Rome, about the troubles of his church. He formed a deep and lasting attachment to Bernard; and singular to say, some years after, he again visited Clairvaux on a journey, and was taken ill there and died, and he lies in the graveyard of Clairvaux.

We have next to see Bernard brought to dispute with one of the greatest men, intellectually speaking, that lived in that century—Peter Abelard. Bernard's friend, William of St. Thiery, wrote to him a formal statement of Peter's heresies. In the work before us, Mr. Morison has given an able sketch of this eminent schoolman's life. Its only fault is its inordinate length, occupying one-tenth of the work; and it is evidently written on account of its intrinsic interest, rather than its relation to the great monk. Sprung from a noble family, he freely gave up his birthright of wealth and knightly position in favour of the study of philosophy, which study became a passion to him, than which only one other passion was ever so strong. Who has not read the romantic story of Abelard and Heloise?—How they deeply and wildly drank of the streams of animal and sensual pleasure?—How this beautiful and cultivated woman was corrupted and defiled?—How there swelled and surged in her breast the most persistent and passionate devotion to Abelard, driving her to cast herself, willingly, deliberately, and wickedly at his feet; and wishing in her very heart never to rise again,—affirming that she would rather be his mistress than the wife of an emperor?—How after their elopement, the birth of their son, Astrolabius, their marriage and retirement to Brittany, Armorica, and Argenteuil, a fearful Nemesis overtook him through his wife's uncle, who never forgave them, and now burst in upon them with a band of men, and left Abelard barbarously mutilated?—How she became a nun, and he

it a hermit, then an abbot, and finally a monk in Cluny, where died? We have not here to do with the facts of his life or his inions, only as they are necessary to the completion of our tch of St. Bernard. Abelard's great natural aptitude for ate, his mental vigour, acuteness, and elasticity, taken in nection with a fearless, egotistic, and aggressive spirit, emi-ntly qualified him to take the foremost rank of scholastic dis-ants.

The scholastic philosophy of the Middle Ages was a period, her than a distinctive system, extending from the ninth to the eenth centuries, and susceptible of subdivision—from John tus Erigna to Abelard, and from Abelard through the remark-e histories of Albertus Magnus, Thomas Aquinas, and Duns tus. Another portion of this period is marked off by the dis-eries and teachings of Raymond Sully, Roger Bacon, and am. Long prior to John Scotus, the philosophy of Plato had n engrafted upon Christianity by Ammonius Sacca, Orégen, in Martyr, Clement of Alexandria, and others, making the -platonic system. With most of the disciples of this school o was as great an authority as Moses, Isaiah, Paul, or even ist; while the tendency of the new philosophy was directly theistic and ascetic.* Theological speculations were afterwards ured and directed by the partial adoption of oriental and totelian philosophy. These adoptions checked the allegorizing it so long rife and ruinous to spiritual life and the true under-ding of the scriptures. This change is very apparent in the ings of John Erigna. He wrote on predestination, the harist, St. John's Gospel, and the division of nature. He was yman, and a right merry fellow; yet he was profoundly meta-sical in his speculations. He ex-cogitated a system of the verse thoroughly pantheistic. He made a herculean attempt lucidate the problems of God and nature, and the relations veen them. God is the whole, of which creation is a part, ch part is susceptible of vast, yea, infinite division. The uni-al essence has analysed itself, and the result is the various ers of being, from the Logos downwards, and ultimately all will rt into the architype. Here were great questions treated not Neo-platonists would treat them, but more objectively and dia-ically. The next great name we meet with is that of Anselm Bec. He is known to the readers of English history as the dy opposer of Rufus and Henry I. We have but little pathy with ecclesiastical assumptions, and quite as little

* See Neander's "Church History." Bohn's edition. Vols. II. and III. ghton's "Ages of Christendom before the Reformation." Lectures III. and And Maurice's "Treatise on Mediæval Philosophy."

with kingly tyranny and court licentiousness and corruption. Anselm was the first who insisted upon priestly celibacy in England; but he will be for ever known as a profound theologian. He had long been engaged in studying theological subjects, and had grown quite dissatisfied with the methods of stating them in patristic theology. At the request of a young pupil, whom Anselm had saved from the swamps of doubt and infidelity, he produced his "Cur Deus Homo," "Why a God-man?" or "Why are we redeemed by a God-man?" He opposed the patristic view that Christ paid a ransom to Satan for man; but he contends that the wrong done to God's government must be made good. He shows that man is utterly unable to do this,—that only a God-man can do this. He is the author of the theory of the atonement that is held in Christendom, modified, but substantially the same. The order of inquiry and induction may be questioned; the exclusively objective and juridical character of the subject may be objected to. His other works upon natural theology are still held in high esteem. The next great speculatist was Master Peter Abelard. His marvellous powers and intellectual ambition were only equalled by his unmitigated egotism. He never lost sight of his noble birth, was fully conscious of his powers, was handsome in person, haughty in carriage, and scrupulous in his toilet. But let us see him throwing the theories of Scotus and Anselm into the severe fires of his logic. He treats of the Trinity as a nominalist, or perhaps as a conceptualist, in opposition to the realists. He set himself to overthrow the antique doctrine of eternal and independent reality of ideas, and was thus the precursor of Locke, Reid, and Stewart.* Beyond question his errors were manifold and serious, both in theology and metaphysics. From these "unwonted novelties" Bernard tried to win the doctor Peter, but their interviews led to no good results; and it was seen necessary to take steps to stay the spread of these heresies. Europe was already much troubled with teachers of heresy. So Bernard rose in all his vehement energy to stay this plague. Appeals were sent nearly all over Europe to repress "this Arius, Pelagius, and Nestorius in one." The council of Sens was called for the purpose. The excitement was great, as these two renowned champions had to meet in discussion. First, there was the exhibition of monkish relics; then began the intellectual tourney. Bernard takes the incriminated works, and proceeds to expose their heresies, when to the utter amazement of all, Abelard rises and refuses to plead, and appeals to Rome. The council, however, condemned the works. What might have been the result had these two eminent men met in debate we cannot say; but the thing could hardly have been

* Stoughton's Lectures. Lecture 10.

; in a more unsatisfactory state. However Bernard might have ıducted a learned debate, he had all the qualities and attributes t constitute a man a leader of his age. He founded, or helped found, a hundred and sixty monasteries, and raised his order— Cistercian—to be the first order of the church. He was in rt and soul a monk, and clung to many errors and monkish nstrosities; but we must not forget that seven hundred years e run their round since he played his part in life. Person- r his life was pure and sincere, and publicly he denounced kedness, whether in high or low places. He boldly declared ıinst the then broached dogma of the immaculate conception the Virgin. Bernard was called upon to settle a dispute ween the pope and king of France. It had assumed very ious proportions, for the king and his troops had ravaged the ıntry round Vitry. The means used by Bernard to pacify the aged king were hardly those that even statecraft can justify. is much is clear enough that, but for Bernard, the war would ıe raged till one of the combatants had succumbed. He got ther victory over his enemies, in the deposition of Henry ırduch, archbishop of York, and the appointment of a Clairvaux ınk to the see. His letters on this subject to the popes Innocent, l Eugenius II., are bold, fiery, and often rise into menace.

We now approach events that beggar all these ecclesiastical ıabbles,—events which convulsed Europe, and the lands of the ient; while they entirely changed many of the social and poli- al institutions of the West. We refer to the Crusades. While ə nations of western Europe were rising out of barbarism, a new d aggressive religion had sprung up in the East. This wave of ıaticism kept on spreading till it covered most Asiatic lands, and shed along the shores of the Mediterranean, and was fast covering ıthern Europe. The Crucifix fell before the barbaric vigour of ə Crescent. The Moslems held Jerusalem, and the holy places, for veral hundreds of years. No very great things can be said in favour the Christian pilgrims to these holy places; but less can be said of e Moslems, "whose wanton and cruel persecutions," as Gibbon ys, "made many martyrs, and many apostates." Tales of sacri- ge and barbarities frequently harrowed and roused Europe, till ter, the hermit, commenced the first Crusade. It is beside our ırpose to narrate the terrible calamities that befel the armies on eir journey, and how the Latin throne was set up in Jerusalem; w nobly Godfrey, Tancred, Baldwin, and others, fought and fell; w prosperity made the conquerors confident and careless, while versity made the Moslems united, wary, and desperate; and w disaster upon disaster befel the arms of the Christians;—all is is, we say, away from our design. But Louis VII., to atone r his outrages in Vitry, was anxious to lead another army to the

Holy Land. The pope sanctioned it, and appointed Bernard the apostle of the movement. He was now fifty-five years of age, and broken in health. When the movement was started in Vegelai, he was a general cynosure, eyes were turned from king, queen, and pope to this pale and attenuated monk. Wait till he opens those firm lips, till those eyes flash, and you cease to wonder at the excitement depicted in the faces and shown in the gestures of that multitude of men, who made the welkin ring with shouts of "Crosses, crosses!" Broadcast he threw all he had, and then had to tear up his gown and cowl to scatter among the multitude. They in their frenzy elected him commander-in-chief, but he declined the office. He set out to preach this Holy War. So absorbed was he in his new work that he seemed oblivious to weakness, exhaustion, and pain. Through France, Italy, and Germany he went—the same scene being witnessed in nearly every place,—the rushing of the people to see and hear him, and the assumption of the Cross by crowds. The themes were the sufferings of the pilgrims, the desecration of the sacred places, and the glorious success which should crown their banners. He was not the sheer, unmixed fanatic that the Hermit was: he was accomplished, politic, and seraphic. To every crusard he said, "Fight for the recovery of the holy places, and you shall have a full remission of sin; and if you fall, you enter directly into heaven." We cannot enter into the general question of the Crusades, those who wish to see this question stated can do so in the masterly lectures of Sir F. Stephen. For good or for evil, here is the result of this monk's preaching, in a hundred and seventy thousand men, under the command of Conrad, emperor of Germany, and a following of seventy thousand under Louis VII. During his preaching tours an abundance of wonders and miracles were wrought,—as many as thirty-six in one day. In their puerility they excite our contempt, while the grounds of their reception are so weak that they are a burlesque upon the laws of evidence. Whatever doubt may hang over his conduct in relation to the Crusades, his noble defence of the down-trodden Jews is to his everlasting honour. Their history is a dreary one during these ages. They were regarded as miscreants, and as deserving of summary vengeance as the Saracens. Then they were rich and helpless,—excellent reasons for plundering and killing them. A wretch of a monk had been inciting the multitude to rob, massacre, and exterminate them. Bernard's whole soul was moved with indignation at this cruelty and oppression. He silenced the truculent monk, and hushed the clamour of the maddened masses. In the meantime he had to confront and stamp out another heresy. He had done a great deal in this line; but here was more work for him to do. This false teacher was a monk—one Pontius—who had corrupted

whole districts in the south-west of France. In Poitiers, Toulouse, and Perigeux, as in other places, the heretics fled before "the lord abbot." The only difficulty he had was with bishop Gilbert of Poitiers. In this case his foe was an acute dialectian, and the dispute was the old rub of realism *versus* nominalism. Stoutly, even fiercely, was this battle fought. The deliverances of the church on the subject had varied from point to point, all round this dialectic compass;—now deciding that general notions, such as tree or animal, have no real existence—that they were *ens rationis* and not *ens reale;* then going on to conceptualism, a midway doctrine, that the universals exist which are independent of single objects, but yet dependent upon the thinking subject, where they are notions or conceptions. Then on again to lowest realism, which maintains that genus and species were real things—existent as opposed to non-existent. This last philosophy was in favour at this time, and was held by Bernard. Gilbert met first the pope in Paris, then Bernard in Rheims. Gilbert made many quotations from the Fathers, and evaded the real question till Bernard fastened him so closely with the statement that the "divine essence, nature, form, goodness, wisdom, virtue, power, and magnitude truly is God," till Gilbert replied, "If you hold that so do I," and thus yielded the point. He gladly returned to his *carissimi Claral vallenses*, and soon after, was well nigh heart broken with the intelligence of the hopeless failure of the crusades. Public clamour began to cast about for a victim, and whom should they fasten upon but Bernard. He was accused as the author of all the disaster, and his name was vilified and abused on all hands. In this season of adversity his virtues shone out conspicuously. He wrote an apology to the pope for the course he had taken; and addressed to him one of his most considerable works,—*De Consideratione.* This work is very discursive; the flow and vehemence of his feelings carry him withersoever they may. The plan was to consider, — 1st. Concerning onesself; 2nd. Concerning things which are under one; 3rd. Things which are around one; and 4th. Things which are above one. He at this time was troubled at the treachery and duplicity of his secretary, who had freely used his name and seals for base and fraudulent purposes, and had written false letters to the pope and others. Trials seemed to gather and multiply. He found that—

> "When sorrows come, they come not single spies,
> But in battalions."

His health failed irredeemably, he could take no solid food, and liquids gave him extreme pain, sleep forsook him, his legs and feet were swollen very much, yet still, his unconquerable mind would not yield. He was still engaged in important business, and even

in this state of body endured as much fatigue as many robust men. He went to Moselle to quiet disturbances in the diocese of his friend the archbishop of Treves. But his labours were drawing to a close, his last letter was written to his uncle Andrew, in Palestine, bewailing the calamities of the unhappy Christians there. His friends died one after the other, and left him only lingering behind. His dear friend, Suger, died in the work of getting up another crusade. Then his life-long friend and benefactor, count Theobald, died. Bernard's friend and pupil, pope Eugenius, soon followed; and now his own time to die came. His beloved monks wept around his bed, and prayed that he might be spared to them. But that wonderful brain that had controlled Europe now lost its power, his good fight was won, and he entered the land supernal through the gentle sleep of death, in the year 1152, in the sixty-second year of his age.

His fervent, true, and sustained piety most conspicuously strikes a reader of his life. Through the errors of his system we see how firmly he holds the great verities of our faith. He was the greatest teacher of justification by faith before Luther. His devotional spirit often expressed itself in hallowed song. Some of the hymns attributed to him we are not sure about; but his hymn on the "preciousness of Christ" is an exquisite little poem, and has often been translated. Who will not desire with him "Light, more light,"—

> "With us, O Lord, abiding,
> Enlighten us with light;
> Disperse the spirit's darkness,
> With joy make all things bright."

His integrity was stern, and often somewhat rugged. Nothing on earth could turn him from the plain way of duty, and his rebukes to the truculent were anything but honeyed and gentle. He made no difference between friends and foes, but did right. He never feared the face of man, but did what he believed to be his duty. He mixed in disputes only to settle them, or defend the right. He was often rough, intolerant, and overbearing, but he acted upon the principle that—

> "Diseases, desperate grown,
> By desperate appliances are relieved,
> Or not at all."

The quality of the man was seen in his stern and instant refusal to get a piece of church preferment for the son of his dear friend, count Theobald, who was very young, rightly contending that only those who could discharge the duties of an office should have its emoluments.

His industry is remarkable. He lived sixty-two years of suffer-

ıg, always carrying about a frail body, and often enduring acutest ain; yet he never tired, never yielded to exhaustion, lassitude, or ain. Let our readers look over this imperfect sketch, and see the mount of toilsome work he performed; let them remember, esides, the four hundred and fifty letters he wrote, many of them f great length, and many more which are not extant; and the ıree hundred and forty sermons we have, in addition to all his :her writings, and say whether he was not zealous, earnest, and ver-working. We are not blind to his defects, yet we can confi-ently use, respecting him, the words of Shakespeare in reference) Brutus:—

> "His life was gentle, and the elements
> So mix'd in him, that nature might stand up
> And say to all the world, *This was a man.*"

E. H.

ART. II.—THE FUTURE STATE.

View of the Scripture Revelations concerning a Future State. By RICHARD WHATELY, D.D., late Archbishop of Dublin. Philadelphia: Lindsay and Blakiston. 1855.

THE revelation of a future state is given us in such a form as to be purely practical. It is to quell the sin and establish the th of the soul. The 15th chapter of the 1st of Corinthians, ıt rich and wonderful leaf of inspiration concerning a future istence, is simply for this, that we may continue "steadfast, movable, always abounding in the work of the Lord." The ıole is a divinely urged argument for the faithful service of God *this* life. Its business is not to show heaven, but to bring to ıven. Like a glass that gathers the rays of heaven into one :us, it points and pours "the powers of the world to come" on ; conscience and heart. They *are* powers, because they influence d hold us even in the world that now is. There is no theory the word of God. Man theorizes, but God furnishes original ıth. Man has a free and in one sense prophetic spirit. He has him a basis of command over worlds that he does not see. om materials which he has, he throws out bridges and structures thought over into that invisible region which he does not

possess. He is not shut up in what he knows, but is allowed to go on into what he may know. He must philosophize, or deny his reason. From the nature of the mind, he is inly urged to complete the utmost circle of his knowledge, to follow truth back to its absolute cause, and out to its possible result. He may thus reverently theorize upon what is revealed of the future state, just as he does upon the nature of God and the principles of his moral government. But theory cannot add to revealed *truth* itself; even as science cannot add to the revelation of God's truth in nature. We may have "physical theories of a future life," but not new truths of a future life. The doctrine of the resurrection of the body may be philosophically studied, and the sublime fact may be relatively harmonized with all physical and psychological truth; but no new truth can be ingrafted upon the fact itself, or its circumstances, or the state of the raised body, or the reasons of its resurrection. Here is the falseness of Swedenborg's manifestation of a future state. It gives new facts. It is not a philosophy, but a revelation. It paints the architecture of heaven and hell, and lets us gaze into and scrutinize the apartments of glory and shame. The revelator says: "I can sacredly and solemnly declare, that the Lord himself has been seen of me, and that he has sent me to do what I do, and for such purpose has opened the interior part of my soul, which is my spirit, so that *I can see* what is in the spiritual world, and those that are therein."* Philosophy may indeed carry its rationalizing process in relation to revealed truth too far, while Cant cleaves off too much of liberty. There is sometimes an air of dictation in religious philosophizing, to which a simple believer of the Scriptures will not submit. After all its analysis of causes and development of laws, he says, "leave me to the honest Word of God." There has been much of this species of refined speculation in respect to the future life. Men are treated as unintelligent who will not assent to certain philosophical views of the next world, and to a kind of metaphysical immortality, and who even prefer the holy silence of inspiration.

Archbishop Whately's work on the Future State consists of lectures delivered to "a mixed congregation,"† and was intended to be "plain and popular;"‡ and it certainly is so in its transparent style and admirable arrangement of topics. There is not a word or sentence in it which a plain man could not comprehend. It has many of the unequalled qualities of Whately's writings, his precision in the use of language, robust reasoning, and sound common sense. The design of the book is distinctly said to be, "to clear and settle"§ the scriptural doctrine of a future state. It is to bring out the mind of the Spirit on this important theme.

* Quoted from Bush's Memorabilia.
† Page 1. Preface. ‡ Ibid. § Page 29.

'o give the theories and assertions of men is not the purpose of he work. The Christian world needs such a book; for, as the riter hints, even the familiar views of the pulpit on a future life re generally vague, contradictory, and unimpressive. Yet, instead f "clearing and settling" all things, has not the author left many holly theoretical and conjectural views standing bald and un-ettled, very troublesome rocks for his common-sense hearer to reak the ploughshare of his thought and faith upon?

The opening chapter is upon the Immortality of the Soul. We and as it were on the coast, and look on the dim ocean of ternity, before embarking upon it. The truth of immortality as revealed, the writer thinks, to the Jew, but not in its practical ower. God seemed willing to have rested in the revelation of is own being, and of a moral government over his people, which rew its energy chiefly from the narrower compass of this life. Ioses pointed the people *principally* to temporal rewards and unishments. Job and his friends did not seem to use the key of nmortality to unlock the problem of evil. "Sheol," in its adowy boundaries, may have afforded to them and to the general ewish mind, the hope of a lengthened vitality, and even of a igher spiritual life; but so weak in comparison with the vivid romises and threatenings of God for the present life, as to be of ss moment. But there is a marked *advance* in the Psalms and rophecies in regard to this truth; and the advance is ever in nnection with a growing clearness of faith in a Redeemer. hrist can never be disconnected from the truth of immortality roughout revelation, even from its beginning. The believing inds among the old Jews, as was the case with Abraham, grasped ie truth of immortality. These susceptible and inspired minds ood like the peaks of an Alpine range along the line of Hebrew istory, tinged with the light of immortality from their elevation f faith alone; they caught the rising of the Sun of Righteousness; ut the greater mass of minds were in the struggling gloom and ght, the duskiness of the first dispensation. The instinct of nmortality was visible even in the classic pagan mind, though ur author is positive in asserting its impractical and hopeless npotency. His view here is much stronger than that of most riters on the rational argument for the soul's immortality who e in Plato's reasonings something of the depth and spirit of New estament truths, drawing the necessity of the soul's immortality om God Himself. Whately may be regarded by some as finding o little of immortality in the Old Testament; but if eternal life ere fully revealed to the ancient Jew, and yet Christ as *the way f life* was not fully revealed to him, then of course eternal life as won or lost by him through his obedience or disobedience of he law. But this could not be; for obedience is a simple debt to

God, not a ground for reward, and more than that, of infinite bliss. "Eternal life is the *gift* of God," and that "through Jesus Christ our Lord." Should not, then, the truth respecting the Old Testament be maintained, that it was a dawning light, in order that the glory of the gospel may be seen? "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel"—this is the rising of the sun; and, living as we do in its light and heat, we forget there ever was a time when it *had not* risen upon the earth. Whately has perhaps done good by his arguments in favour of the consummate glory of the gospel. We read the Old Testament from the higher point of view in the New. It *is* new to the Christian mind, just as a chaotic landscape of night is brought out and, as it were, *created* by the morning light. It was there before; but we see in it what the old Hebrew never could have seen in it. Our gratitude to the Lord Jesus should be the more intense. "And this is the record, that God hath given to us eternal life, and this life is in his Son." The lesser idea of immortality or incorruption is comprehended in the greater idea of "eternal life," which has a glorious moral truth, and which can even be begun to be blessedly realised in this life. The soul disconnected from God by sin is united in Christ to God, and has from him a spiritual and divine life. "He that hath the Son hath *life*,"—not a mere continuous existence, but a living in the good, a partaking of the divine.

The next three lectures, forming a large part of the book, are upon the Intermediate State. There is and always will be a certain irrepressible desire to know where the soul, when it has left the body like a piece of kneaded clay, has instantly gone. What is its immediate condition? It is said at the outset of the lectures that there are two views of the intermediate state between death and the resurrection, the one that it is a condition of consciousness, the other, of unconsciousness. The arguments are then given in full for the two theories, the writer leaving them both standing without his decided approbation of either, but strongly leaning towards the theory of unconsciousness. Was this the way, we venture to ask, "to clear and settle" so obscure a point to plain minds? Was the point itself one to say so much upon theoretically, when the Word of God, which was to be the sole guide, says so little upon it? These chapters are really unsettling. How many of those unlearned hearers knew before that there was such a theory as that "the intermediate state of the soul" was one "of profound sleep, of utter unconsciousness?"* There is no proof adduced that this theory has ever been a general one. It is simply said that it "has been held by able and pious men."† But historically, it

* Page 80. † Page 49.

has been held by individuals here and there, who, in the earlier ages of the church, mingled materialistic ideas of sin with the Christian faith. In the instance of Justin Martyr, his Platonic views seemed to have led him to a theory of the gradual elimination of sin in a future state. But in the short fragment he has left us on this point, it is difficult to draw the conclusion that he believed in an unconscious state after death. In the case of Irenæus and also of Tertullian, their desire to save the doctrine of the resurrection of the body from the assaults of philosophy, drove them to the creation of a place for the detention or sequestration of departed spirits. They took up a kind of pagan under-world of shades, because they would keep back the army of spirits until the great voice of the resurrection met them, and permitted them to come forth. But even they did not hold the view of an unconscious state. Tertullian calls the abode of the righteous in the interim, "locum divinæ amœnitatis." * He characterises the intermediate state by the phrase "prælibatio sententiæ," † the enduring of a mitigated sentence. The idea with him, so often expressed, seemed to be that of a condition of vivid enjoyment or suffering, but not the consummate blessedness or misery of the completed state of bodily existence after the resurrection. Martyrs alone had the prerogative of entering at once into the full felicity of that heavenly state. The expression in the burial service of the English Episcopal Church, "those that are *asleep*," is thought by Whately to favour the doctrine of an unconscious intermediate state.‡

* Tertulliani op. Apologeticus, 47. † Tertullian op. de Anima, 48.

‡ "We have been asked once or twice if the Protestant Episcopal Church believes in the doctrine of an intermediate state, between death and the general judgment. We take this method of answering, most unequivocally, 'Yes.' It is a matter of great surprise that there should be the least shadow of a doubt on a matter which is so openly and plainly declared by all the standard writers of the church, such as Burnet, Tomline, Hobart, Whately, Burton, Sherwood, Waite, and others, as well as the Thirty-nine Articles. The dead in Christ do not go to heaven, but to *Hades*, where they remain until after the resurrection." —*Western Episcopalian.*

This is the first time we were aware that this was the general doctrine of the Episcopal Church. Clearly this is not archbishop Whately's representation. He claims it only to have been the opinion of individuals. He says:—"The authors of our church-services, at least of the burial service, seem to have adopted the former of these opinions (that of immediate introduction to conscious reward or punishment), though they have nowhere insisted upon it as an article of faith; nor is the point noticed at all in the creed (or symbol) of our church, which the Reformers of it drew up, and which is usually called the Thirty-nine Articles."—p. 49.

Bishop Burnet, in his Exposition of the Thirty-nine Articles, uses the following language upon the Third Article—*As Christ died for us, and was buried, so also is it to be believed, that he went down into hell:* "Another conceit has had a great course among some of the latest fathers and the

The Scriptural argument for an intervening state of *sleep* is chiefly founded, according to our author, upon this expression, "asleep," or "sleep," as applied to death. It is said that it is singular the word "sleep" should be used for an active, conscious condition. It should rather denote a state of profound insensibility, when the disembodied soul, deprived of the means of manifestation, remains wrapped in slumber.

The application of the term 'sleep' to death in the New Testament, is evidently taken from the Old. Job says, "for now shall I sleep in the dust." David says, "lighten my eyes, lest I sleep the sleep of death." It is not only a natural poetic analogon of death, but corresponds with the more dim ideas of the Old Testament writers, respecting a future state. The present life was the life of action with them, the time of suffering, enjoyment, toil. Sheol or Hades, signifying 'the whole future world,' and not necessarily the grave, was not yet filled with the holy activity of Christ's presence and kingdom, or with the entirely clear light of an everlasting day. The light in it was rather that of night, starlight and shadows, the time of sleep. To be hid from all trouble in the pavilion of God was one of the highest conceptions of the ancient Hebrews, of another state. The use of the word "sleep" for "death" was very common among the Greek poets. Homer, narrating the sudden death of a warrior in battle, calls it "the iron sleep of death." Sophocles, in Elec. 509, uses the term "slept" for death. Among harassed, warlike nations a peaceful sleep was a state of blessedness. Dr. Livingstone, the African traveller, gives a curious illustration of this on pages 241, 597. Am. ed. of his work. And in the early days of the Christian

schoolmen. They have fancied that there was a place to which they have given a peculiar name, Limbus Patrum, a sort of partition in hell, where all the good men of the Old Dispensation, that had died before Christ, were detained; and they hold that our Saviour went thither and emptied that place, carrying all the souls that were in it with him into heaven. Of this the Scriptures say nothing; not a word of either of the patriarchs going thither, or of Christ's delivering them out of it. And, though there are not in the Old Testament express declarations and promises made concerning a future state, *Christ having brought life and immortality to light through his gospel*, yet all the hints given of it, show that they looked for an immediate admission into blessedness after death. So David: "Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand are pleasures for evermore. Thou shalt guide me by thy counsel, and afterwards receive me to glory." Isaiah says, that "the righteous when they die enter into peace." The bishop remarks further, that this Third Article could only mean that Christ really died, and *was buried*; that his soul truly departed from his body, and went into the place of blessed spirits, where all the righteous would be with him. Surely a Christian wishes nothing more than this, call the *place* what you will.

hurch, when to be a disciple of Christ was to be exposed to every
rthly grief and pain, and to violent death, death itself was like a
issful "sleep in Jesus."

But the idea of total insensibility would not quite apply to
me of those passages of the New Testament where the dead are
id to be asleep." John xi. 11-14: "These things said he; and
ter that he saith unto them, our friend Lazarus sleepeth, but I
) that I may awake him out of sleep. Then said his disciples,
ord, if he sleep, he shall do well. Howbeit, Jesus spake of his
ath; but they thought that he had spoken of taking rest in
ep. Then said Jesus unto them plainly, Lazarus is dead." That
, he is *not* asleep in the mere sense of rest or unconsciousness,
it the soul has left the body. Lazarus is *dead*. I will recall
at soul to its body. I will awaken that bodily Lazarus. I will
ing him again to earthly life. 1 Thess. v. 9, 10: "For God
ith not appointed us to wrath, but to obtain salvation by our
ord Jesus Christ, who died for us, that whether we wake or sleep,
e should live together with him." This language obviously refers
mply to life and death. Whether the Christian be living or
ad, he shall, at the sudden and unknown coming of the day of
e Lord, be together with Christ; and it is presumed that after
ath he will have a more vivid consciousness of this union with
rist, than when in this lower bodily state. The use of the verb
THEUDO in Matt. ix. 24, "She is not dead, but sleepeth," is,
cording to De Wette,* a singular and unique use of the figure,
hich it is difficult to explain, since according to v. 18 the maid
as dead.

The seeming difficulty of harmonizing the idea of a conscious
termediate state with the truth of the judgment, is noticed by
Whately.† What necessity is there of a judgment, he reasons, if
en are to go into a state of conscious happiness or misery im-
ediately after death? They are in fact then judged. But is
ere any discrepancy between the consciousness of one's doom and
e actual sentence being pronounced afterward?

A Christian in this life may feel assured of his pardon by God,
d may have the foretastes of heaven, but the sentence of justifi-
tion will not be passed upon him until the great day of the Lord
sus. And so, "some men's sins are open beforehand, going
fore to judgment;" and there is an anticipation of judgment
hich is as sure as the fact itself. Besides, the judgment day is
r a broad and public manifestation of the character of God; it
, that the world may see that God is just. It is the official
inding up of God's moral government of this race, and the
mpletion of the work of redemption, when all the consequences
all actions shall have been consummated, and the whole case of

* Exegetisches Handbuch, vol. 2. p. 118. † Pages 74-80.

every soul shall have been finished, and the entire influences of the atonement shall have wrought themselves out.

But the passages which speak of the immediate entrance of the soul after death into a conscious state of happiness or misery, present an objection to this theory. 2 Cor. v. 8: "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." Literally, "we are of good courage and well pleased rather to have travelled away from the body and to be at home with the Lord." There is a strong expression of hope and desire here. How could this ardent wish of Paul to be *at home* with Christ, when on a journey away from the body, be at all satisfied, if after death he should remain insensible for uncomputed ages, and only be consciously with Christ when again joined to the body? Is it said that his desire leaped over the chasm of the intermediate state of unconsciousness? But his desire evidently only leaped over the remaining period of his earthly existence and his death, and over nothing else. Tertullian explains it by calling this desire the apostle's noble contempt for the body, and "præstantiam martyrorum,"* or the superior strength of the martyr's spirit, that yearned for and was allowed the immediate felicity of heaven. He does not doubt the instantaneous introduction of *Paul's* spirit into the presence of Christ, but treats it as exceptional. Luke xxiii. 43: "To-day thou shalt be with me in Paradise." Our author regards this account of the robber on the cross as "a peculiar case,"† which we cannot reason upon. But is it not just one of those cases that we can and ought to reason upon, because it throws light on a point where there is not so much light as upon other truths? Was it the manner of our Lord to make exceptional cases in the kingdom of faith? Did he not reprove that spirit? One such instance covering over this obscure ground, in the words and acts of Christ himself, ought to be sufficient. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." This was a request betokening true faith, the condition of entering into Christ's kingdom. "And Jesus said unto him, verily I say unto thee, to-day thou shalt be with me in Paradise." 'AMEN LEGO SOI, this language always prefaces something of great moment. SEMERON, "to-day," is emphatic. It is granting more than the man asked, who wished a *future* remembering of him in mercy. MET' EMON ESE, "shalt thou *be with me;*" this in itself is the summit of the believer's reward and felicity after death, than which Paul himself desired nothing higher. Phil. i. 23: "I have a desire to depart and to *be with Christ.*" It was carrying out the great purpose of the Saviour himself concerning his true believers. John xvii. 24:

* Tertulliani op. de Resurrectione. † Page 61.

ır, I will that they also whom thou hast given me, *be with* ıre I am." 'EN TO PARADEISO, "in paradise;" not simply, ı have said, 'in the world of spirits,' which would not have ıy new or great announcement to the anguished penitent, n that kingdom itself,' in conscious blessedness and glory e Lord. Christ spoke to the man as he, a Jew would com- ł him. "Paradise" expressed to the Jewish mind the conception of heaven. It was that part of the world of which was directly set over against 'Gehenna' or 'hell.' It the language of Josephus, CHORON OURANON T' AGIOTATON, * lace in the heavens where the souls of the blest were gathered r," where were Abraham and Moses and all the faithful. It onds with the expression "Abraham's bosom" in the Lord's . Lightfoot also considers them synonymous phrases in the ion of the old Jews. In the Talmud, quoted by him, it is that "holy Rabbi Judah" went, at his death, "to Abraham's to the exquisite delights and perfect felicities of Paradise." † ıere Abraham was, was the very highest heaven of the just ıncient Jew. Paradise, according to Lightfoot, was in the ical books, "the *highest* heavens." ‡ He quotes one passage ıem in these words: "Those that dwell in Paradise, they ke the stars of the firmament, like the sun, like the moon, ı lightning, like lilies, like burning lamps."§ It was God's the garden where his infinite love blossomed, and where the spirit in his sunlight flowered, as in Rev. ii. 7. The heavenly ıe took its imagery from the earthly Paradise, the garden of with its trees, its fruits, its river. In brief, if there were rd that *could* express to the Jewish mind and to the mind lying robber, the perfect state of the blest, the highest abode ighteous, of Abraham the father and type of all believers, it 'aradise." Lightfoot scouts the idea of the Jews entertain- lower or divided conception of Paradise, as if it were a ate of waiting for felicity, a prison, a limbo, a detention.

. xvii. 3, 4. The appearance of Moses and Elias on the of transfiguration was either the appearance of real, con- glorified saints, or else it was their illusory presence. But imagine this? Would it satisfy the faith or reason of the of Christ? Would this scenic effect have been worthy of rd? Did not these heavenly spirits really talk with Jesus e things happening on earth in which they had been all ıtensely conscious and interested? Were they at that mo- wakened out of sleep to know and hear, for the first time, of and of his great work? The difficulty of overcoming

ıd by Grotius, vol. ii. p. 425. † Lightfoot's Works, London 1684, vol. ii. p. 457. ‡ Lightfoot, vol. ii. p. 478. § Ibid.

such passages as these is greater than the difficulty of accounting for a forestalled judgment. And what an idea in itself, that all who have died are now in one vast sleeping chamber! that since death they have never thought, nor stirred, nor dreamed! that the ceaselessly active spirits, who found this world too small, who explored its secrets, who swept over it like storms, who rose above it in their spiritual ambition and took hold of the very mystery and nature of God, should now be held bound in some demi-earthly cavern of silence, to slumber till the universe grows old and all things be ready to perish! How this lessens the victory of death, and sinks the rushing river of life into a stagnant marsh! Can we conceive of pure spirit under any circumstances becoming unconscious? Spirit may be numbed and deadened by the body, though even in the body it bursts the bars of weary sleep and of oppressive disease, and claims its freedom in wild dreams and in delirious thoughts; but when disembodied, how *can* it be inanimate or suspended? As well conceive of a pure flame ceasing to burn,—as well think of life ceasing to be living. Consciousness is the soul's essence. Has the learned author therefore really benefited his readers by reviving a theory that wars with the obvious and universal interpretation of Scripture, that conflicts with our intuitions, and that subserves no high moral end? If the dead thus sleep, we would pray, let many of them sleep on; let them never wake to their own evil consciousness and everlasting pain. We would be inclined to adopt the Romish doctrine of praying for the souls of the dead. The belief in purgatorial fires were more in accordance with Scripture.

The next lecture, upon "The Resurrection," is in the author's clearest style, dispelling at once a philosophic incredulousness and a superstitious confusion. Contending for the essentialness of this great doctrine, and scattering that thin and ghostly spiritualism which really unclothes the soul, instead of clothing it upon with a perfect body for its highest manifestation, he at the same time routs those crude and fleshy ideas, which are thick with the clods of the valley of death. "Flesh and blood cannot inherit eternal life." The continuity of individual life in a renewed bodily organism evolved from the seminal principle of the old body, yet entirely different, as different as a magnificent plant that shoots from the little rotted seed in the ground,—a new God-given and incorruptible body, is a thoroughly Pauline truth. The individuality of the man is in his whole nature, as soul and body. Here the bodily nature predominates and moulds the soul; hereafter the soul predominates and moulds the body. The new body is a "spiritual body;" and in the instance of the believer, the body which is developed from the sound renewed soul, takes on the form of all that is beautiful and glorious, even of Christ's own glorious body.

Another judicious and powerful chapter follows, upon the "the Judgment." The writer justly makes much, in this solemn heme, of the idea, that not only will God then be perfectly manifested, but that *man* will be perfectly manifested, as 2 Cor. 4. 10, iterally rendered, would indicate. The real love and faith which here are in a soul, will be revealed, as well as the real unbelief nd hostility which there are in another soul. Conscience flashing vith perfect faithfulness and simultaneousness upon all actions, ike a veil drawn from a mirror, will be the revealing instrumentality. The Judgment has a bright as well as an awful side to it. There vill be surprisals of joy as well as of woe. There is a simple xplanation given by Whately, of the terms of the Judgment, which s characteristic of his clear mind. That class of texts which declares that the judgment will be according to the deeds, words, nd thoughts of the man while in the body, must be harmonised vith those numerous and definite passages which pronounce repentnce and faith to be the only terms of salvation. "He that elieveth and is baptised shall be saved; but he that believeth not hall be damned." These deeds done in the body, these benevoences to the poor, these good words and thoughts, will therefore e judged of in the quality of the *fruits of that faith* which is eally in the soul. If these deeds, words, and thoughts do not pring from this faith, from this subjective principle of righteousness, but from some earthly root or motive, they are spurious, they re imperfect, they have no divine life in them, and they cannot tand the judgment of God. A man will on that day (and how blessed that it is so) be justified by faith alone. How can he indeed be justified by anything else? How can he have any good deeds to bring to that bar, that have not come from this faith? "Without him [Christ] we can *do* nothing."

In the succeeding chapter, on "The expected Restoration of the Jews, and the Millennium," the author refutes the opinion that the saints are literally to judge the world hereafter; but he considers the passage to mean, that true Christians, by their just lives in this world, are really judging and condemning the evil world around them. He also discards the idea of two resurrections, giving the passage a simpler interpretation. He is opposed to the ideas of a literal restoration of the Jews, and of a bodily millennial reign of Christ on earth. He considers such ideas to be at variance with the general scope of the New Testament, and with the spirituality of the Christian faith. He thinks that the true way to interpret the unfulfilled prophecies of the New Testament, and especially of the book of Revelation, is to use the key of the actual fulfilment of the prophecies of the Old Testament. These have been thus far fulfilled spiritually, as in the case of the coming of Elias, and of the establishment of the moral kingdom and power of the Messiah.

And he is of the opinion that a far greater and more splendid exhibition of the power of the religion of Jesus, a fuller breaking forth of the energy of his spirit and life, for a considerable period before the end of the world, will answer, and gloriously answer, all the requirements of these prophecies. The bringing in of the Jews, is simply the universal triumph of the Christian church, in which there is neither Jew nor Gentile, but all are one in Christ.

In the chapter on "Rewards and Punishments," the scriptural truth is brought out, that the elevation of one will not imply the depression of another; that there will be no envy in heaven, because each one's spiritual capacity will be filled. Yet there is, in this chapter, the most objectionable feature of the book, and one, we think, that is sufficient to counterbalance all its good. There is a subtle thread of argument introduced, by way of conjecture, or candid exhibition of opposing opinion, for the annihilation of the souls of wicked men. Let it not be understood that Archbishop Whately positively advocates this theory; but he introduces it and argues it fully. He says that in the passages in which the words *death*, *destruction*, *eternal death*, are spoken of, these words *may* be taken as signifying literal death, real destruction, an utter end of things. The "unquenchable fire" *may* mean that fire which utterly consumes what it is burning upon. The "worm that dieth not" may be that which entirely devours what it feeds upon. "Everlasting perdition" may mean that perishing from which the soul cannot be saved, but it will be final, annihilating.* It is written that Christ "must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is *death*." This affords some ground for thinking, according to Whately, that there may be a "final extinction of evil and suffering by the total destruction of such as are incapable of good and happiness. If eternal death mean *final* death—death without any revival—we can understand what is meant by death being *destroyed*, viz., that none henceforth are to be subjected to it."† And he concludes this scriptural argument by this sentence, "On the whole, therefore, I think we are not warranted in concluding (as some have done) so positively concerning this question as to make it a point of Christian faith to interpret figuratively the 'death and destruction' spoken of in the Scripture as the doom of the condemned, and to insist on the belief that they are to be kept alive forevermore." Is this a settling or an unsettling method? If the author is in favour of the theory of annihilation, let him say so boldly, and

* These and similar arguments for the annihilation of the wicked are drawn out in greater fulness in the more recent work of C. F. Hudson, on the Doctrine of a Future Life, a book of great learning and subtlety.

† Page 184.

et him come out and be its champion on independent grounds; ut thus to insert it advisedly in his lectures to plain men, and hen to publish it in a book meant to clarify the doctrine of a uture life, seems hardly right. To enter into the scriptural argunent against the annihilation of soul we have no space.* If the ntensely active, continuous, and infinite idea of "everlasting unishment" could possibly be joined with the brief and hewn lown truth of literal annihilation, then it were well to introduce uch a doctrine to a "mixed audience" of good and bad, of beievers and unbelievers. With the drowsy theory of unconsciousess to smooth the way and take off the edge of eternity, we may onceive that it would be on the whole quite satisfactory to those who have their "good things" in this life. Could our author imself desire that this view should become popular,—that the reat hand of Almighty Justice and Love, stretching from eternity nd laying itself upon the passionate human heart, should at the nd of this life quench that heart out forever, and that the wicked an should feel that he might revel here in evil pleasures and bear own in iron-handed oppressions, and at the dying hour, like irabeau, be crowned with roses and drowned in perfume, and sink nto the abyss of annihilation? Would the writer annihilate the *oral* power of the future life? Has it not been justly thought at it was a great work of Christ to restore the law of holiness, to lear the mists from its celestial purity, to make men come up to in Divine strength, to stamp sin with everlasting opprobrium, nd to force the wicked, God-resisting conscience to echo back its wn infinite condemnation? Is not the never-dying worm the vile nd terrible self-destroying death-energy of sin in the evil soul? may be this, and more. Is not the unquenchable fire, the everasting flame of pain and despair kindled in the mind made for od, but never giving up its sin? Then treading the depths of is overwhelmingly painful subject, we must lean alone on the rm of God and keep close to Christ.

The chapter on "the Heavenly State" contains much strong nse and clear reasoning. Heaven is a *place* to the author's subantial mind. It is not a mere crystallized state of abstract rtues and apotheothized doctrines. It is vivified by the living *ersonal* presence of Christ, and by a spiritual oneness with him. he seeds of this heaven must be sown here, in the soul reconciled nd made harmonious in its deepest will to God. "This *is* eternal fe, to know thee the only true God, and Jesus Christ whom thou ast sent." This possession of "God in Christ" is the opening life heaven. The child of God lives part in heaven on earth. Like

* Dr. T. M. Post, in the New Englander of Feb. and May, 1856, has presented is argument with exceeding eloquence, force, and Christian feeling.

the sweet indescribable silence that broods on the mind after an exquisite strain of music, so after a penitent prayer, or holy thought, or righteous word, or pure self-denying action which has Christ in it, the believer dwells, for the moment, peacefully and blissfully in heaven with the Saviour. But that Saviour's full love is inherited by the soul hereafter. And the soul is made capable of infinite love. Even here, how great is the capacity of the soul to love. Every new child given by God to a parent is enfolded in that fulness of parental love, nor is that fulness diminished. So in heaven, the human soul, separated from the contracting and deathly influences of sin, and nourished in the atmosphere of Divine love, learns to receive into itself all that is like God, and to love like God. But the Scriptures do not mean that we should know anything of heaven out of Christ. "Beloved, now are we the sons of God, and it doth *not yet appear* what we shall be; but we know that, when he shall appear, we shall be *like him*, for we shall see him as he is." The types of heaven all lead to Christ. The ever-bearing tree of life is Christ. The river of the water of life, is Christ. The New Jerusalem is the city actually lighted by the presence of God and the Lamb. The white-robed multitude therein, is composed of those whose souls are made white by a purifying faith in the great sacrifice of Divine love for sin. We are not told particularly about the employments of "the saints in light," beyond the general truth of holy and delightful praise of God. Every service will be praise. There will be an eternal progress of the soul, because led by Christ himself to the living fountains of truth. We are not informed about the meeting of friends in heaven; though not a shade of doubt rests on this, from the pointing of many passages of Scripture, and from the whole meaning of life as developed in the broad, social, and affectionate light of the gospel; but the simple yet intense Scriptural idea of heaven as the union of those who love one another in Christ. Friendship will have pure objects, purged from all human weaknesses in the flame of the love of Christ. The family of Bethany, the brothers James and John, and the Marys, will meet each other again; but we are only told, in the Bible, that they loved Christ. That was enough.

Mr. Whately throws out a brief opinion, that the ministry of the blessed saints in acts of beneficence to man, is not entirely opposed to the tone of Scripture, although there is nothing in the way of positive proof. But he does not say, that the secret ministrations of God's love through these spiritual messengers, are ever made known to men themselves. Pure spirit could *not* manifest itself to men's bodily senses; could not be seen, or felt, or heard; could not speak, or lift, or strike. If it made itself known in any way through a material agency, it *must* appear in the body, and no one has yet

risen from the dead except by miracle. God himself, as a spirit, has never yet been seen, or felt, or heard, by the bodily sense. "For a spirit hath not flesh and bones as ye *see* me have." And even if the departed spirit visited earth again it would not be to make revelations of the future state. The work of redemption could not be aided by this. "They have Moses and the prophets," —Christ and his gospel,—"and they would not be persuaded, though one rose from the dead." There is no necessity at all for any departed spirit to come back here to tell us anything. We have enough for our salvation, consolation, profoundest reason, and eternal responsibility. It would be bringing in human after Divine testimony,—a flickering ghost after "the strong Son of God." The susceptibilities of many respectable people, in these days, are taken up in the revelations of departed spirits. They do not, in some instances, look beyond *them*, to God and Christ. They rely on them, and make them their religion. They are comforted and strengthened by their appearances or messages. They would have the world to be guided by them, and to depend upon them. But to rely on *human* beings, whether in or out of the body, is to neglect and reject a Divine Mediator; for the Mediator could not be a mere man, or an angel; and we are sometimes reminded of the apostle's words: "Let no man beguile you of your reward, in a worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind; and *not holding the Head.*" That debatable ground between soul and body, where corporeal nerves and tissues run into their vanishing points of union with mind, has not yet been explored, and cannot be, perhaps, thoroughly. Science will clear up these mists of spiritualism, and of every new revelation, and the future state will be left, as the Bible sublimely left it, even its glories seen "as through a glass darkly."

The book closes with two sensible chapters on "A Christian Death, and its Preparation." There are many mistakes, even among intelligent believers, the author thinks, respecting a Christian departure. It is an error, according to his view, to suppose that there can be any such thing as the *sudden* death of the true Christian. If one be a loving, active Christian, he is always prepared for death; and it is thus in any man's power to secure himself against sudden death. Especially to prepare to die, is an unnecessary idea to the living Christian. We are hardly so ready to assent to the writer's opinion, that the approach of death should ever be concealed from an irreligious man, for the sake of leaving him a calm mind for religious choice and thought. We are reminded of the close of one of Wordsworth's thoughtful sonnets on a man condemned to suffer death:—

> "Then mark him, him who could so long rebel,
> The crime confessed, a kneeling penitent

Before the altar, where the sacrament
Softens his heart, till from his eyes outwell
Tears of salvation. Welcome death! while Heaven
Does in this change exceedingly rejoice;
While yet the solemn heed the State hath given
Helps him to meet the last tribunal's voice
In faith, *which fresh offences, were he cast*
On old temptations, might forever blast."

There is much in the certain prospect of death which will make men think; while the slightest hope of life, often serves as the stronghold of continued impenitence.

Bibliotheca Sacra.

Art. III.—THE PENAL CONSEQUENCES OF SIN.

THE question to be discussed in this paper is not whether there are penal consequences of sin, for this is assumed. Given the fact of sin, its consequent penalties inevitably follow There are punitive results of crime in this world—there will be in the world to come. As sin is a transgression of law, whether physical, mental, social, or moral, it must be impossible for it to be committed without penal results. The penalties correspond in nature with the sin committed. It is undeniable that the breach of physical law is followed by physical suffering; and if a man violate the laws of mind, results corresponding to the violation will follow. Overwrought minds often become insane. Too great mental labour, or unsuitable employment of the mind, injures it in every case. The same fact occurs in the constitution of society, for in every well-regulated community proper laws are enacted and enforced:—laws against dishonesty, oppression, theft, defamation, and the like. Without such laws there could be no stability in the social fabric, no safety in the possession of property; human character and life would be alike exposed to destruction, and misery would abound to a terrible extent; but men and their possessions are rendered tolerably safe by the existence and application of civil law. Yet, if there were no penalties inflicted in cases of transgression, the design of civil law would entirely fail. Virtuous persons need neither laws nor penalties; but vicious ones need both, so that the law without its penalty would be a dead letter. Now every case of social delinquency which comes before the public is punished.

When the strong arm of law strikes not the evil doer, the stronger arm of public opinion smites him; thus the man who sins against society suffers social penalties; he is marked and abhorred, men turn from him with loathing, and he experiences deserved punishment.

The foregoing views are corroborated by Butler. On the government of God, by rewards and punishments, the Bishop remarks:—"Much of our present happiness or misery is in our own power, even with regard to life itself. Prudence and care will make our life tolerably comfortable, when considered apart from revealed religion; rashness, ungoverned passions, willfulness, or even neglect, bring misery and disgrace. How it is that such and such results follow such and such conduct we do not fully apprehend: this is the ordinary course of nature, and can be no less so of God because it is so. But we should not gratify every particular sense or passion in all instances any more than use our eyes to look at that which injures them, as, e.g., fire. These things show that we are under his actual government in the most strict and proper sense, as, e.g., the pain we feel in doing what tends to the destruction of our bodies, prevents us from doing so, and also punishes us for our folly. The Author of nature, therefore, as strictly governs us as fathers, masters, or kings do their children, servants, or subjects, by rewarding or punishing them. Hence, from the analogy of nature it appears there is nothing incredible in the scripture doctrine of rewards and punishments." The whole testimony of reason, consciousness, facts, and the Bible, shows that the consequences of sin are of a nature corresponding with the causes of which they are the necessary effects. Men addicted to falsehood lose the confidence of their fellows. One penalty in morals seems to be the obdurating influence of immorality upon its perpetrator. "Evil men and seducers wax worse and worse, deceiving and being deceived."* Profanity steals upon and enslaves the profane. Vicious thoughts and inclinations gain power when fostered, and so does every species of immorality.

It is questionable whether any consequence of sin is at all otherwise than penal, so far as the transgressor is concerned. We are not aware that these consequences possess corrective tendency, neither do we think that the Bible sanctions any such theory. That God brings good out of evil cannot be denied; but that good naturally grows out of evil, or is in any way produced by it, as effect follows cause, is a dangerous position to assume. This would encourage those who say, "let us do evil that good may come; whose damnation is just."† Can a corrupt fountain send forth pure water? Can a corrupt tree bring forth good fruit? "Who can

* 2 Tim. iii. 13. † Romans iii. 8.

bring a clean thing out of an unclean? Not one."* Divine interposition is needed for this, and the fact that God has specially to interpose proves the fallacy of the corrective theory; but "evil men . . . . wax worse and worse," "ye will revolt more and more."† "A vicious course sometimes procures present advantage in appearance, but cannot prevent future punishment. Pleasures obtained by sin are invariably followed by misery. The manner of life during youth usually determines, for good or evil, a man's subsequent history. It is impossible to go to such an extreme in vice as to find no place for repentance and restoration, so that with regard even to the present life it may be said of such an one, it were better for him 'if he had never been born.' It is not clear that God is a being of simple absolute benevolence. The happiness of men is made to depend in part upon their own conduct. There is more happiness in this life on the side of virtue than that of vice, yet it were a difficult matter to decide how much more. And it is also to be observed that there may be some uneasiness resulting from virtue, and especially when a course of vice has been first pursued. Misery is the result of vice, plainly proving that penalties follow moral delinquences. Virtue, as such, is actually rewarded, and *vice versa*. If vice and virtue were fully developed in the present life, there would appear greater happiness connected with the one and greater misery with the other."‡

It is evident that penalties will at least be equal to the extent and turpitude of crime, inasmuch as there is a righteous Governor of the universe. This we assume on both philosophical and moral grounds. To us it seems not agreeable with justice that all kinds of sin should involve equal consequences. "Shall not the Judge of all the earth do right?"§ Every one shall receive according to that which he hath done. Stripes are, or will be, inflicted according to the number and turpitude of crimes, and with regard to every extenuating or aggravating circumstance. Upon observing facts we find that some sins produce far more baneful effects than others. Balaam was warned not to take an improper course—he was again warned by the ass turning aside and miraculously speaking; but he proceeded. At length the angel of the Lord threatened his life; but he persisted in his path of presumption, and ultimately fell by the hand of a retributive providence. The history of every nation and individual confirms this truth.

We further remark that though specific sins are followed by consequences corresponding therewith, yet following every transgression there are mixed experiences; for instance, the violation of a physical law not only causes bodily suffering, but some degree of mental

* Job xiv. 4. † Isaiah i. 5. ‡ See Butler's Analogy.
§ Gen. xviii. 25.

suffering as well. There is a mysterious union of relations and influences in different parts of man's nature, so that it is literally true, if one member suffer, the rest suffer with it.

It may also be remarked that the consequences of sin are not always restricted to the person who sins. The world suffers in consequence of Adam's sin. God visits the sins of the fathers upon the children unto the third and fourth generation, not by special and direct infliction, but by the sequence of cause and effect, for in ten thousand instances the sufferings of children are the natural results of their parent's sins. Jeremiah said, "Our fathers have sinned and are not, and we have borne their iniquities."* In this probationary state there is an entail of suffering; that suffering, though made at times corrective, is ever a penalty of sin. The knowledge of suffering endured already, or pending in the future, may lead the sinner to alter his manner of life; but it is the knowledge which corrects, not the sin or its penalty. Subjects often suffer from the sins of kings and rulers; churches suffer from the sins of pastors; one man often suffers from another's sin as well as from his own.

The duration of the penalty of sin deserves careful attention. In this life many penalties are immediate and of short continuance; others continue longer, and some are life-long; but the penalties with which impenitent sinners are threatened are endless. And as this last position occupies a prominent place in the theology of orthodox Christians, we will state and meet the most plausible objections alledged against it, and also give our reasons for holding what is called, "the orthodox view." It is objected that eternal punishment is unjust, or at least too severe. To this several replies are at hand. Perhaps some will deem the following satisfactory, viz., that incorrigible sinners do intentionally, if not actually, sin for ever. As sinners they never intend to alter, unless to escape punishment and secure personal good; but this is utter selfishness, and is as repugnant to God and all good creatures as any other form of evil. In the sight of an infinitely holy and immutable God, as a man thinketh in his heart so he is. Taking this view of the question, it does not appear contrary to justice that an impenitent sinner should suffer for ever. To this objection it may also be replied, that men are not proper judges of the demerit and desert of sin. Though many extenuations may be urged, it is yet possible that there may be sufficient turpitude in sinfulness to justify and demand eternal punishment. Thoughts respecting the glorious character of God, the amazing obligations of man, the eternal propriety of rectitude, the provisions of infinite mercy, are at least calculated to support the view just advanced. It may be further

* Lamentation v. 7.

urged that the wrong done to the universe by the sinner is eternal, if divine counteraction be withheld. From this fact alone eternal punishment is rendered probable. In case of men dying impenitent, we have no evidence that their sins are all committed in this world. That it is not impossible for men to sin when enduring punishment the experiences of this life demonstrate. And why may men not sin after they have passed into a retributive state? To us it seems all but certain that they will do nothing but sin and suffer. And if they sin during unending ages, there can be no wrong in the infliction of penalty during the continuance of sin. Persons who are obedient to God seldom or ever see unrighteousness in eternal punishment; and it must be allowed that they are better able to take a proper view of the question than the wicked. If the guilty person be his own jury and judge, the verdict will not be doubtful, for it is likely he will decide it is not right for him to suffer unending penalty. Consider further, the rejection of the Son of God is a fearful climax of sin. All other sins seem innocent compared with this. Can any man, who in the most stubborn manner, for the sake of sin, rejects the Saviour and all redemptive mercies, deserve less than what the scripture reveals as the doom of the wicked.

A second objection is, that the punishment will annihilate by its severity. But man's immortality does not depend on his own will, character, conduct, or experience; but on the will of the Infinite Creator. So that if God has willed man shall be immortal—which he has done—man must be so, despite all the sufferings his sins may cause, and yet perish everlastingly in the Scriptural sense.

A third objection is, that eternal punishment cannot be reconciled with the benevolence of God, and therefore must be discarded as erroneous. In reply, we first remark, that we are not capable of delivering a judgment so dogmatic. To say that we cannot comprehend how eternal punishment can be reconciled with Divine love, is about as positive a form as an expression of human opinion ought to take; but, notwithstanding, the two may admit of reconcilation, and we have no doubt that in the fuller development of divine purposes this harmony will become more evident. Why does God banish a man from himself for ever? Because that man will go. Man is free to choose and act, and whenever a man perishes he perishes of his own choice. Now, admitting man's intellectual and moral freedom, is there any malevolence in allowing a man the place and condition of his choice? In the future, all men must be conscious of God's pleasure or wrath; each being, by sin or holiness, adapted to one of the two, and being adapted to one is being *un*adapted to the other; consequently, an unregenerate soul is totally unfit for a state of glory. How, then, can it be more benevolent in God to

take such a man to heaven for ever, rather than allow him to "go to his own place;" that place he has chosen and for which by sin he has prepared himself? However strange it may appear, it seems unquestionable, that an unforgiven sinner would have far more misery in heaven than in hell. Such a person, in the present imperfect state of Christian society, is more miserable among good people than among his kindred spirits; and, in a state of moral perfection, it is reasonable to infer that with his wickedness unmoved, a sinful person would be still more unhappy. This plea of benevolence is also very one-sided, being altogether in favour of the wrong-doer. To allow one man after ages of suffering, for sins eternally baneful, to enter heaven without a change in his moral nature and conduct for the better, which, as we have seen, is not likely to take place, would be very partial conduct, and such as could not be reconciled with divine equity. In such a case, where would benevolence be bestowed? Where it was not desired, but despised; not improved, but hated and abused.

It is urged further, that there may be another period of probation. But there is no evidence of this: there is evidence contrariwise; reason and the Bible teach one probation, and one only. Supposing there could and would be another state of probation, would that prevent eternal retribution? Let the following argument of Dr. Thomas be considered:—"One, and only one probation is a benevolent arrangement. In it there is more benevolence to the individual himself; because, in case a man had a second probation, and it failed, his guilt and misery would be considerably augmented by it. Punishment, in a great measure, will be proportioned by the privileges and opportunities abused. The privileges and opportunities of his first probation are such as to impose incalculable responsibility. The man who abuses the first probation is most likely to abuse the second, because he would enter upon the second with hardened sensibilities and confirmed habits: and then, penal inflictions do not generate love. Then further, man's knowledge of a second probation would tend to counteract upon his mind the saving influences of the first; it would strengthen that procrastinating principle in his nature which leads him now to postpone the question of his salvation, and it would strengthen that presuming tendency in his nature which induces him to run the risk of the future. There is more goodness in this arrangement to the universe; because it puts a greater restraint upon evil, and heightens the motives to virtue." We may, therefore, be thankful for one probation only; for another would be partial, being a special favour to the bad, while it would countenance, rather than correct, the wickedness of men, and at the same time be a precursor of ruin. Leaving these and similar

objections, we now present reasons for holding the orthodox view.

Bear in mind, then, that man is immortal. It would be wandering from our subject to discuss the evidence by which the doctrine of man's deathlessness is established; we only remark, which is sufficient to our present purpose, that the immortality of the human soul cannot be disproved; hence, as a foundation for our reflections, it is an immovable basis. Being immortal, man will live for ever somewhere; and his moral character will determine his location and circumstances. Whither can an impenitent sinner go when he dies? Whatever death may do, or not do, it must lead to a very important change. When a man has persisted in vice during life, and is at last separated from the gracious influences experienced upon earth, what is there to restore him to virtue? There is moral causation in humanity and the universe. There are many effects in human society resulting from moral causes, and while moral causation is as certain in its operation as physical, where there is no intervention, habit strengthens the principle. A man under dominion of sin and satan to the last, dies in a hardened, impenitent condition. The eternal operation of moral causation must prevent a cessation of penalty, and bind the sinner to the termless effects of his sins.

It is undeniable that the effects of sin, when let alone, are eternal. Evil will never be thoroughly eradicated from the moral universe; the effects of human sin will in many cases be immortal. If God were to interpose, after Christ has mediated in vain for thousands, evil might be utterly destroyed; but as that would involve the destruction of moral agency, virtue in the proper sense could not follow; then, the very need of an interposition shows the effects of sin are eternal, as far as the sinner is concerned. Under certain conditions, a sinner at the very close of life may escape the effects of his own conduct, though others have been ruined by his influence. His sins through Christ may be forgiven. He may by grace be meetened for the world of light, and afterwards be taken thither; but this is an extraordinary case of salvation at the last hour. The mediation of Christ is available for man, even in such an extremity. Though late, he has fled for refuge to lay hold of the hope set before him, and thereby escaped the penalty of his sin. But to suppose that one who dies with an unrenewed nature and accumulated guilt will be allowed to escape, is, according to the foregoing reasoning, impossible. A profound thinker has wisely remarked, that "the lost spirit enters the future as the perpetual slave of sin." This utterance is sanctioned by the word of God: He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still. As the tree falleth, so it must lie. This language indicates the removal of all restorative means, and

implies, that as the man is in his moral condition, so he will remain. What is there in that state of retribution to restore him? The tendency of everything in his condition is to confirm his wickedness. In the case of impenitent sinners there is a rebellious state of mind towards God when they enter the state of retribution; in that condition their being is perpetuated for ever. It is unquestionable that sheer penalties have no tendency to produce penitence, reformation, or love. What, then, is more evident than that there is an endless perpetuation of hatred against God? If so, how can the penalties be otherwise than eternal? There is more certainty that impenitent sinners will continue to sin in hell than we at once perceive. In heaven men worship God; hell being its awful opposite, must be a place of sin. Can we imagine a world of spirits, divested of all goodness, with their vicious passions loose, and a thousand circumstances to increase their strength, living an eternity, or even a day, yet committing no sin? The thing is impossible. Bearing in mind the deathlessness of the human soul and the continuance of sinfulness, must not the penalties be eternal?

There is nothing remedial in hell; it is a place of unmixed retribution. Between it and any remedial agency a great gulf is fixed. No remedy being in hell, what remains but "everlasting destruction" for the lost? No redemption nor redeemer is in hell, no God in mercy beckoning the sinner's return, no Holy Spirit to give newness of life and meetness for heaven. Dissociate a planet from all the controlling influences of its central orb, propel it in a given direction when thus isolated, and it will move in that direction for ever. So with a lost spirit; all restraints, human and divine, all gospel agencies are far away, they do not touch him, therefore he must depart further from God.

The Bible teaches the endless duration of future punishment. To cite all its testimony on this point would be to copy a large portion of its contents. In Isaiah we read, "The strong shall be as tow, the maker of it as a spark; they shall both burn together, and none shall quench them." "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Daniel declares, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The New Testament invariably confirms this view of the doctrine, but never favours the opposite. It declares, "Their worm dieth not, and the fire is not quenched." John said that Christ would "burn up the chaff with unquenchable fire." Christ declared, "These shall go away into everlasting punishment." Every word burns with a terrible emphasis. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be

punished with everlasting destruction from the presence of the Lord and from the glory of his power." Souls now in hell are suffering the vengeance of eternal fire; "the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night." To these passages, and others of like terrible import, exception has been taken. Objections have arisen in different quarters; by answering these our remarks must close.

It is said, "Well, annihilation will be eternal punishment. When a man is executed for crime he suffers eternal punishment, because he is never restored." This is not correct. Annihilation would be relief from punishment, not "suffering the vengeance of eternal fire," "dwelling with everlasting burnings," "tormented day and night;" but the lost suffer all these. "But the words eternal and everlasting do not invariably mean unending duration. In the Old Testament they sometimes mean to the end of a period, dispensation, the end of time, or the end of the world, as also in the New Testament." We reply, first,—When such is the case it is evident that the expression means limited duration by the subject or the nature of the case, which exceptions confirm the rule; but in other cases, where no restriction is intended or intimated, but the words used in their full and proper sense, they mean duration without end. Now, when the words are applied to the duration of final punishment there is no restriction whatever; but endless duration affirmed. Second. The terms must mean as long as their subjects endure. If the Jubilee be spoken of, the expressions mean to its dawn; if an age, to its completion; if a dispensation, to its end; if to all time, as long as it endures; if the earth, as long as it continues. In the same way, when the subjects are immortal, the terms are applied to their endless existence, that is, for ever. Human souls being immortal, and moral character being eternal, in case of final impenitence, men must eternally suffer the penal consequences of their sins. Third. The same terms are employed to indicate the duration of future happiness, the ages ever coming, the existence of humanity, heaven, and the lifetime of God, as are used to denote the duration of future punishment. If in these cases they signify duration without end, we are shut up to the conclusion that the punishment of unforgiven sinners is also unending. Fourth. Scholars and divines aver, in the most positive manner, that the words translated eternal and everlasting, cannot mean less than duration without end; unless by a violation of the canons of just interpretation. The following extracts will suffice: "To proceed, then, to an examination of the argument in question. It consists of two parts. The first is, that the terms by which future punishment is set forth in the Bible do not demand the belief of its perpetuity. Now, in opposition to this, I contend that they do. I will confine myself to the principal

terms which are employed. They are derivations and combinations of the Greek word AION, chiefly the adverbial form EIS TON AIONA, or EIS TOUS AIONAS TON AIONON, which our translators have rendered "for ever," and "for ever and ever;" and its adjective form, AIONION, which they have always rendered "eternal," or "everlasting." Now it is impossible for me to go into a minute examination of a hundred passages in justification of this rendering; but I will adduce the two first and the two last instances of the use of the terms, which I think decisive of the question.

The first two instances I select from Gen. iii. 22, and xxi. 33:—'Lest he put forth his hand and take also of the tree of life, and eat and live for ever." "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." In the Greek translation the "for ever" is EIS TON AIONA, the 'everlasting" AIONION. There can be no mistake here in the conclusion that the adverb in the first instance implies immortality, and that in the second instance the adjective asserts proper eternity. The two other instances which I select are from the book of Revelation, xxii. 5, and xx. 10:—"The servants of God shall reign for ever and ever," "The devil shall be tormented day and night for ever and ever." In these passages we have the adverbial form of the expression, and that in its intensest form, EIS TOUS AIONAS TON AIONON. And it is clear as light that the reign and the torment are of equal duration, and that duration eternity. Now there are several passages where the future punishment of the wicked is thus set forth; but if there were none other than the one before us, it would be decisive: "They shall go away into everlasting (AIONION) punishment, but the righteous into life (AIONION) eternal." *

The following remarks are from Professor Stuart, quoted by Dr. Pye Smith in his first lines of Christian Theology, pp. 407-8:—'I trust it will not be questioned, in regard to the nine cases where AION is applied to the happiness of the righteous in another world, and the fifty-one cases where AIONIOS is applied to the same, that a happiness *without limits*, *without end*, is intended to be designated. Can it be reasonably doubted, then, that the five cases in which AION is applied to the future punishment of the wicked, and the seven cases in which AIONIOS is applied to the same subject, have a meaning like that of the preceding cases? The time designated in both is future; the world is future. The intention of the writers seems very apparently to have been similar in both cases. The invariable laws of interpretation, therefore, would seem to demand a like exegesis. I take it to be a rule, in construing all antithetic forms of expression, that where you can perceive the force of one side of the antithesis, you do of course

* Lectures on Theology, by Rev. G. Legge, LL.D.

come to a knowledge of the force of the other side. If *life eternal* is promised on one side, and *death eternal* is threatened on the other and opposite one, is it not to be supposed that the word *eternal*, which qualifies *death*, is a word of equal force and import with the word *eternal*, which qualifies *life?* In no other case could a doubt be raised with regard to such a principle. I venture to say that the exception here (if such a one must be made) is without any parallel in the just principles of interpretation. If, then, the words AION and AIONIOS are applied sixty times—which is the fact—in the New Testament to designate the *continuance* of the future happiness of the righteous, and some twelve times to designate the continuance of the future misery of the wicked, by what principles of interpreting language does it become possible for us to avoid the conclusion that AION and AIONIOS have the same sense in both cases? It does most plainly and indubitably follow that, if the Scriptures have not asserted the *endless* punishment of the wicked, neither have they asserted the *endless* happiness of the righteous nor the *endless* glory and existence of the Godhead. The result seems to me to be plain, and philosophically and exegetically certain. It is this—either the declarations of the Scriptures do not establish the facts that God and his glory, and praise, and happiness are *endless*, nor the happiness of the righteous in a future world is *endless*, or else they establish the fact that the punishment of the wicked is *endless*." Fifth: If the duration of the penalties of unforgiven sin be not endless, God has alarmed us with needless fears; but this supposition cannot be entertained; hence we must conclude that the penalties of sin are absolutely termless. This conclusion is not shocking unless we forget that such a result is perfectly right, and essential to the welfare of the universe, and also that God has in Christ made ample provision for the complete salvation of every person, now and for ever, upon terms with which each responsible human being may comply; and as for the irresponsible portion of humanity, an ever-gracious God will take care of them.

A. C.

ART. IV.—ON THE RESURRECTION OF THE SAINTS WHO AROSE WITH JESUS CHRIST.

Translated from the French of AUGUSTIN CALMET *by the* Rev. ALEXANDER J. D. D'ORSEY.

ST. MATTHEW relates that Jesus Christ having given up the ghost upon the cross, 'the earth did quake and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose and came out of the grave after his resurrection, and went into the holy city, and appeared unto many.' As if the Saviour had wished to show by these tokens of his power, that he had just conquered death, and had restored life to those who were, in a certain sense, buried in sin. The opening of those tombs, and the return of those departed ones to life, were also proofs and pledges for our future resurrection, says Jerome.

As this subject is peculiarly interesting, affording scope for several curious investigations, we shall treat of it here somewhat at length, and shall discuss the following questions:—Who those were who arose? Where they arose? In what form, and with what body they appeared? If they died again, or if they ascended into heaven with Jesus Christ, there to live for ever happy in soul and body? We may speculate on this subject with the more freedom and safety, as various opinions which divide the Fathers as well as the modern writers on it, do not affect the fundamental articles of religion, every one acknowledging the truth of the evangelist's narrative; and therefore the difficulties only turn on the circumstances, the manner and the consequences of the miracle.

We cannot without some rashness speak in precise terms as to the number or condition of those who then left their graves. The holy Evangelist simply tells us that 'many bodies of the saints which slept arose.' All then did not arise; and if it is true, as some commentators have asserted, that the quaking of the earth, the rending of the rocks, and the opening of the graves only took place in and near Jerusalem, it will necessarily follow that the resurrection was restricted to those saints who had been interred in the neighbourhood of that city, and to whom the Son of God wished to manifest this favour. If it is maintained that the sepulchres of the saints were opened all over the world, or at least throughout Palestine, this vast extent of country will leave us in still greater uncertainty, as to the number and state of those who rose from their tombs on this occasion.

There are some who believe that it was the oldest of the patriarchs who then appeared, it being probable enough that Jesus Christ caused the effects of his death and of his advent to be felt first by those who had waited for him longest; so Adam, Abel, Seth, Methuselah, Lamech, Noah, Shem, Abraham, Jacob, Joseph, Moses, Joshua, David, and the other ancients would be the most highly favoured, and arise before the others. But as there is much to countenance the belief that the patriarchs before the deluge, and those who preceded Abraham, lived and were buried out of Palestine, there is sufficient difficulty in making them rise with Jesus Christ on the hypothesis that the graves were only opened in Judea, or even in the neighbourhood of Jerusalem. Add to this, that it seems those rather should have risen who were known to the Jews then living, and were more of their own day, in preference to the ancient patriarchs, of whom their notions were confused by the misty light of antiquity.

In short, it appears natural that the prophets having been the principal witnesses who predicted the coming, the birth, the life, the death, and the resurrection of Jesus Christ; and having, for the most part, sealed their testimony with their blood, should also, by a peculiar prerogative, take part with others in the fruits of his death and resurrection; so that Moses, David, Samuel, Isaiah, Jeremiah, Ezekiel, and Daniel, whose writings we possess, should have been preferred to many, who, though inspired by the spirit of prophecy, have nevertheless left us no monuments of their predictions. Some believe that Job and Jonas, and the three young men delivered from the furnace at Babylon, being the principal types of the Saviour's resurrection; Isaiah, as the evangelical prophet; Melchisedec, as prefiguring Christ's priesthood; and Daniel, as pointing out more precisely the years of his coming, were then privileged to rise in preference to others.

St. Epiphanius would wish that the preference should be given to those who were nearest the times of Jesus Christ, and whose countenances could still be recognised by such as lived at that period, and had borne testimony to Jesus Christ, since his advent; as Zacharias the father of John the Baptist, the aged Simeon, St. John the Baptist, and the good thief. Lerins does not believe that any female was resuscitated, because it was fitting that the Holy Virgin should be the first person of her sex to arise, even as Jesus Christ was *the first-born of the dead.* As if Jesus Christ, in this character of first-born of the dead, had not procured for women, as well as for men, the privilege of the resurrection. Others, on the contrary, will have it that Eve was resuscitated amongst the first on this occasion, as the common mother of all mankind. But let us leave these conjectures, and without determining anything on a matter which is undecided, let us confine

urselves to the terms of the Evangelist, who tells us that 'many odies of the saints arose.'

There are two different opinions as to the time of the resurrection of the saints of whom we speak. Some believe that they rose immediately after the death of the Saviour, and as soon as heir graves were opened by the earthquake, which took place hen he gave up the ghost; while others maintain that they did ot rise from their tombs till after the resurrection of our Saviour; o that, in accordance with St. Paul, Jesus Christ is really the irst-born from the dead. Both of these opinions are supported by he text of St. Matthew. The first is founded upon the statement, hat Jesus Christ having expired, 'the earth did quake, and the graves were opened, and many bodies of the saints arose;' where t is obvious that no interval is placed between the death of the Saviour and the resurrection of the saints. Those who defend the ther opinion, direct attention to the fact that St. Matthew, having elated the resurrection of the saints, immediately adds, 'and ifter his resurrection they appeared unto many;' insinuating hereby, that they had only arisen after him or with him, and that e narrates the opening of their tombs and their resurrection by nticipation; and indeed, what would they have done from the leath of the Saviour to his resurrection, since they had not to ppear, and indeed did not appear, till he had risen again? Then hey went to bear witness to their Saviour, showing themselves in he holy city.

St. Augustin makes mention of these two opinions, and he does not disapprove of either; but as they were foreign to his purpose, e does not dwell upon them. Origen points out clearly that hey did not rise before Jesus Christ, but after his resurrection. St. Gregory the Great expresses himself to the same effect. 'Jesus Christ died alone,' says he, 'but he did not rise alone; he at the same time gave back life to men long before dead.' St. Jerome is still more decided: 'though at the moment of the death of our Saviour the graves were opened, yet,' says he, 'the saints did not arise till after his resurrection, in order that he might be truly the first-born from the dead.' We find the same words in Bede and in Rabanus Maurus; Radbert entertains similar views, with Druthmarus and several others.

But St. Hilary seems to say that they arose at the moment Jesus gave up the ghost. 'Then,' says he, '"*the graves were opened*," because the bonds of death were broken, "*and the dead arose*," because, in enlightening the darkness of death and the obscurity of hell, he deprived death of his spoils by the resurrection of those whom he went to see: by which he insinuates that Jesus Christ having descended into hell immediately after he had expired, he instantly restored life to those who were dead before he should

himself arise. St. Chrysostom speaks still more clearly: he says, that the Saviour makes evident, by raising his servants while he was still upon the cross, the falsity of the Jewish taunt, 'he saved others, himself he cannot save.' For it was a great miracle to see Lazarus come out of his tomb, it was still more marvellous to see those saints who rose and who showed themselves to many persons. Theophylactus, and the other Greeks who have been accustomed to follow St. Chrysostom, are of the same opinion. They say that the resurrection of the dead, which happened while Jesus Christ was on the cross, was the sign and the pledge of the future deliverance of those who were in hell [i.e. Hades].

But if it is true, of which there seems no doubt, that the souls of the holy patriarchs did not leave hell till Jesus Christ had descended to it, and that their bodies could not arise till their souls disengaged from those places where they were awaiting his coming, had reanimated their frames, it must be admitted that the resurrection of the saints did not happen till some time after the death of Christ; for though the soul passes in an instant from one place to another, and though the operations of spirits separate from matter are not marked by intervals of time, nevertheless we cannot conceive that the Saviour had been in hell, that he had there announced his coming to the holy patriarchs, that he had thence delivered their souls, that he had reunited these to their bodies, and that he had done all in a moment. The ancient Fathers believed that he was some time in hell, for they maintained that he there preached to the souls of the unbelievers, and that he converted several of them. It is true that this opinion is not now received in the church, but at least it is certain that those who entertained such views did not believe that the saints were raised immediately after the Saviour's death, unless their resurrection had preceded his return upon earth. Now we do not at all see that Jesus Christ had given upon earth any indication of his presence previous to his resurrection, having been all the rest of the time in Hades, there comforting the souls of the holy patriarchs.

Thus, it was perfectly credible that it was not till after the resurrection of the Saviour that the saints arose. But in what form did they appear? Was it with bodies glorious and immortal such as we hope to have after the general resurrection, or with their natural bodies which they had before their death, as was the case with Lazarus and others who only rose to die anew, and who had only material bodies subject to hunger and thirst as ours are? In short, had they resplendent bodies, but of a transient splendour which was to disappear with their apparitions, like the bodies of Moses and Elijah, who appeared with Jesus Christ in his transfiguration, and who having exhibited themselves in glory at this

interview, re-entered both one and other into their natural condition. Elijah returned to the place where he awaits the second advent of the Messiah, and Moses went back to his grave, there to wait for this second special resurrection, or for the general rising from the dead.

The resolution of these difficulties depends much on what we are about to say in the sequel, where we shall consider the question, whether these resuscitated bodies ascended to heaven with Jesus Christ, or whether they died a second time and returned to their graves as before. If it is maintained that they arose to die no more, I do not see how they can be denied the possession of bodies glorious, subtle, penetrating, such as we accord to the blessed. But if they only appeared for a moment, or perhaps for some hours, or for some days, as Moses and Elijah upon Tabor, it will not be easy to determine what was the nature of their bodies, which, according to this hypothesis were not yet clothed with perfect immortality.

But it is indubitable that they must be distinguished from bodies simply resuscitated, which lived and conversed with other men, as Lazarus, and those who in the Old Testament were restored to life by the prophets Elijah and Elisha. The Evangelist sufficiently informs us that everyone did not see them, and that they only showed themselves to whom they pleased, and consequently that their bodies were of a nature different from ours, which we cannot conceal from the eyes of those whom we encounter.

The author of 'Questions for the Orthodox,' printed under the name of St. Justin, takes a middle course in this discussion. He acknowledges that the saints who arose did not die after tasting of immortality, though not of the happiness of heaven. Their bodies are not yet rendered conformable to the glorious body of Jesus Christ; but they wait for their transmutation like Enoch and Elias, who are alive, but who have not yet received their perfect recompense; for, adds he, there is not as yet any one but Jesus Christ raised to live a life immortal and incorruptible, as being the first-born from the dead, and the first fruits of those who have slept the sleep of death.

It would remain still to ascertain what is the nature of the bodies of Enoch and Elijah, in the condition in which they at present are. I see nothing to hinder our believing them to be like ours, with this difference, that they are neither subject to our wants nor to our infirmities; but when we would know that, should we be more certain of it, were the hypothesis of the author to whom we allude certain? Where then must all those saints be that arose with Jesus Christ? If they are not in heaven, in what part of the earth shall we place them? Such solutions are worse than the difficulties we wish to solve; they throw us into greater em-

barrassments than ever. As then we have nothing certain upon this subject, we prefer to leave the question undecided to deciding it on chance, and without a full knowledge of the matter.

The great difficulty in all this dissertation consists in knowing if the saints who rose with Jesus Christ ascended to heaven with him, or remained upon earth, there to die again. There is on that point a difference of opinion, and both sides adduce reasons and authorities of no mean weight. The Scriptures represent Jesus Christ mounting to heaven as a conqueror re-entering his dominions, laden with spoil, and leading with him a multitude of captives whom he has delivered. He came into this world 'to preach deliverance to the captives; to set at liberty them that are bruised' (Luke iv. 18). It was, then, fitting that he should enter heaven at the head of those whom he had rescued from prison; and since he returned thither with his glorious and immortal body, it was natural that he should in a similar way obtain admission for at least the principal witnesses of his resurrection and the chief of his friends, with their resuscitated bodies, especially after having accorded them first the honour of the resurrection. Was it becoming that he should separate them from those bodies which they had just resumed in order to leave them a second time in the obscurity and dust of the tomb? Could such a separation be made without grief, and is grief a fit accompaniment to a blessed spirit? Are the gifts of God things to be repented of (Rom. xi. 29), and does he take away with one hand what he gives with the other?

St. Ignatius the Martyr, in his epistle to the Magnesians, considers the resurrection of the prophets, occurring at the death of Jesus Christ, as an especial favour, and without asserting that they died again. They expected, says he, Jesus Christ their master, and when he came, he raised them from the dead. The author of 'Questions for the Orthodox,' printed under the name of St. Justin, believes that the resurrection of these holy patriarchs was perfectly real, that they are not dead, and that they are in a state of immortality, but nevertheless not in heaven, as has been already stated.

Origen insinuates in his 'Commentary on St. Matthew,' that the saints raised with Jesus Christ, followed him into heaven; but he declares it in a more positive manner, writing on the Song of Solomon, where he says that Jesus Christ in raising himself raised at the same time those whom death held captive, and took them with him when he ascended into heaven, to which he exalted not only their souls, but also their bodies, as we learn, says he, from the Evangelist, who says, that many saints being raised, they entered into Jerusalem, the holy city of the living God. St. Clement of Alexandria only treats of the matter incidentally, but he states clearly enough, that the saints who rose after the Saviour's death are transported into a better life.

Eusebius of Cesarea has given a lively representation of the victory which Jesus Christ gained over death on this occasion. As soon as he had said, 'Father into thy hands I commend my spirit, he quited his body, without waiting till death should seize him': but he himself anticipated death, and took him trembling, prostrate at his feet, and about to seek safety in retreat. He arrested his flight, and breaking the gates of those gloomy dungeons, in which the souls of the saints were enclosed, he drew them thence, raised them, rose himself, and led them in triumph with him into the celestial Jerusalem. St. Hilary obviously favours this opinion, when he says that Jesus Christ reigns in Sion, in Jerusalem; not in terrestrial Jerusalem, that murderous and sanguinary city, but in the celestial Jerusalem, which is our mother, of which the saints who rose with him are the inhabitants. *Cujus et existimo hodieque incolæ sunt in Passione Domini resurgentes.*

St. Ephiphanius is not quite consistent in what he relates respecting the saints who arose with the Saviour. In one place in explaining what is said by St. Paul (1 Cor. xv. 20), that Jesus Christ is the first-fruits of the raised dead—he remarks that in truth the dead were seen to rise with Jesus Christ; that Elijah and Elisha raised some; that the Saviour himself restored life to Lazarus, and to some others; but, he adds, what distinguishes Jesus Christ from others is, that he rose to die no more; instead of which all the others who were raised died again. Elsewhere, in speaking of the blessed whose bodies are on the earth, he excepts from their number those who rose with Jesus Christ, who have entered with him into the bride-chamber, who have come into the holy city, and have appeared to many, as it is said in the Evangelist. It is certain, he continues, that at first they entered into the terrestrial Jerusalem, but afterwards they were introduced with Jesus Christ into the celestial, which till then had been opened to no one.

In order to reconcile St. Epiphanius with himself, one might say that in the first passage he must be understood as speaking only of the dead who were raised to ordinary life and in bodies mortal and corruptible, but not of those who were resuscitated with subtil and glorious bodies. Lazarus, and those whom Elijah and Elisha restored, were recalled to life a short time after their death, and before their bodies were destroyed and reduced to dust. Those whom Jesus Christ revived, were dead and corrupted long before. The flesh of the first was like the still entire grain of wheat, which has not yet rotted in the earth, in order to germinate and rise again. The flesh of the second was like the grain which, after having experienced corruption, puts forth the germ of reproduction. This flesh was animated by a new breath of life, and re-invested with immortality.

St. Jerome has varied still more than St. Epiphanius, and it is far from easy to harmonize his statements on this subject. He assures us in one place that the good thief was received into Paradise after Jesus Christ; and that many bodies of the saints who arose were seen in the celestial Jerusalem. *Post Christum latro in Paradiso, et idcirco in resurrectione ejus multa dormientium corpora surrexerunt, visaque sunt in cœlesti Jerusalem.* In other places he treats this opinion with ridicule. 'We must not understand that of the celestial Jerusalem, as many ridiculously do, since the miracle of the resurrection of the saints would have been of no service to mankind, if they had only been seen in the celestial Jerusalem.'

That is true, if they had been seen in heaven *only;* but those who believe that these bodies ascended into heaven with Jesus Christ do not deny that they were also seen in the terrestrial Jerusalem. For the passage in the Gospel may be explained three ways: 1. Those resuscitated saints showed themselves really in the city of Jerusalem. 2. They represented another kind of persons spiritually raised, who by faith, baptism, and a holy life, deserved to become citizens of the celestial Jerusalem. St. Jerome himself furnishes this explanation in his epistle to Redibia. 3. They might ascend with their bodies into the celestial Jerusalem, there to enjoy immortality and an eternity of bliss. These three senses are found in St. Jerome and in other commentators.

The venerable Bede introduces these risen saints into the terrestrial Jerusalem, then into the celestial: Rabanus and Druthmarus indicate in express terms that they ascended into heaven in the train of Jesus Christ with their revived bodies. Radbertus (after having remarked that many propose the question, whether, after being raised, they die anew to rise a second time, as Lazarus, who died twice, and who has yet to rise once) says that though the Gospel affords no explanation on the point, most believe that their resurrection was eternal, and that they ascended to heaven in the flesh with Jesus. He adds, that if these saints were to be unboubted witnesses of the actual resurrection, it is consistent with piety not only to suppose, but to believe, that they were raised never again to die, for how could they be true witnesses of the real resurrection of Jesus Christ, and of that which we look for, if they had immediately returned to dust? We cannot, indeed, he goes on to say, demonstrate that by the text of the Gospel; but again, those who combat our opinion, cannot oppose us with any decisive authority sufficient to make us abandon our position.

Tertullian admits that many held that the patriarchs and the prophets ascended into heaven with their resuscitated bodies as a retinue and as attendants on the resurrection of Jesus Christ, *ut appendices Dominicæ resurrectionis.* St. Augustin brings forward

the same opinion in his letter to Evodius. Neither of them approved of this view, but from their mentioning it thus, it is clear that it was one of old standing, and generally known in the church. Rufinus, in his Exposition of the Creed, expressly maintains it.

To these authorities may be added a great number of recent commentators, who hold that the saints then rising with Jesus Christ did not die again; but that, body and soul, they ascended into heaven. Thomas Aquinas offers this opinion, and gives some proofs of it, but does not stop there. He quotes a sermon on the Assumption by St. Jerome, who leaves the matter unsettled. Dionysius the Carthusian does not express himself in a more decided manner. Cornelius a Lapide says that the opinion most general and best founded is that they ascended into heaven with Jesus Christ. The Abbé Rupert seems to believe that they rose to die no more, since he speaks of the notion of those who held that they died a second time as the opinion of some *others*. Qui utique (ut quidam existimaverunt) iterum morituri resurrexerunt. Maldonat also holds that they did not die again; but the view which maintains that they did die a second time, and did not ascend to heaven with their bodies, is founded on many passages of Scripture, and of the Fathers, and on various reasons which give this theological opinion a great superiority over that which we have just adduced. St. Paul teaches us that the patriarchs 'having obtained a good report through faith received not the promise, God having provided some better thing for us, that they without us should not be made perfect' (Heb. xi. 39). They have then not yet risen, nor ascended to heaven with their bodies; for what would they have to desire, if they enjoyed in soul and body the delights of never-ending bliss?

The same apostle, speaking of the future resurrection, says that Jesus Christ is the first fruits of those who slept, and who are one day to rise for ever; moreover, if any were to have risen and gone to heaven with Christ, it would without doubt have been David, St. John the Baptist, the patriarchs, and the prophets interred in Palestine. Now, we know that since the ascension of our Saviour, they have continued to point out their tombs and remains in that country; we must therefore conclude that they had not risen to die no more, or at least, that such was not the general belief in the Holy Land.

St. Peter, speaking to the Jerusalem Jews, says to them: 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.' He wished to prove that it was of Jesus Christ and not of himself that David had spoken, when he said, 'Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.' Now, what force would his reasoning have had, if

David had risen and ascended into heaven with Jesus Christ in his glorious and immortal body? Undoubtedly the Jews would not have failed to reply to him, that according to his principles the prophecy was accomplished in the person of David, who in truth was dead and had been committed to the grave; but who was now re-invested with glory and immortality, to die no more.

We may be told that the remains of John, of Samuel, of Elijah and Elisha, and the tombs of Abraham, Isaac, and Jacob, exhibited in Palestine and elsewhere, are not very powerful proofs, for the tombs may be empty and the remains questionable. But those who found out and showed the said tombs and remains did not assuredly entertain the belief that the saints had mounted to heaven with their bodies; and there is *a priori* a great reason to hesitate, when we have the voice of popular tradition against us.

Tertullian refutes those who believe that the patriarchs and the prophets had ascended to heaven after the resurrection of the Saviour. He makes use of weak enough arguments to prove that only the souls of martyrs are in heaven, and he even says that he had written a book on purpose to show that all souls, except those of the martyrs, were in Hades, awaiting the day of the Lord. We do not agree with these views; but we have referred to this author as an instance of the opinions held by many of the ancients, who believed that the saints did not enjoy bliss till after the general resurrection, and who advanced their theory without any exception in favour of those who had risen with Jesus Christ; which leads us to conclude that they did not believe that these last had ascended to heaven even in spirit.

St. Chrysostom says expressly that those who rose while Jesus Christ was on the cross died again, and in his Commentary on the Epistle to the Hebrews: 'I say with the apostle, that the holy prophets and the patriarchs of the Old Testament have not yet received their recompense, it being the will of God that they should receive it only with us. He includes in the number of these just ones Abel, Noah, Abraham, and even St. Paul; he was thus far from believing that these saints were in heaven, body and soul. Theodoret expressess himself almost to the same effect on this passage of St. Paul: he speaks without any exception, as St. Chyrsostom, and he says that all the saints still await their crowns and their rewards. Theophylactus advances the idea that these saints only arose to serve as evidences of the resurrection of Jesus Christ; and the proof of that is that they died after having appeared to many in Jerusalem. Euthymius admits that they arose to corroborate the evidence of those who affirmed that Jesus Christ had risen; but that ultimately they died again. This is the generally received opinion amongst the Greks, who usually derive their explanations from St. Chrysostom.

St. Ambrose assures us positively that it is Jesus Christ whose merits have won for us the grace of the future resurrection, but adds that up to the present time he is the only one who has risen to die no more; *Solus tamen ipse adhuc resurrectione perpetua resurrexit.* He says elsewhere that those who arose with the Saviour rose only for a time, but that this momentary resurrection is a proof of the eternal resurrection which awaits us.

The Fathers whom we have quoted thus far, have only spoken of this subject incidentally; but St. Augustin makes it a special topic in his letter to Evodius. He there concentrates the greater part of the proofs which we have already adduced, and after having maturely weighed the arguments on both sides, he sufficiently shows that he does not believe that the just ones who arose with Jesus Christ, either *with* or *after* him (for he leaves that point unsettled) were raised for good and all. He is persuaded that otherwise we could not properly reserve for Jesus Christ the quality of 'first-born from the dead,' and that we should impeach the statement of St. Paul that God by an act of his goodness towards us has not permitted the saints to receive their full fruition and reward without us; and finally, that St. Peter could not have effectually employed against the unbelieving Jews the proof drawn from the tomb of David, still visible amongst them, in order to demonstrate that he had suffered corruption, and that the passage in the second Psalm had no reference to him if his tomb had been empty, and if this prince had been raised from the dead to suffer death no more.

Thomas Aquinas, after having stated the reasons which have been brought forward on both sides in this discussion, declares himself in favour of those who hold that the saints who arose with Jesus Christ died anew; and this is the view which appears to us best founded on Holy Writ, on the Fathers, and on tradition. The arguments adduced to support the opinion that the saints ascended to heaven with their resuscitated bodies are far from unanswerable. The triumph of Jesus Christ was sufficiently graced by the innumerable company of sainted spirits whom he had released from the captivity in which they had groaned for so many centuries, and for whom he now procured access to that heaven, the gates of which had till then been closed against them. It was just and right that he should appear in this triumph in a mode differing from that of others, and that his corporeal frame, revived and resplendent, should enter first into the realms of glory. It was sufficient to strengthen our faith, to sustain our hope, and to console the saints, who await, as we do, a future resurrection.

The prophets and the patriarchs who arose for a time with Jesus Christ, being verily and indeed resuscitated, were indubitably witnesses of the true resurrection of the Saviour; and it was sufficient

that we should be thoroughly convinced that our head had really risen to assure ourselves that our mortal body will be one day re-robed in immortality. The saints who resumed their bodies to bear witness to the resurrection of the Saviour, quitted them also by his order without pain and without affliction, as soon as they had fulfilled this purpose, because they experience no pleasure and no joy save in doing the will of their heavenly Father. God does not manifest either inconsistency or change of purpose in permitting them to die again, because they only rose on this condition. He accorded them this honour and this favour in all its plenitude, but he was not bound to confer a second, although different from the first, by introducing them into heaven with immortal bodies.

The Fathers who have been cited to support the opinion of this resurrection of the saints being unaccompanied by dying again, are of three kinds. The first asserts their views in a clear and positive manner, but they bring forward no good proof of their position. The second express themselves in a doubtful and undecided tone: and the third do not agree amongst themselves, for they are quoted in support of the affirmative, as well as of the negative side of the question. We oppose to the first other Fathers, who have declared in favour of the contrary opinion in a manner as clear and as positive, but better sustained and better proved. We do not at all count those whose testimony is obscure and ambiguous, any more than those who have spoken for and against; though we might interpret them in our favour with as much propriety as our opponents rank them on their side. Such testimony, according to all the rules of evidence, is *nil;* and when the Fathers and ecclesiastical writers are divided, their arguments should be duly weighed, and the best chosen. Now it seems evident that the passages of Scripture which we adduce are far more definite than those quoted on the opposite side; and we have for our view those of the Fathers who are considered the three columns of theology, St. Chrysostom amongst the Greeks, St. Augustin of the Latins, and Aquinas as representing the schoolmen of later times.

Thus, we have no hesitation in maintaining that the saints who rose after the death of our Saviour died again to rise on some future day in a blissful immortality; that we know nothing of the number, or condition, or age of those who then arose; that it is certain their resurrection was perfectly real; but that their bodies were not visible to every one, nor perhaps so entirely glorious as those with which the saints will be invested in heaven, but that they were all that was necessary to persuade men of the present resurrection of Jesus and of our rising again which is yet to come. In fine that, although Matthew narrates the opening of the graves

immediately after the *death* of Jesus Christ, there is every reason to believe that that event did not take place till after the *resurrection* of the Saviour, and after his return from Hades, to which our creed teaches us he descended after his death to deliver from the shades the souls of those who there awaited his coming.

ART. V.—ELEMENTARY THEOLOGY.

No V.

THE BIBLE AND SCIENCE.

THE teachings of science have been frequently employed to subvert the authority of Revelation, and destroy the faith of men in the supernatural character of the Bible. This opposition to Scripture has, however, been favoured by only a comparatively small section among the promoters of physical science; while many leading and distinguished scientists, in every branch comprehended in this field of inquiry, have advocated the claims of Holy Writ. On the side of mental science in its various branches the opposition is scarcely worth naming, being, in fact, almost entirely confined to a few adherents of the extreme "Sensational School;" and even the hostility of their doctrines is more evident in the logical issues to which they lead, than in any direct attack made upon revealed truth. We are not prepared to attribute all the occasion of this antagonism to the students of physical science; the advocates of revelation have also contributed to produce it. The progress of science has been opposed, and its teachings hastily and severely denounced as contrary to Bible teaching, and the credit of scripture has even been staked upon the scientific accuracy of its language concerning physical phenomena. Better denunciation and dogmatic assertion have provoked a more avowed hostility, and no effort has been spared to discredit the sacred word. But it must also be allowed that much of the opposition has been factious, and evidently the offspring of prejudice. Crude theories have been formed upon very imperfect data; bare probabilities have been elevated into certainties, and for reasons which would have been considered insufficient in relation to questions of another character, men have been asked to abandon their faith in

revealed truth. If a more impartial view were taken of the questions at issue, and the respective provinces of science and revelation more definitely determined, much of the difference now paraded with ostentation would entirely disappear.

It is the province of science to deal with phenomena—with things as they appear, and by careful observation and a wide induction of facts, to ascertain what are the conditions and laws which determine the succession of phenomena. Science cannot reach absolute beginning, for there are no data upon which to proceed. Pure origination,—the commencement of phenomena,—is pre-phenomenal, and transcends the limits of human thought; and, by consequence, cannot be made the subject of scientific inquiry. Hence, all theories designed to account for the origin of things are unscientific, or, at most, but philosphical conjectures; and when carefully examined are singularly defective, failing to explain the very point for the elucidation of which they were framed. The nebula hypothesis and the development theory, as expounded by its latest advocates, explain nothing respecting the origin of the universe, or the beginning of organic life, neither are these theories any more successful in elucidating the cause of the phenomena with which modern science is familiar.

Revelation is given to make God known to man, as he neither is, nor can be made known by nature. The purposes of divine mercy and their development in human history, the possibilities within reach of the spiritual man, the high moral elevation to which humanity may rise through the mercy of God by Jesus Christ, are the themes of revelation. It has been often said that it neither was nor is the design of the Bible to teach men science, and this observation has not always had its due weight in the controversies between science and revelation. The advocates of the authority and integrity of scripture have written as if the truths relating to man's moral and spiritual destiny were dependent upon an exact accordance between biblical phraseology and the findings of physical science; and some scientists have conducted the controversy as though it had been the province of revelation to anticipate the results of modern scientific inquiry. On both sides the province of revelation is misapprehended. We opine that the verities revealed in the Bible are not dependent upon the mere form of expression, and that scripture phraseology was not intended to be an exact exponent of physical phenomena—an exponent so exact and comprehensive as to anticipate the results of scientific research. There is nothing derogatory to the character of the sacred record in allowing that its language is accommodated to the conditions of human knowledge; this in fact is indispensable, for if it be not granted revelation is impossible; and this principle will admit of application to the questions raised in the

recent controversies between science and revelation. Whatever the state of human knowledge when revelation was given the language would have to be so far accommodated as not to bewilder and unnecessarily perplex, and yet admit of adjustment in substance to subsequent advancement. There is too much demanded when it is required that the form of scripture statement and the findings of modern science shall correspond; it is sufficient if in substance they are one, if the great truths brought to light by each are in correspondence. The form of revelation is comparatively unimportant, and without injury to the record may be variably apprehended; it is the deeper truth with which men ought to concern themselves. The form may belong to a given period, but the truth belongs to humanity.

Where physical phenomena are introduced in revelation they are not discussed scientifically,—that is, not in the same manner nor for the same purpose which science discusses them. The great end of inquiry in physical science is utility. All other purposes are subordinate to this, and science is valued in proportion as it contributes to the improvement of man's condition. Science reveals much important truth respecting God and his government, but to elucidate this is not its chief aim as generally pursued. The religion of science constitutes a province of investigation apart from strictly scientific inquiry. The heavens and the earth, and all physical phenomena, are investigated with a view to utilization; and in so far as nature is rendered subservient to man, science is deemed successful. Now the very truths which fall into the background in science, occupy the front place in revelation; not to make nature subservient to man, but to bring man into obedience to God is its aim; hence the phenomenal when it is introduced is subordinate to the truth respecting God and his purposes of mercy. What utility is in physical science, God and his purposes are in revelation; and what utilization is intended by science to accomplish in relation to man's circumstances—that is improvement and elevation—the revelation of God is intended to accomplish in man's nature; but the one ought not to be gauged by the other. The advocates of revelation have no reason to condemn scientific inquiry as opposed to the Bible, merely because there is not special prominence given to the truths they value; the truths are there, but the principal work of science is in another direction; neither ought any scientist to assail revelation and maintain his conclusions as contradictory to it. His manner of stating scientific truth may be different from that observed in revelation, but then it was not, and is not the purpose of revelation to state scientific but religious truth, and to state it not according to scientific form, but so as to meet the religious requirements of man. In scripture the scientific is subordinate to the religious, and if the latter element demand

it the form of statement may be expected to depart more or less from strict scientific accuracy. In the neglect of considerations like these, much of the controversy between the Bible and Science has originated.

Science is progressive, and in its details will be subject to considerable modification. Great changes have taken place in the course of a few centuries, and physical science is in many respects widely different from what it was at the commencement of the Christian era. In astronomy there has been considerable modification within a comparatively recent period; and though now regarded as an old established science, yet in points of detail there may still be further change. The planetary perturbations were thought to indicate that in time the solar system would fall into disorder and ruin; but further investigation has revealed a compensatory process, and the irregularity is now known to be not in one direction only, but oscillatory between given points, so that there is not only no danger to be apprehended, but the irregularity affords an indirect gaurantee of stability. In sciences of more recent date modification has been frequent, and is likely to be frequent still. Theories are being constantly changed to meet the demands of advancing inquiry, and this consideration alone ought to prevent scientists assuming a hostile attitude towards revelation; for it may be that subsequent discoveries may considerably modify the grounds upon which the hostility is based. Where modification is so frequent there is no room for dogmatising; what is said should be said modestly in view of any change the progress of science may require.

The past furnishes an important lesson respecting the hostility between science and revelation. The conflict has always been the hottest when the particular branch of science pressed into service was imperfectly understood; and it arose not so much in the dislike of scientists to religious truth, as from the alarm felt by the advocates of revelation for the safety of their favourite dogmas and traditional interpretations. The story of Galileo is well known. Astronomical science as advanced by his discoveries was regarded as decidedly opposed to the teachings of revelation, and immediate action was taken in order to suppress investigation and maintain the supremacy of church teaching; but it was impossible to stop inquiry, and modern astronomy has been the result. But astronomy occasions no alarm now to church teachers. The mobility of the earth is demonstrated, and our planetary home is shown to be an infinitesimal portion of the universe; but the truth of God stands sure. The deeper meaning of Scripture has been evolved, and narrow traditional interpretation has been displaced by broader and juster principles of exegesis. In other branches of physical science it has been much the same; in the incipient stages of any branch,

nemies of revelation have claimed its help, and the friends of led truth have been alarmed; but further investigation has results the opposite of what were predicted, and the progress ence has become an aid to a more comprehensive understand- f revelation. Instead of subverting the authority of Scripture, ltivation of physical science has developed its deeper meanings were hidden from previous generations. The scientific ht of an age has much to do with its interpretation of Scrip- and men's understanding of the Bible is greatly determined e state of general knowledge among them, for they cannot h an interpretation precluded by the intellectual culture of times. Before the Copernican astronomy was established ture could not be interpreted as it was subsequently, and the nican theory when first advanced was certain to conflict with xisting modes of exegesis; but the conflict was only with odes of exegesis, not with the essential truth of Scripture; t may be added that the methods of interpretation then ex- were all that the state of general knowledge permitted and red. An exegesis such as was subsequently demanded by cing scientific culture could not have existed before—its con- s were wanting—and further, men stood in no need of it. not unfrequently insinuated that biblical exegesis ought to be ected by the progress of science; that in every state of ledge it should remain the same, and that the Bible ought to been as profoundly understood at the beginning as now. No on can be more unfounded. Every addition to human know- enables man to understand more fully the revelation of God; ough the fundamental truths of revelation are unaffected by rogress of knowledge, yet man's apprehension of them may atly affected thereby, and his insight into the forms in which truths are communicated may become profounder and more ate. An alteration in man's relation to the truth does not the truth in itself, it remains ever the same; but the alter- affects considerably his view of the truth. Exegesis is not a pment of absolute truth, but merely of the view which man bled to take of the truth, and hence all progress in scientific e influences more or less biblical interpretation. Under any tion of knowledge co-existent with revelation there is sufficient ous truth for the culture of man's heart and the preparation spirit for a higher and holier life; but it is a mistake to t that the apprehension of religious truth shall be equal in period, instead of being affected by and proportioned to the cing conditions of human life and culture. "Few of what mmonly called scientific questions, which are connected with teral words of scripture, are inseparably combined with the ials of the faith. Rejecting all that would corrode the sub- we can avoid all over-anxiety as to anything which merely

touches the form. Yet it is precisely the mere form of Scripture which has been constantly pressed into the service of human theories, and has then been unwarrantably risked in defending them. Hence the wisest teachers in all ages have warned us not to confound our own interpretations with God's word, and then pay homage to our own self-complacency by insisting that they must stand or fall together. There cannot be a greater error than to thrust our own expositions under the sacred shelter of the reverence which is due to the message of God. And this is what is meant when we are told that any old interpretation must be abandoned if scientific investigation shows it to be wrong. It is not that the laws of Scripture criticism may vary with the varying theories of science; nor has anything of that kind been meant by the warning. But whenever investigation has led us to believe that a phrase of Scripture was accommodated to a scientific creed which has now been abandoned, we simply translate that phrase into the deeper meaning, which no scientific theory can reach or alter. We refuse to lend the weight of Scripture authority to decisions on topics with which it was not dealing, and which did not lie within its proper sphere. We obey no laws in interpreting the Scripture, except those which sound criticism and God's spirit would prescribe; but we may find it a duty to divest ourselves of errors which have been forced into the exegesis by imperfectk nowledge."*

It has been affirmed that the teachings of science are incompatible with biblical cosmogony, and that the genesis of the earth as narrated by Moses is not the genesis revealed by modern science. Untold ages have elapsed since the formative processes began, which have resulted in the existing state of things, and during these immense cycles, successive groups of animals and plants lived and died. The objections are directed against the Mosaic account of the demiurgic days; the single creation of animals and plants mentioned; and the absence of all reference to the successive creations of geological science. The discrepancy is represented as being so great that the historic veracity of the biblical record cannot be maintained; and it has been recently intimated that to admit the mythical character of these opening chapters of Genesis in nowise affects the essential character of the Christian religion. This position we regard as dangerous and not at all required by the exegencies of the case.

Geological science admits the fact of creation, and the existence of a Creator; and its investigations furnish a new and comprehensive phase of the design argument. Concerning pure origination it cannot prove anything, but it shows that there was a period when the present economy of life had not begun; and it also shows "that

* Hannah's Bampton Lectures, 1863, p. 157.

matter has been moulded into ten thousand forms, so exquisite, with such wise and wonderful adaptations that only an infinite being could have done it; especially since the still more wonderful powers of life, and instinct, and intellect, have been added to organism." The benevolence of the Creator receives fresh and abundant illustration from geological investigation, and new and enlarged views are developed of a unity of plan and purpose in nature reaching back through a duration scarcely measurable by human arithmetic. Upon points like these Scripture and the rocks are at one, and the question may be still further narrowed by observing that the Bible does not fix the time when the world was created. "In the beginning God created the heavens and the earth." But this does not definitely determine the date of creation. It affirms that there was a period when the heavens and the earth began to be, and that they were not eternal as some heathen philosophies supposed. The record has been frequently interpreted as if the beginning necessarily stood in immediate connection with the six demiurgic days, and was in fact, coeval with the first day. This interpretation furnishes, according to Bishop Colenso, the "simple straight-forward meaning of the words" * and determines the chronology of creation. But there is nothing in the language itself nor in its connection with what follows requiring this exegesis. To a person unacquainted with geological science, and altogether unaccustomed to reflection this might appear the meaning; but to a person of reflective habits, having a knowledge of the value and significance of words, even if unacquainted with geology, another meaning might perhaps be suggested. Beginning is in itself an indefinite word, and requires a qualifying term to give it preciseness. In Gen. i. 1, as in John i. 1, there is an absence of qualification; it is, "in beginning," expressing anteriority, and referring to duration, not to order. This view is adopted by De Wette, Tholuck, Mc'Caul, Alford, and others; and the absence of qualification in all ancient versions affords reason to suppose that very early some importance was attached to the form of expression, and that it was even then regarded as denoting "antiquity"—"the former times"—and not as determinative of order. It cannot be demonstrated that the beginning in the first verse of Genesis must necessarily be directly connected with the six days; there may have been between an interval sufficiently long to meet all the requirements of successive geological formations. The language definitely states the fact of creation, but leaves "the when" undefined. Scripture represents the introduction of the human race as the last and crowning creative act, since which there has been no new development of creative energy; and to this geology offers no contradiction. And what-

* Colenso on the Pentateuch, Part IV. p. 94.

ever may be the particular view entertained of the contents of the first chapter of Genesis, it will be admitted that the creation was progressive—consisted of successive exhibitions of divine power, with intervals of repose. The progressiveness of creation is not only uncontradicted by scientific inquiry, but is perhaps one of the positions most fully established in the present stage of geological investigation. Upon other points, too, such as the early revolution of the earth on its axis, the emergence of the land from the water before the creation of plants and animals, there is an interesting coincidence between the teaching of scripture and the results of scientific research.

The fundamental truths of natural and revealed theology are unaffected by the decisions of science. They are, at most, but matters of detail, which give rise to controversy, and their interpretation does not at all invalidate the main truths communicated by the record, or in any degree neutralise the purpose of revelation. The substantial accuracy of the record does not depend upon any particular interpretation. Any exegesis may be accepted, which, while leaving the truth respecting God and the fact of creation untouched, meets also the requirements of modern scientific thought. The question is not, how did Moses and his contemporaries, and those of subsequent ages, understand and interpret the record? but, how ought we to understand and interpret it? Their interpretation, while developing the fundamental religious truth of revelation, in other respects harmonised with their culture and knowledge. But their exegesis may be altogether unsuited to our times; and in fact, if there be any intellectual progress in human history, most certainly it will prove inadequate to meet the requirements of modern culture. It is sufficient, if by their interpretation they apprehended the religious truth communicated with sufficient clearness and fulness to answer the purposes of spiritual life. But to their exegesis this age ought not to be and cannot be bound. There can be no question as to the sense in which Moses and his contemporaries understood the term day; it was to them an ordinary day; in no other sense could they understand it. But while thus understood by those to whom revelation was first given, may it not have been designed as representative of more comprehensive exhibitions of divine power, bearing some resemblance to an ordinary day of human life, comprehending, as this division of time does, activity and repose? That the representative sense was unknown to the earlier ages—probably never suspected—may be at once conceded, for it required such culture as the advance of modern science has produced in order to develop it. By this view the literality of the record is maintained; the days are ordinary days, and yet accepted in a representative sense may cover the widest periods which geology shows to have separated the creative acts of Deity. Dr. Rorison considers

ıing of Genesis as the "inspired psalm of creation," and
ts the language on the principle of poetic license. Dr. Pye
oncluded that the language might be limited to a partial
, which took place in the basin of central Asia. These
›f exegesis have never found any very general acceptance.
erpretation suggested by Dr. Chalmers has met with more
and still in a great measure maintains its ground.
's supposed that between the first and second verses in
there elapsed a period of unknown length, in which all the
al changes had taken place, and that the six days' work re-
the Adamic creation. Cuivier, and after him Miller, Silli-
cCausland, and others, have interpreted the six days as
answering in the main to the order shown by geology. Re-
'estigations, it is said, furnish no evidence of a period of
nd darkness immediately preceding the existing state of
but rather show that previous periods pass into the historic
confusion and disorder. Hence the Chalmerian theory,
g as it does a condition of disorder and ruin at the com-
ent of the Adamic creation, is inadequate to explain all the
science in harmony with the biblical record. Geologists,
, are not agreed on this point. The drift period is com-
ɛgarded as a period of disorder and ruin, and the disorder
ht by many to have extended into the alluvial or modified
riod. But there is a consideration presented forcibly by
r Silliman, which is, perhaps, of greater weight than the
ebated by the catastrophists and uniformitarians. The
ıccount makes the impression upon the mind of any reader
›ugh brief, it embraces the history of creation from the
ion of matter to the introduction of man. It is probably
r which no student of scripture can well avoid that has led
ın anything else to the adoption of the epochal theory. It
ps, too much to say that this theory is necessary for the
ion of Scripture teaching, and that the theory of Chalmers
' defective; but for our part we prefer at present the mo-
ew suggested above.

;enerally assumed that the narrative in Genesis develops
nological order of creation, and considerable ingenuity is
l by many advocates of the epochal theory in endeavouring
the exact accordance of the Mosaic account with the facts
e. This is a position to which great doubt attaches, and
stent maintenance perhaps occasions more harm to the
truth than it renders service. If the early parts of
be designed for a manual of science then chronological
the relation of events may be legitimately demanded; but
ɐe beside the main purpose of the narrative, then it ought
e elevated into a question of paramount importance, but

regarded as subordinate to the principal aim of revelation. To attempt an exact chronological arrangement between Genesis and geology leads to a violent wresting of the biblical record on the one hand, and the facts of science on the other. There are events furnished by the one record which are not given in the other. Striking coincidences between the records may be detected, and constitute important evidence in favour of revelation, but are by no means to be received as indicating exact chronological correspondence. Both records show that in early times the continents were beneath the water, and were subsequently raised out of it; and in both marine animals and birds precede mammals; and in each record man comes last. But geology furnishes no counterpart to the work of the second and fourth days; and while the biblical record speaks of one creation of the great classes of plants and animals, geology reveals the introduction of numerous groups at different periods. In fundamental principles the records are agreed, but in chronological order there is diversity. This admission does not invalidate the Bible account of creation any more than the same admission in relation to the evangelistic writings invalidates the first four books of the New Testament. There is a higher purpose in revelation than the development of chronological order, and to this purpose the arrangement of events is subordinated. Hence we are in noway concerned to show that the Mosaic account of creation corresponds in the succession of phenomena with the teachings of geology.

Some scientists claim for man a high antiquity; an antiquity which removes his introduction upon the earth several thousand years beyond the approximate date at which the Bible account fixes it. The data in support of this position are derived from various sources, and may be classified as geological, chronological, and linguistic. The contributions which geology is supposed to furnish, may be found fully detailed in Sir C. Lyell's "Antiquity of Man;" but the evidence is so precarious, that few scientists of repute are prepared to accept the conclusions which Sir Charles reaches. He maintains that the human period extends far beyond the limits of common biblical chronology, and as evidence he refers to peat formations in Denmark and elsewhere, exhibiting successive vegetable deposits, and furnishing in the lower strata traces of man, which, according to the calculation Lyell adopts, would require for deposition several decades of centuries. As further evidence he also refers to the burnt bricks and pottery found in the Nile valley, even at a depth of sixty feet; and allowing the rate of deposition to have been five inches in a century, this depth of mud represents not less than twelve thousand years; and it is quietly assumed that, originally upon the surface, the bricks and pottery have been covered to this depth by slow annual deposition. "The decision of

ıe French savans as to the rate of Nile mud deposition," upon hich Lyell's conclusion is based, "is disputed by Mr. Horner as ıgue, and founded on insufficient evidence." Hence that high ıthority decides the rate of deposition to have been five inches in century, demonstrates nothing so long as equally high authority ·onounces the calculation vague and unsupported. The peat-bog gument is equally valueless, for local causes may contribute to ıe rapid deposition of peat, so that in a comparatively short space time there may be a bed of considerable thickness formed. Sir harles in one of his earlier works refers to a formation of consider-)le extent, which was deposited within a century. Now, where erything is so variable, what certain conclusions can be deduced? wo still more ancient periods are referred to, in which it is sup-)sed man lived,—periods represented by bone-caves and valley luviums. But to render the argument drawn from these sources ·obable, much less irrefragable, it will be necessary to demon-rate what is quietly taken for granted, namely, that natural causes ıve always operated with a regular and fixed intensity. Instead this Lyell proceeds upon the ground that if what he terms the cent period reaches over twelve thousand years, though compre-ɜnding so little change, these still more ancient periods, the ıeatres of extensive changes, must be immeasurably longer. But ıen the twelve thousand years rest upon no reliable data, and a ted intensity in the operation of natural causes has not been de-onstrated, so that the whole fabric, constructed with so much bour, falls into ruin. How often does it happen even now that)lcanic and seismic action produce changes in a district in a very ort time, which, if calculated by such principles as Lyell adopts,)uld be extended over centuries. The facts of geological science dicate in the earlier periods of the earth's history an operation of rce that cannot be measured in its results by existing processes.*

The chronological evidence in favour of the great antiquity of e human race is amply set forth in Baron Bunsen's work on gypt. From the authorities consulted by the Baron he concludes at Egyptian nationality commenced about B.C. 10,000. This rtainly looks alarming; but a few plain and necessary inquiries ow that the imposing fabric he has reared rests upon very insecure undations. According to Mr. Poole a connected history of the ıcient Egyptian dynasties cannot be constructed from monumental mains; they are comparatively scarce, and do not present the ntinuous relation requisite for the construction of consecutive story. M. Bunsen himself admits this, for he says: "Such

* For a discussion of the geological evidence relating to the "antiquity of man" I refer the reader to an Article entitled "Common Sense versus the Assumptions Geologists," in the "Christian Ambassador" for Feb. 1865.

documents cannot indeed compensate for the want of written history. Even chronology, its framework, cannot be elicited from them." The only possibility of constructing a chronology of the Egyptian dynasties depends upon accepting the fragment of Manetho, and this fragment is confessedly imperfect, the two versions of it that have come down to modern times differing considerably. A point of importance in connection with this fragment is to decide which dynasties are consecutive and which contemporaneous, for until this is determined a chronological scheme is impossible. Contemporaneity in kingly rule was common in ancient Egypt, as in most other ancient nations; two, three, and sometimes more kings occupying the throne together. It was not a sole monarchy as it became subsequently. There is no evidence that Manetho attempted to reduce to order the list of dynasties, or that he possessed satisfactory data by which to determine the reign of Menes, with whom his historic period begins, except a disputed passage in Syncellus, to whom we are indebted for one version of the fragment. M. Bunsen attaches considerable importance to this passage, but other Egyptologists regard it as doubtful, and even as corrupt. The name Menes, with which the dynasties of Manetho's natural period begins, closely resembles a name found in the early traditions of various nations,* so that whether he was an historic personage at all admits of doubt. For reasons like these, which, to say the least, are doubtful and uncertain, the teaching and chronology of the Bible have to be set aside. Now, whatever may be the character of the latter, it cannot be more uncertain than the scheme constructed from the records of ancient Egypt, and until something more certain can be advanced we prefer to abide by Moses and his writings. The same uncertainty belongs to Babylonian, Indian, Chinese, and all the ancient chronologies.

The linguistic argument for the antiquity of man is simply based upon the resemblance and diversity of human speech. In all languages there are indications of a common origin, while at the same time there are wide diversities. Now to develop all this diversity must have required a considerable length of time. Hence, the Noachian deluge must either be abandoned or fixed at a much earlier date, either conclusion requiring the introduction of man to be removed beyond the limits of biblical chronology. Indeed, so high an antiquity as B.C. 20,000 is demanded for the development of human language. The data upon which this conclusion is based are obtained from the changes that have taken place in comparatively modern times in the development of French, Italian, &c.,

* In India, Menu; in Phrygia, Manis; in Lydia, Manes; in Germany, Manus.

from the Latin; and having fixed the time in which these changes have taken place at about 2000 years, it is calculated upon this basis how long it would require for the languages still more widely separated to develop out of the mother tongue. Whether to treat reasoning like this seriously or not is open to question; however, the following considerations will at once show its fallacy. From a particular instance a general conclusion is deduced, and what is supposed to have taken place in the case of Latin, and the tongues derived from it, is quietly introduced to determine what must have taken place in reference to every form of speech. It is also assumed that equal linguistic changes must have covered equal periods in every portion of human history, irrespective of the peculiar circumstances of society, and whether there was an existing literature or not. And further, the whole theory is based upon mere conjecture; it is not known how long it took to develop either French, Italian, or Spanish, from the Latin—neither can this be known. It may be determined how old the earliest extant document in these languages is, but it cannot be decided when these languages were first spoken; for at a very early date there might be spoken in Italy and Spain a dialect more nearly resembling Italian and Spanish than classical Latin. The foundation of the argument is unwarrantable hypothesis; and it altogether ignores the account given in Gen. xi. 1-9, in seeking to account for diversity in language by the operation of natural causes.

The "development theory," as we have intimated, explains nothing respecting the origin of life, or its phenomena. Scientifically considered it is but a vague conjecture. It cannot be demonstrated or even rendered probable that specific differences have been produced by either "natural selection," "appetency," or the "force of circumstances." Man by selection among domestic animals and plants has produced varieties, but in no instance has a different species been produced. And palaeontology furnishes no transitional forms among the organisms found in the rocky crust of the earth. The objection arising from the want of direct evidence cannot be obviated by referring to the imperfection of the geological record; the comparative paucity of fossil remains, and the intermittance of the formations, assuming that in the periods which elapsed between the deposits transmutation by the "law of natural selection" took place somewhere. We cannot get rid of the thought that if this theory be correct traces of development ought to be found among fossilised remains and among living organisms. But not only is this theory without foundation in science, it is also subversive of the fundamental doctrines of the Bible. It is a materialistic theory, and destroys the responsibility of man to God; it also denies the doctrine of sin and the doctrine of salvation, and reduces to folly the highest and noblest aspirations

of men. Obliterating all distinctions between vice and virtue, it falsifies human consciousness, and reveals its own flimsiness and unsoundness as a theory explanatory of the origin and phenomena of life.

The theory of multiple creations in its applications to man has occasioned some degree of alarm for the safety of the Scripture record; but needlessly, for zoology places difficulties in the way of this theory which at present appear insuperable, though it has found an advocate in one of the most distinguished of living naturalists. To maintain, as Agassiz has done,* that there is only one species of men, and yet that the several races have originated independently in different parts of the world, contradicts the commonly received doctrine of species. Lineal descent, and the permanent reproduction of certain resemblances are regarded as indispensible characteristics of species. These conditions upon which specific difference is scientifically based, all polygenists and the advocates of modified polygenism repudiate, and substitute for them mere "form," or "unity of composition;" but in doing this they array themselves against almost all leaders in scientific inquiry. Humboldt allows that appearances seem at first to favour the notion of specific differences among men, but he shows that this support is only seeming, for it disappears before a wide induction of facts and a broad philosophical investigation.† The intermediate gradations in colour of skin and form of skull revealed by the progress of geographical knowledge—the analogies presented by the existence of varieties among many species of wild and domesticated animals, and the more accurate knowledge respecting the limits of fecundity to which recent investigations have led—support upon a strong and hitherto unshaken basis the unity of the human race.

That certain forms of organic life are found within given areas is a fact now generally admitted, but in applying it to man, polygenists make centres of creation much more absolute than the facts of science warrant. With them the influence of these centres reaches to all the products of a region, and brings them into direct relation; so that men, plants, birds, mammals, insects, fishes, and crustacea, are all brethren in the sense of being antocthonous. A conclusion like this is not sustained by sound scientific induction, as for instance—the mammalia of Australia are unlike what are found elsewhere, so that in its mammalogy it constitutes a separate and distinct centre; but entomologically it is related to the whole island region, for its insect-life is the same as that found in New

* In his contributions to the "Christian Examiner;" his Essay in Nott and Gliddon's "Types of Mankind;" and his "Contributions to the Natural History of the United States."

† Cosmos, vol. 7, p. 361.

ınd and New Caledonia. Ornithologically, the coast of the iterranean and the Red Sea at the Isthmus of Suez belong to :entre of creation, but the marine faunae upon the opposite :s are extremely unlike. Edwards, whose work upon the geo-hical distribution of crustacea Quatrefages styles a "model :," states that there is not found a single crustacea common to coasts. If then, centres of creation are narrowed or widened rding to the form of organic life, which is the subject of inves-:ion, they ought not to be insisted upon too absolutely in rmining whether man proceeded from one pair or from many. ıt the weakness of the polygenistic argument, based upon centres 'eation, may be still more fully demonstrated. If this argument 'orth anything there will be an exact correspondence in the of distribution between the faunae of a zoological centre and men identified with it. Now, North America furnishes many ra and species of animals which are common to Europe and of Asia; but South America presents totally distinct types of ıal life, and contains few genera and still fewer species common ıe North and the Old World. But in relation to man the case ry different. Let the red man be, as Agassiz represents him, human type most characteristic of the New Continent, now he bits that region where are found all the principal genera com-to Europe and the temperate zone of Asia—that is, he is :iated with the same faunae as the European and Asiatic. ', in South America "are found men of a yellow colour, with pro-ng cheek bones, with eyes contracted and oblique, so like the tics that they themselves recognise the resemblance. And on same soil live other nations, which though not so white as an lishman or a German, have a clearer colour that is commonly in Spain or Italy." Thus, as a centre of animal creation, th America is associated with Europe and part of Asia, but as ntre of human creation, it is isolated and distinct from both. the other hand, South America, as a centre of animal creation, parate and distinct from North America, Europe, and Asia, le in its human inhabitants it blends with Asia, and even ap-ıches Europe and Africa. The men of the Old World then ıd in zoologico-geographical relation to the men of the New, :tly the inverse of that established between the animals of the e region. Variance upon points so fundamental is fatal to the ory.

n this controversy polygenists omit several factors of prime ortance, as—the intellectual power of man, and his liberty of . Thus endowed he has modified the laws of zoological geog-ıy, and introduced genera and species into regions where they e not indigeneous. And if in relation to animal life he has lified these laws, why may he not have done the same in relation

to himself? No laws of zoological geography can fetter the will and liberty of man, or confine the activity of his adventurous mind. The extensive and frequent migrations of men which have taken place is also another consideration that ought not to be ignored in this controversy. There is nothing so well attested in the past, and nothing so clearly demonstrated in the present as the migratory habit of man, and his capability to accommodate himself to entirely altered circumstances and conditions, subject it may be to considerable change in form and appearance by the force of local circumstances. However much the opponents of monogenism may repudiate considerations of this kind as unscientific, they certainly belong to the question, and there can be no legitimate settlement of it where these are overlooked.

The attack upon the Bible upon scientific grounds is mainly directed against the earlier portion of the record, and we conclude this paper with the words of Herder respecting these earliest chapters of our world's history: "A thing of wonder, to which the men of reason still venture to give no name, is the story of the fall of the first man. Is it allegory, history, fable? And yet there it stands, after the account of the creation, a second pillar of Hercules, beyond which is nothing further! All subsequent history of the human race begins there. And then what a piece-work follows, made up of the murderous hate and wrath of Cain, the little song of Lamech, a row of names of the hundred-years-old cedar-like men, giants, the flood, and an ark! Ah, the philosophical wits must have so much trouble about the swaddling bands of our race, and must be ashamed of them; must wish the waters of the flood had swept them away, or at least left them to appear only in the juggler's commentary. And yet ye are, dear, oldest, and eternal traditions of my race, kernel and germ of its most hidden history! Without you mankind would be what so much else is, a book without title, without first leaves and explanation; with you our family acquires foundation, stem, root, back to God and father Abraham. And they are all taken in so simple, child-like a tone, from the mouth of the first tradition among the trees of the eastern land, and are set forth by Moses, so true and one by one, as if he found them there the echo of eternal times."

A. J.

Art. V.—ELEMENTARY THEOLOGY.

No. VI.

The Concept of God.

If theology be the science of God, the idea or concept of God must of necessity be the foundation of theology. All men have a concept of God. Those who are said to have no such concept are so few in number, and so degraded below the ordinary standard of manhood, that they need not be taken account of in the present argument. The concept of God is connatural to man, forming part and parcel of his spiritual existence. How the concept originates, whether it is an innate idea, or a necessary intuition, or whether it is derived from external sources by process of observation and reflection, we do not now inquire. Our present business is an analysis of the concept, with the view of finding what are its essential contents.

In all men the concept of God is radically the same. It indeed assumes different forms according to the different conditions of culture with which it is associated, but when subjected to analysis it is found in all cases to consist of the same essential elements. In thinking of God man invariably projects himself into the concept, imparting to it a predominating human character. Among barbarous and savage tribes, the human element mingling with and colouring the concept, is exceedingly gross and revolting; nevertheless it is in perfect harmony with a barbarous and savage condition. Untrained to protend their thoughts beyond the narrowest range, and having the most grovelling views of their own nature, the concept formed of God is correspondingly narrow and grovelling; but as they advance in culture and their range of thought becomes widened and elevated, their concept of God is purged of its former grossness and reflects the dignity of their advanced condition. While the human element is retained it is refined and elevated, and ennobled. As men obtain grander views of themselves and of the universe, there is of necessity corresponding grandeur in their concept of God.

It may perhaps be said that the mythology of the Egyptians, the most highly civilized people of the ancient world, and that of the Hindoos, the most highly civilized people of the modern heathen world, supply evidence adverse to the notion that the concept of God improves as men advance in general culture. The Egyptians, notwithstanding their high state of civilization, must, it is argued, have retained the grossest conceptions of God, seeing

they rendered divine honours to the meanest and most abominable creatures; and it is well known that the mythology of the Hindoos is an embodyment of cruelty and lust. Of the Egyptians we shall say nothing, not being sufficiently acquainted with their condition of religious thought to form a decided opinion respecting it, but of the Hindoos we may speak confidently. The "gods many" of Hindostan are regarded even by the common people as only a secondary and subordinate kind of deities. It is true they engross the attention of the popular mind, and divine worship is rendered to them unceasingly by all classes; at the same time they are universally understood to be inferior in character and position to the One Supreme; and the more educated of the people, especially the Brahmins, while from a variety of motives encouraging and even outwardly complying with the popular superstitions, are by no means enslaved to those superstitions, but reserve their highest homage for the One who in their assured belief is the only true God. In this respect the Brahmins occupy a position relative to the superstitions of their country, similar to that occupied by the later philosophers of Greece to the gods of Olympus.

It is nevertheless found that though with the progress of intelligence the concept of God is refined from grossness and otherwise improved, the human element remains intact. In his highest condition of culture and in his loftiest flight of thought, man cannot conceive of God otherwise than as having human attributes and human conditions of existence: in other words, a human element necessarily intermingles with and constitutes part of his concept of God. Eliminate the human element, and the concept vanishes; nothing is left which the mind can grasp. This will appear sufficiently evident as we proceed with our analysis.

Personality is ascribed to God. This, properly speaking, is the root, the foundation of the concept. If God is not a distinct personality, having consciousness, intelligence, and will, he is nothing, nothing to justify our regarding Him as God. But man has no idea of personality different from his own. There may be, there probably are ingredients in the personality of God altogether different from what enter into the constitution of his own personality; but of these he has, and, as it appears to us, can have no conception. In thinking of God as a person, man transfers to Him the conception he has of his own personality.

Spirituality is ascribed to God. Investing God with a material organization corresponding with the human body, indicates a low state of human culture. Man can only do this when so degraded that he regards himself chiefly as a species of animal; when the soul is sunk and lost sight of in the body. In a higher state of culture bodily organs may indeed be attributed to God, but only in a metaphorical sense, and for convenience of speech. When once

kened to an apprehension of the reality and transcendent value
is own spiritual nature, he purges from his concept of God all
erial elements and thinks of him as a pure spiritual existence.
he has no idea or notion of spiritual existence different in
ure from his own. Conscious in himself of thought, volition,
affection, he is compelled by the laws of his nature to separate
se spiritual powers from his bodily organization. Matter, how-
r modified or organized, cannot think or will, or feel. These
ers must therefore enter into and constitute the essential
racteristics of a spiritual being. Man is conscious there is "a
it within him;" and the conception thus obtained of spiritual
tence by reflection on his own nature he instinctively attributes
od. If the spirituality of God is anything different from his
he has no conception of it.

ower, wisdom, and goodness are attributed to God, but man's
ception of these attributes is drawn from what he finds in him-
. The power attributed to God is of the same nature as he
self is conscious of possessing and exercising. In degree, there
be no comparison between the two, but in nature they are
tical. By experience he finds that he can produce changes in
self and in things around him; by the exertion of his will
ain results are found to be effected: hence his idea or notion
ower. In thinking of God he projects into the concept of Him
power of which he himself is conscious. The wisdom and
dness attributed to God are also exact reflections of human
dom and goodness. The wisdom of God may indeed be perfect,
altogether from the falterings and shortsightedness of
nan wisdom, and operating on a scale of grandeur baffling
comprehension of man; the goodness may likewise be free
m corrupting mixture and surpassing in vastness human good-
s as the ocean surpasses a single drop of water; but the
ception man has of the wisdom and goodness of God is radically
same as what he has of human wisdom and goodness.

So far we have found nothing in the concept of God but human
ments. And are we to conclude that it contains nothing else?
the concept simply and solely an image of man enlarged and
nobled? It will be found as we proceed with our analysis that
re enter into its constitution other and altogether different
ments. The elements already found and which we call human
ause drawn from man's own nature and experience, are abso-
ely necessary to bring God near to man, to render God
prehensible by man; the intellectual links by which he is held
contact with the human mind. But these elements by no
ans complete or exhaust the concept of God; nay, of themselves
y possess nothing specially distinctive of God. Personality,

spirituality, power, wisdom, goodness, are all shared in by man. However separate from imperfection when attributed to God, they are in their nature and first conception human, and are actually in human possession. But the concept of God embodies other and higher elements, which, for lack of better expression, and to mark their transcendent nature, we call Divine. Let us examine these.

We think of God as the First Cause. A first cause is a necessity of thought. No intelligible theory of the universe can be framed without this as a primary principle and necessary postulate. The universe is found to be a congeries of causes and effects. The causes seen in operation may be traced to antecedent causes; but the supposition of an infinite series of causes is an intellectual absurdity. A chain of an infinite number of links, each one dependent on its predecessor, and yet the whole dependent on nothing, cannot be construed in thought; there must be a first cause from which all created existence sprang, and God is thought of as that cause. Unoriginated himself, he is the origin of all things. All things are of him.

We think of God as a being whose existence is Eternal. If his existence had a beginning, it must have been created by some other being, or self-created. If created by another, he is not the first cause, he is not God; if he created himself, he acted before he existed. Eternity must therefore be predicated of him. From everlasting to everlasting he is God.

We think of God as a being whose existence is Necessary. All other existence is contingent, it might or might not have been; and though existing now it may hereafter cease to exist. There would be no incongruity in thought to suppose that the universe or any existence in it had not come into being at all, or that the time may arrive when it will entirely disappear like the baseless fabric of a vision. But we cannot think so of God without committing intellectual suicide. As his existence is uncaused it must be necessary. The reason for it is in himself. He cannot but be.

We think of God as Absolutely Infinite. As his existence fills all time, his being fills all space. We cannot conceive of any portion of space where he is not. His being is commensurate with immensity. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psalm cxxxix. 7-10. In the language of the old philosophers, God is a being "whose centre is everywhere and whose circumference is nowhere."

These are the principal elements in the concept of God, to which

by way of eminence and distinctiveness we apply the word Divine, and which in strictness of logical thought, as well as for convenience in discussion, may all be resolved into the transcendent unity of *The Infinite.*

The question, whether we can think or conceive of God as infinite, has in every age proved a perplexing problem to thoughtful men. Generally, it has been concluded that while compelled to think of and believe in God as infinite, we are totally incapable of grasping infinity in its fulness as an object of thought, and that our conception of it though truthful is necessarily inadequate. This seems to have been the view of the interlocuter in the book of Job, who asks, in language which for sublimity has never been surpassed, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? It is deep as hell, what canst thou know? The measure of it is longer than the earth and broader than the sea." Theological writers of every age and of every creed have, almost without exception or challenge, maintained that man has a conception of the infinity of God, but that the conception is necessarily inadequate, for the self-evident reason that the finite can never comprehend the infinite. This opinion, however, has been attacked by the late Sir William Hamilton in his review of Consin's Philosophy, with a vigour of thought and keenness of logical analysis, which produced no small commotion among metaphysical divines and led to fierce polemical strifes, not yet wholly composed. In justice to Sir William, it ought to be said that his views have been frequently misunderstood, and consequently misrepresented by his antagonists. In many instances he has been held to deny the infinity of God as a fact of existence, and even to shut out God from the knowledge of his creatures altogether. This representation is grossly incorrect. Sir William indeed denies that man can have any conception of infinity; but in this denial he does not erect man's conceptive power into a measure of actual existence; and while denying to man the power to conceive of God as infinite, he holds that faith suppliments the weakness and deficiency of the conceptive power in relation to the infinitude of God. By faith we have an apprehension of and belief in the Infinite; though incapable of forming a consistent conception of it, logically considered, such a conception as will bear the test of logical analysis, we nevertheless have an apprehension of it, and a belief in it. He says: "We must believe in the infinity of God; but the infinite God cannot by us, in the present limitation of our faculties, be comprehended or conceived. A deity understood would be no deity at all; and it is blasphemy to say that God is only as we are able to think him to be. We know God according

to the finitude of our faculties; but we believe much that we are incompetent properly to know. The Infinite,—the infinite God is what, to use the words of Pascal, is infinitely inconceivable. Faith,—Belief,—is the organ by which we apprehend what is beyond our knowledge." (Metaphysics, Vol. II. p. 374.) And in reply to Henry Calderwood, who, though a pupil of his own and cherishing for him the profoundest reverence, had attacked his doctrine of the Infinite with marked ability, Sir William says, "The Infinite which I contemplate is considered only as *in thought;* the Infinite beyond thought being, it may be, an object of belief, but not of knowledge. . . . . The sphere of our belief is much more extensive than the sphere of our knowledge; and, therefore, when I deny that the Infinite can by us be *known*, I am far from denying that by us it is, must, and ought to be believed. When, therefore, you maintain that in denying to man any positive cognizance of the Infinite I virtually exterminate his belief in the infinitude of God, I must hold you to be wholly wrong, in respect both of my opinion and of the theological dogma itself." (Metaphysics, vol. II. pp. 530, 531.)

It is, then, not against the objective fact of God's infinitude, nor the subjective belief in it, that Sir William directs his powerful reasonings, but solely against the logical conception of it. Now in so far as this conception is regarded as a mental image, of specific dimensions and distinctive features, capable of being decomposed and reconstructed in harmony with the laws of logical thought, man has and can have no such conception. In this restricted meaning of the term Sir William is correct, and his reasonings in defence of it are invulnerable; but as he asserts that man has a belief in the Infinite, it may pertinently be asked, how can he have a belief in that of which he has no conception? If he have no conception of that in which he nevertheless believes, he believes in nothing, in what he cannot construe in thought.

The gist of the argument centres in the use made by Sir William of the term *conception*. Although singularly precise and felicitous in his ordinary diction, choosing and combining his words with rare skill and force, he is by no means consistent at all times in the use he makes of the word in question. For instance, he says, "We are altogether unable to conceive space as bounded, as finite, that is, as a whole beyond which there is no further space. . . . On the other hand, we are equally powerless to realise in thought the possibility of the opposite contradictory. We cannot conceive space infinite or without bound." (Metaphysics, vol. II. pp. 369, 370.) The word *conceive* is used here in two different and altogether opposite senses. In the first instance it is used in the sense of to think, to judge, to believe; and in this sense it is undoubtedly true we cannot conceive space as bounded; the conception is

self-contradictory; reason disowns and destroys it. In the second instance it is used in the sense of picturing, imagining, representing; and in this sense it is equally true we cannot conceive space infinite, or without bound; in attempting to form a picture of it the conceptive faculty is utterly confounded. But reverse the use made of the word conceive in the above passage, transpose the different senses in which it is applied, and then we can affirm the direct opposite of what Sir William affirms, while at the same time we are in perfect harmony with the teachings of his own philosophy. (1.) We are quite competent to conceive space as bounded, to form a picture of it in our mental vision. This conception would not indeed bear the test of logical analysis, inasmuch as it would contradict objective reality; but it might nevertheless be conceived. (2.) We are equally competent to conceive space as unbounded, to think of it, and believe in it, though unable to form a mental image of it, just as we can conceive of spiritual existence or of abstract qualities. The infinity of God cannot be imaged in the mind; in that sense we can have no conception of it; but it may be realised in thought, it may be cognised by the intellective faculties, and in this sense man may have a concept of the infinite God. Indeed, this must be allowed as a foundation for that belief of the Infinite for which Sir William contends.

Sir William leaves theology precisely where he found it. The result of his magnificent reasonings, as far as theology is concerned, may be thus summed up:—Man has a concept of God as infinite, but the concept is imperfect, cannot be imaged in the mind, cannot be logically construed, and is realised by faith rather than by reason. And what is this but a repetition of the teachings of theologians from time immemorial? In listening to some of the idolatrous admirers of Hamilton it might be thought that he had entirely reconstructed theological science, and that henceforth, guided by the principles he has enunciated, theological writers must pursue a course altogether new in discoursing of the being and attributes of God. Such conclusions are utterly erroneous. The views of religious men respecting the highest of all subjects of thought have not been and are not likely to be affected in any appreciable degree by the Hamiltonian philosophy. Undoubtedly that philosophy tells with irresistible effect against those men who subject the infinitude of God to the manipulations and measurements of the logical faculty, but against the orthodox creeds of the church and the teachings of her standard writers it breathes not a word of antagonism.

The concept of God contains, as we have seen, two main elements,—the human and the divine. We are compelled by the laws of our nature to think of God as human, or not to think of him at all. If we drop the human element, the concept vanishes,

and we are left "without God in the world." But while thinking of him as human we are also compelled to think of him as divine, as having transcendent conditions of existence, which cannot be participated in by any creature, and which cannot be represented in thought by the imaginative faculty. He is the Infinite One, whose existence fills eternity, whose presence fills immensity, and between whom and the noblest of his creatures there must ever remain an immeasurable distance. The awful grandeurs and unfathomable mysteries of the Godhead bridle the freedom of speculation, humble the pride of reasoning, and restrain the boldness of speech. "Dangerous were it for the feeble brain of man to wade far into the doings of the Most High, whom, although to know be life, and joy to make mention of his name, yet our soundest knowledge is to know that we know him not as he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess without confession that his glory is inexplicable, his greatness above our capacity and reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few."*

EDITOR.

ART. VI.—MERCY RATHER THAN SACRIFICE: THE LAW OF CHRISTIAN LIFE.

AN EXPOSITION.

"And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the pharisees saw it they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous but sinners to repentance."—Matt. ix. 10-13.

THIS paragraph discloses the very spirit of Christianity. In the movements of Jesus we learn what the Christian religion is. He is, himself, its best exponent. Taking him as its type, it is not simply to be accounted a *serious* thing. It is a thing of joy and gladness, imbued with a spirit of love and power. The son

* Hooker.

of man came eating and drinking. Accordingly those who espoused his cause were found to be liberal and hospitable. Though he never encouraged what is called "free living," yet he always did encourage the moderate use of the good things of this life. Whatever was bland, cheerful, and of happy tendency; whatever was humane, beneficient and benevolent he smiled on, and approved. No monkish sanctity or monkish sentimentalism found quarter with him. His was a religion for the open stage of life. It was pervaded with love too, and quite at variance with the crabbed and morose Judaism then prevailing. The popular religion had degenerated into dry uninteresting forms and points. Under the name of zeal for God a system of religious bitterness held sway. It is an outbreak of this that is manifested in the record before us. Here is an interesting scene—a feast, held in the house of this first evangelist or gospel-writer. In his modesty he slips over the fact that the entertainment was got up in his house and at his cost. The third evangelist publishes what could not come so well from Matthew's pen. "And Levi" (the same as Matthew) "made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them." Luke v. 29. His call to grace brought forth good fruits and budded forth in hospitable deeds. Unwilling to lose sight of his former associates he invited a large company of persons who pursued the same unpopular calling which he had now abandoned, that they might reap the benefit of Christ's society and discourse. Their presence gave occasion to what comes out in the sequel. Here are some practical lessons for us to dwell on. The first is—

I. THAT IT IS LAWFUL AND PROPER FOR CHRISTIANS TO ASSOCIATE WITH SINNERS, TO DO THEM GOOD.—Not for any purpose is it lawful to companionate with sinners—*but to do them good.* This is the ground on which our Master justified himself for being found in bad company. The pharisees took exception to his free manners and to the cordial bearing he observed in the presence of ungodly publicans. They wished to shape him by their square, and to see him act by the rule of holiness as they held it. But his character was not like their's, cut into hard squares and severe points; it was a beautiful round, without a single corner, a globe of virtues, perfectly human, one merging into another, and the whole adjusted by the law of proportion. On the subject of communion there was an angle in their notions where his ideas were quite circular. Because he did not scowl and frown on the sinful part of the guests, and keep them at a distance, or bid them quit the table, the precise pharisees murmured out their displeasure to his disciples, not having the fortitude to make a direct attack upon himself. Their objection was based on a right principle, and was plausible.

It is a true rule that there must be a distinction preserved between good and bad characters, and that the good must be careful to maintain their purity intact. Scripture precept is clear and ample to this purpose. It is indirectly hinted—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. i. 1. It is plainly forbidden to hold fellowship with sinners,—"And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v. 11. The subject is logically argued, on the ground of an eternal difference between right and wrong, moral good and evil. (See Cor. vi. 14-18.) How then does the conduct of Jesus agree with this? We are to be separate from sinners—he was surrounded with them. We are to come out from among them—he went in among them. We are to shun them—he sought them. It was a fine handle for these separatists. Putting the worst construction on it, they insinuated that he was like-minded with these sinners, that he endorsed their sins, and was in full sympathy with their character. It was easy for him to repel this charge, and make out his vindication in a few simple utterances. His first argument was, that these moral invalids were in need of medical aid and oversight. He was present amongst them as the Physician of souls. Even a doctor of medicine is allowed to be amongst his patients. The decency and respectability he is accustomed to may be lacking in certain quarters where his vocation calls him. None but unreasonable people would find fault with him for being in low company. And he himself would be unworthy of his humane profession, if he could not overstep genteel and seemly limits to minister to the sick and perishing. Blessed Saviour! Though his sense of right and his recoil at impurity were in advance of any man's he was always ready to stand face to face with the veriest moral outcasts where good might be done. On errands of mercy, we may venture into similar scenes. In general we must observe the precepts and cautions of Scripture about ungodly company. Yet we must not strain those precepts and cautions to generate unkindly feelings towards the wicked, or to discourage them from coming over to us and to our principles. An over-freedom will bring us under the charge of sanctioning their sins. An over-strictness will nurse moroseness and engender self-conceit. Towards a sinful world, which needs your kindness and your prayers, avoid a spirit of bitterness. Asceticism and misanthrophy are no part of Christianity. It breathes philanthropy, generosity, tenderness. Its purity makes it flinch from sin. Its charity prompts it to seek the sinner, to recover, convert, and save him. We must not go with sinners, but we must, if possible, get sinners to come with us. If our presence with them under certain circumstances will open to us a door of usefulness, and enable us

to do them spiritual service, our Master's example indicates what should be done. The problem to be wrought out is, how to do the world a benefit without getting spiritual damage to ourselves. We are less free to follow Christ in this direction than in some other things. And why? because of the difference there is between him and us. He had more power against evil than we have. He was less susceptible of moral contagion than we are. His virtue was proof against temptation. The company of satan for forty days in succession leaves not the scent of evil on him. But who are we that we should adventure so prolonged a trial? Are we not weak? And are not the cautions of the scripture based upon the fact that we are weak? Our aptitude at imbibing the spirit of those we associate with, is the ground and reason of the scripture cautions and precepts that are given to us. Why must we keep good company? Just that our defective goodness may be strengthened and matured. "He that walketh with wise men shall be wise." Prov. xiii. 20. Why must we shun evil company? Just that we may not become evil by inhaling the bad breath of our associates, and so adopt their character. "Make no friendship with an angry man, and with a furious man thou shalt not go, *lest thou learn his ways and get a snare to thy soul.*" Prov. xxii. 24-25. The weak should avoid trying occasions. Some strong-minded christians might take a liberty that would be fatal to others. Very admonitory things have taken place for want of due caution, or by christians dashing heedlessly into the battle field without respect to their armour, or miscalculating their moral vigour. Hence it is, that some have parleyed with infidels to make believers of them, and instead of succeeding have themselves become infidels. Others have sought to reform the degraded and vile, and coming into close contact with coarse vice have been entangled and conquered, and fallen deep into the pit whence they sought to lift others. Their fall is our beacon of warning. Being much in the presence of sinners we are almost sure to take harm. Sad to think that we should be so low in character, when, if we had more of the spirit of power and of love and of a sound mind we might be better able to render service to the world! Many christians have so little spiritual power in them that it is unsafe for them to grapple with the world. Let us be wise in our generation. If we be very much in the society of sinners we will take hurt. If we seldom or never allow ourselves social contact with sinners we shall abridge our opportunities of doing them good. Exclusiveness never did and never can serve the cause of truth and love. It tends to widen the breach between the church and the world. It repels and hardens. It sets religion in an aspect of unlovely asperity. As the lights of the world, we must not be darkened by retirement, nor hidden in a shell. We must

come forth and glow, and shine on the highways of the world. Connivance at sin would misbecome us; but so would neglect of the sinner. Every sinner is related to us, being of like constitution, having a soul valuable as our's, redeemed by the same blood, and just as capable of salvation. Let us play the physician to our perishing kindred, and thus show ourselves the followers of Jesus. So far our first lesson. A second lesson is—

II. THAT KINDNESS IS PREFERABLE TO RELIGIOUS EXACTNESS AND OSTENTATION.—"But go ye and learn what that meaneth; I will have mercy and not sacrifice." By the way, the great Teacher is a fine example to preachers in the respect which he pays to the written word, and the frequency with which he refers to and quotes from it. Both in respect to doctrine and duty his appeal is mostly to the sacred canon, although he was himself an authority, and was truth embodied. The quotation in this instance is from Hosea vi. 6. "I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." We may subject this quotation to that rule of interpretation which allows the negative to be understood as a comparative. "I desired mercy and not sacrifice," meaning "I desired mercy *rather* than sacrifice." That this is the true import is evident on reading the second clause of the verse—"and the knowledge of God *more than* burnt offerings." It is important to apply this rule of substituting the comparative for the negative in this instance. It saves us from going into a crusade against religious formalities. Both the mercy and the sacrifice are well pleasing to God, for he appointed both. And why should his own appointments and ordinances be otherwise than pleasant to him? If both mercy and sacrifice can be attended to, by all means let them have attention, and never in any instance treat either negligently. It is only when they come into collision, and one of them must perforce be foregone, that there can be any warrant to discard either. In case of collision, the preference must be given to mercy, and the sacrifice suffer the indignity of neglect. It is fitter that the letter of religion suffer than that the spirit of it be violated. Let the scaffolding be injured rather than the building. The kernel is more precious than the shell. Scaffolding and shell are both useful too, though they are secondary in their respective relations. Some things are good and others are better. Let us understand terms. Sacrifice means particularly the ancient offerings presented on the Jewish altar—comprehensively it means everything pertaining to religious observances and forms. Mercy is charity, bounty, graciousness of disposition, prompting to deeds of kindness. And mercy has high privileges. It may violate church order. It may dishonour rites, and ceremonies, and positive institutions, even those which bear on them the mark of divinity, much more then those that are but of

human appointment and invention. These things it *may* do. We do not affirm that it *should* do them. If mercy can accomplish its purposes without trampling down religious formalities, by all means let it respect and honour them as friends and allies. It may treat them with neglect only when they obstruct its course and progress. We will specify cases in which it is warrantable to give mercy a preference. Our first remark is that it may be done,—

For the sake of kindness to an animal. The order of the holy Sabbath, one of the most valued of our positive institutions, which yet is not purely positive, but of a mixed character, half positive, half moral—even the quiet sanctity of this day may be disturbed for the benefit of the inferior animals. The horse, the ox, the ass, may be loosened from the stall and led to the pure stream to drink. Should any accident or casualty befal these useful domestic creatures which God has given us a servants and helpers, so that our attentions to them were necessary within canonical hours, it would be no sin to us to plead absence from church or chapel in order to attend to their wants. We not only might do this, but we ought to do it, and not on the impulse of selfishness either, because the poor creature was worth so many pounds to us, but on the motion of kindness which the Maker of us and them imposes on us towards them. "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?" Matt xii. 11. It is an unhappy accident that turns up in this way to keep us from our place at God's altar, and to rob us of the benefit of prayers and sermon. As such it should be deplored. But we would be very weak-minded indeed if we felt any guilt on our conscience thereabout. God loves his creatures, and is willing for us to slip his worship on occasion for their good. Our next remark is that the same liberty may be exercised—

For the sake of kindness to a human being. This follows logically from the foregoing particular. If a breach may be made in divine worship out of favour to a brute, how much more for a man who is lord of the brute, and bears on him the stamp of a nature much higher? There is an error to be guarded against in this matter. It would be wrong to desert the sanctuary regularly in quest of objects of charity and kindness, and systematically to spend our Sabbath time in labours of philanthropy. This would be to exalt the secular above the spiritual, and perversely to bring sacrifice and mercy into collision. It would indicate, also, a distaste for the worship of God in the person so employed. Let the occasion fall out without intentional contrivance on our part, sacrifice and mercy both at once asking our attention, then our way is clear to pass by the sacrifice and do the office of mercy. Large illustrations are available from the pages of the New Testament on

this subject. Once on a time an interesting scene transpired when the disciples were abroad, with Christ at their head. It was sabbath day; and it was harvest time, or on the eve of it. Their road lay through corn plots, where the inviting grain waved to the breeze close to their finger ends. Appetite prompted them, and they put forth their hands and plucked a few ears from the stalk, and came quickly at the grain by the simple process of rubbing them between their palms and blowing out the chaff. So they tasted of the divine bounty aud were grateful. And what fault could be found? It was not forbidden fruit. It was not enclosed ground where it grew. No fence or railing guarded it. It was in an open field, through which there was a lawful pathway, and the laws were not so stringent in Israel as to make a man an offender for a few ears of corn. No! but superstition is very exact and precise, and can see sin where there is none. The separatists were abroad, and their critical eyes caught the disciples in the very act, and took exception to it as a foul breach of sabbath order. A discussion ensued, in which the Master vindicated the freedom that had been taken, and justified it under the shelter of royal and priestly example, quoting also Hosea's noble rule on the comparative value of formality and kindness. See Matt. xii. 3-8; and see also 1 Sam. xxi. 6, where the priest violated the rule of the house, and set holy bread before rough hungry soldiers, as if military men were on a level with the sacerdotal order. And so they were when they were under the pinch of hunger. Urgent necessity sufficed to nullify the rule for the time being. Close after this controversy in the fields occurred another occasion on the same day for inculcating the same doctrine. Christ passed thence into the synagogue. Amongst the worshippers was a man with a dried hand—withered, useless, and dead. That bad hand attracted the eye of Jesus, as all human ailments and infirmities commonly did attract his attention. It was perceived that he was meditating a cure, and was about to disturb the order of the service; and the ruling elders disputed with him the propriety of Sabbath-healing. Defiant of their overstrained sabbatarianism he ordered the man to stretch out his hand. Up went the hand, and when it came down it was as sound and as good as the other. He did the deed, and then vindicated it by asking them which of them would refuse aid even to a distressed animal on a Sabbath-day. Although he knew their superstition and prejudices on this subject, he never restrained himself when a case came fairly before him. Sabbath-day or work-day he healed disease whenever it confronted him. If the reader will pause, and take up his Bible, he may see interesting examples of Sabbath cure in the following places:—Matt. xii. 10-13, Luke xiii. 11-17, xiv. 1-6, John v. 1-16, ix. 14. These may just be recorded as examples, for the Gospels do not pretend to be exhaustive and to give all the

acts and deeds of Christ, but only select instances for our edification and for the confirmation of our faith. John xx. 30, 31, xxi. 25. Let us learn from his conduct to be kind to invalids and to persons cut off from Sabbath privileges. As we cannot cure them and do miracles in their behalf, let us at least alleviate their distress, wait on them, accompany them, and minister to them. If we occasionally miss a service in order to sit by the bed-side of a sufferer, to break the tediousness of a lonely hour and to divert his mind from becoming the prey of melancholy, it is not as if we sauntered away the sacred hours in fields or gardens for our own pleasure. Who shall meddle with our right thus to dispose of our sacred time?

The claims of sacrifice may be ignored *for the sake of filial piety.* Filial duty is sacred enough to cancel church claims, if they come into conflict with it. The fifth commandment is of life-long obligation; it is not abrogated on our coming of age. We may concede that the honour due to father and mother is modified when we reach maturity, and is manifested differently from what it required to be during the age of weakness and dependence. The commandment keeps its hold, and requires "honour" still, if obedience passes out of demand. And it is possible the honour might be costly to us. If in the later stages of life weakness and want combined should overtake the heads of a family, so that they require to be cared for, and their wants behove to be met, what is the course to be taken? on whom should the burden lie? There is public provision made for absolute necessity; but there is an alternative far happier, when circumstances admit of it. The New Testament imposes it on kindred to discharge the duty of supporting the aged, helpless widow; the nearest relatives first, and failing them, the next nearest.—"But if any widow have children or nephews, let them learn first to shew piety (marg. kindness) at home, and to requite their parents; for that is good and acceptable before God." 1 Tim. v. 4. This is indeed the true way to honour an aged father or mother who has fallen into the imbecility and infirmity of age. And it is one of the finest sights the sun shines on to see sons or daughters solicitous to provide a comfortable maintenance for a worn-out parent under the same roof-tree with themselves. Such filial piety would deserve to be encouraged by releasing other claims upon the parties concerned, in consideration of the burden they have generously taken on them. If it taxes their means very closely and uses up their income to a nearness, it would not be amiss to let the church dues fall lightly on them, or, if need were, to slip the claim entirely.—"But go ye and learn what that meaneth, I will have mercy and not sacrifice." The separatists, in whose ears Christ quoted Hosea's rule had no sympathy with such an act as we have now described. Kindness was a very small part of their religion. They poisoned the fountains

of affection with a bitter zeal which they sought to infuse into all whom they could win over to their system. So far from at all releasing their pecuniary demands upon parties charged with the burden of aged parents, they went in the opposite direction, and encouraged donations to their church at the expense of cruel neglect of parents, pretending that it was a holier use of the money, and that the other obligation became null. Their wicked watchword was "Corban." Then came to Jesus scribes and pharisees, which were of Jerusalem, saying, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying Honour thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Mat. xv. 1-6; compare Mark, vii. 11-12. Thus cruel bigotry inverts the divine order, and exalts sacrifice to the sublime position which mercy is privileged to hold. It subverts natural tenderness; it eats away the spirit of moral goodness and deflowers its beauty. It is certainly a proper thing to honour the exchequer of the church; but this slaughter of humanity and filial duty and the soft amenities of life for the purpose is rank injustice; it is robbery for burnt-offering, as if a man should steal a lamb and bear it away to God's altar. Any religion, Jewish or Christian, Popish or Protestant, or by whatever designation known, that contravenes benevolence and sours the milk of human kindness, is false by that very token. Again, sacrifice may be suspended—

For the sake of reconciliation and forgiveness. The value which the Divine Being puts upon social rectitude and good will amongst men is in nothing more clearly seen than in the fact, that he will not accept us in our religious offerings unless we be right in our relative dealings. Such is his estimate of kindness that he will allow an informality or a breach in his worship to promote it. If in the midst of our devotions we are visited with a painful memory of some wrong that we have done to a fellow-creature, it is lawful, if not necessary, to make a pause, and retire to rectify the grievance, and then return. Solemn as the worship is, and due upon the strongest obligation, it will give way to allow space for us to adjust such a matter. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23-24. This case only requires the

temporary suspension of the sacrifice. The gift was not to be carried away but left in readiness by the side of the altar, where it would be found upon return, when the ceremony could be completed. The unhappy visitant of the altar must first purge his conscience and take the sting out of his memory by a conference with his brother in order to reconciliation, then finish his religious exercise. "First be reconciled to thy brother," he has something against thee, an unpaid debt perhaps, or some foul slander that you have blown on his character, or some open insult you have offered him and never yet expressed regret for. He waits your acknowledgment that he may have the pleasure of being put into joint with you again. Till then your prayers are at a heavy discount. Bad as it would be to neglect divine worship carefully and lightly for such a purpose, you might break off your devotions in the midst. Let us learn that a bitter, ungracious behaviour to our brethren will spoil all the pains we are at in regard to the church. Prayers, and hymns, and sermons, and liberal benefactions to the funds of the church, are all cancelled and nullified by unkindness. Knowing this, let us correct what is wrong in the past, and be careful in the future.

T. G.

BRIEF NOTICES OF BOOKS.

A Digest of Biblical History and Biography; being an Introduction to the Study of the Old Testament Scriptures. By the REV. JAMES GARNER, author of "Theological Dissertations," &c. London: W. Lister.

To ordinary readers of the Bible this is one of the best Introductions ever published; and even to students for the ministry it may prove a valuable auxiliary. Less elaborate than Horne, less critical than Davidson, less erudite than Havernick, it nevertheless develops the scope and purpose of the sacred writings in a manner much better adapted to common people than any one of the three. The doctrinal teachings of the Bible the author has disposed of in his "Theological Dissertations;" the present work is devoted chiefly to History and Biography. In a series of chapters, arranged for the most part in chronological order, all the important historical and biographical subjects of Old Testament scripture are discussed with fulness, perspicuity and discretion, embodying the ripe fruit of the author's extensive reading and experience. Nor are Bible difficulties ignored or slurred over. On the contrary they are encountered with manliness and good sense, and where they cannot be removed altogether, they are considerably lessened. The present work is devoted exclusively to the old Testament; the New Testament is reserved for a separate volume. We purpose at a future time discussing the merits of this treatise at greater length.

Excelsior; or, the World for Christ. By J. ASHWORTH, author of "The Immortal Theme," &c. London: W. Lister.

A spirit-stirring book. While the theme is of transcendent interest in itself, the discussion of it is conducted in a manner which leaves no doubt as to the thorough earnestness of the author. Every line heaves with animation, quivers with excitement, and glows with fervour. Eschewing everything speculative, the practical bearings of the subject are exclusively dwelt upon, and a number of lessons are enforced which if laid to heart cannot fail to help on the cause of Christ. The chapter on Christian liberality is specially deserving of commendation. If this chapter were published separately, in the form of a tractate, and circulated by tens of thousands amongst the Primitive Methodist churches, a most important service would be rendered.

The Agency of the Church; or, The Church of Christ the Great Working Power for the Conversion of the World. By the REV. THOMAS CROMPTON. London: W. Lister.

THIS is a comprehensive, elaborate, and exhaustive treatise; in which the manifold aspects and bearings of Church agency are discussed with considerable mastery of thought and language. Scriptural and logical in argument, calm and philosophic in tone, correct and dignified in style, pertinent and felicitous in illustration,—this work is pre-eminently fitted to engage the attention, interest the feelings, and improve the character of thoughtful Christians.

THE

CHRISTIAN AMBASSADOR

ART. I.—ROWLAND HILL.

THE Rèv. ROWLAND HILL had an ancient and honourable ancestry, reaching up to the reign of Edward the First. The first Protestant Lord Mayor of London, Sir Rowland Hill, was a member of this family. The father of the subject of this sketch was Sir Rowland Hill, who for many years represented Lichfield in Parliament. He was married to the daughter of Sir Brian Broughton, baronet, by whom he had six sons and two daughters. The family residence was in Shropshire, and Rowland Hill was born at Hawkstone, August 23, 1744. He was a witty and playful boy; he began his education at the Royal Grammar School, Shrewsbury, and in due time was removed to Eton, where he had to associate with the sons of wealthy merchants and of high-minded nobles from all parts of the kingdom.

His attention appears to have been drawn to religion when very young, by reading Dr. Watts' Hymns for Children, and the conversation of his pious brother, Richard, and sister, Jane, both of whom took a deep interest in his spiritual well-being, which proved not to be in vain; for when he was a little over eighteen years of age, and while a pupil at Eton, he entered the "sweet service," as he was accustomed to call it, of his heavenly Master; and so delightful did he experience this service to be, that he was wont afterwards to illustrate his love and gratitude to God by the story of a negro, whose master said to him, "Now you are of age; you may go where you please, and serve any master you think proper. I did not buy you to keep you as a slave, but that you might enjoy the sweets of liberty. You can leave my house to-morrow if you like." Full of grateful emotion, the poor slave replied, "Me leave you, my dear massa! oh! not for all de world. Me want no wages to serve you. If massa turn me out at one door, me will come in

at de oder." He composed some verses to express the happy change he had undergone, of which the following is the last:—

"Hail! dearest Lord, my choicest love,
By pity drawn from realms above;
I wonder at that grace of thine,
That won a heart so vile as mine."

He did not hide his talent in the earth, nor his light under a bushel, but brought them to bear with good effect upon the hearts of his young companions.

After four years residence at Eton, he removed, when he was twenty years of age, to the University of Cambridge, to study for the Church, among the gay and thoughtless young men who then crowded the halls of that ancient seat of learning. His devotion and firm trust in God shielded him from the power of the temptations with which he was surrounded; and he found even there a few who were partakers of like precious faith with himself, with whom he often met for religious edification. Mr. Hill says:—"Our custom was to read with each other the Greek Testament, and other evangelical publications. These meetings we always conducted with prayer. No wonder, therefore, if, for such exercises, and for some other strong symptoms of a *Methodistical bias*, we were specially marked, and had the honour of being pointed at as the curiosities of the day. This did good. Others soon joined us, to the number of ten or twelve; some of them were Nicodemian disciples; others have proved bold and useful ministers; and some of them, I trust, are taken to glory." One of the foremost in this little band was the Rev. David Simpson of Macclesfield.

While at Cambridge, Mr. Hill made the acquaintance of John Berridge, the zealous, but eccentric vicar of Everton, whose preaching and private advice were of much service to his young friend. Yet it is thought that the "humour and drollery" which that good man sometimes took into the pulpit, induced and encouraged Mr. Hill to give way to the same propensity in preaching.

By the advice of Mr. Berridge and other friends he began to preach before he had finished his course of study at the University. He delivered his first public discourse in a cottage on his father's estate; and, in company with his cottage friends, he visited the sick, the poor shut up in workhouses, and criminals confined in prisons.

He was introduced, in 1766, to the celebrated George Whitefield, who became his intimate friend, and encouraged him to preach the Gospel through good and evil report. And such a friend he much needed at that time; for his tutor condemned his irregular preach-

ing, his father threatened to turn him out of his house, and his mother was his greatest earthly enemy; and when he preached in the villages, the common people knowing that he was out of favour at home, dared to insult him. But none of these things moved him; he went on preaching the Word, "in season and out of season," sometimes "without a shilling in his pocket, and without knowing in the morning where he should rest at night." For his father, disapproving of his conduct, allowed him but a small income. This persecution must have been keenly felt by the sensitive mind of Mr. Hill. He once referred to it in his old age, when walking with a lady in the beautiful grounds of Hawkstone. "You have seen," said he, with tears in his eyes, "how I am now received here; but in my youth I have often paced this spot, bitterly weeping; while, by most of the inhabitants of yonder house, I was considered as a disgrace to my family. But it was for the cause of my God."

He was attentive to his studies, and in 1769 obtained the degree of B.A. He applied to be ordained a minister of the Church of England, but met with much opposition, and was kept in painful suspense during four years, in consequence of his Methodistical practices, preaching in Dissenters' chapels, private houses, and other unconsecrated places, in many parts of the country, where he was often pelted with eggs and stones, and sometimes burnt in effigy. His quaint friend, Berridge, writing to Lady Huntington in 1771, observes:—"I find you have got honest Rowland down to Bath. He is a pretty young spaniel, fit for land or water, and has a wonderful yelp. He forsakes father and mother, and brethren, and gives up all for Jesus. I believe he will prove a useful labourer, if he keeps clear of petticoat snares. The Lord has owned him much at Cambridge and in the north, and I hope will own him much more abundantly in the west."

At length he was ordained a deacon in 1773, by Dr. Willis, Bishop of Bath and Wells, and was appointed curate for the parish of Kingston, near Taunton, in Somersetshire. Referring to his ordination, he writes:—"For visiting the sick and imprisoned, and expounding the Scriptures in private houses, I met with no less than six refusals before I gained admission into the Established Church."

Kingston is a charming locality, and the church is a handsome gothic building; but the new curate knew well that his parishioners were rude and ungodly farmers, who required to be addressed in the plainest manner; and he was careful not to shoot over their heads by figures of speech they did not understand. On one occasion he greatly offended his hearers by telling them that they were "as bad as their very pigs." Some farmers having met at a house in the village, saw Mr. Hill pass by, called him in, and asked him what he meant by his degrading assertion.

They had not long to wait for an answer. "Now, look at your pigs," said the curate; "when the acorns drop, they do not go under the elm in search of them, but under the oak; and when they have swallowed all they can find, off they go, without giving a single look at the tree which has furnished their meal. So you, like your pigs, know where to go to look for your wheat and other produce, and when your barns are filled with plenty, like them, you forget to look up to the source where all your blessings have been obtained." The readiness of the reply pleased the farmers, but its application was not quite so satisfactory.

Mr. Hill's evangelistic proceedings were so displeasing to the bishops that he never succeeded in obtaining priest's orders, and had, therefore, to pass through life, as one of his biographers has said, "wearing only one ecclesiastical boot."

After a years' residence at Kingston, he travelled through many parts of the kingdom, preaching the Gospel, with power and effect, to large congregations. And in the midst of these engagements, he married Miss Tudevoy. The lady, unlike her husband, was a quiet, retiring person, thoughtful and prudent, and was of great service to Mr. Hill in keeping him out of difficulties; for such was his generosity, that he would have given all he had away, if there had been no one to remind him of the claims of his household. Mrs. Hill was, in all respects, a valuable helpmeet, sincerely loved and trusted by her husband; and their wedded life was a happy one.

At this time, it was said that this clergyman, without a church, was the most popular preacher in England. His earnestness (a rare thing then in the pulpit), his fluent delivery, his wit and humour, joined to the well-known fact that he was a gentleman by birth and education, drew great crowds of rich and poor to hear him. Writing to his friend Simpson, he says:—"Though I preach in licensed places continually, yet more churches are open to me than I can serve. Thousands in this city (London) flock to hear, yet multitudes go away for want of room. Ecclesiastics roar, as Luther says, like bears struck on the snout; yet this, they know, is all they can do. Your share of humility and diffidence I long for exceedingly; yet a little courage to face the devil may not be amiss." In the latter quality he was certainly not deficient, and no doubt it contributed largely to his popularity. It enabled him freely and boldly to exercise all the other faculties with which he was endowed, and gave him great power over the masses; for those who can appreciate nothing else, can understand and admire courage. The uneducated relished vastly his broad humour, which often gave offence to the more refined, and, upon reflection, was often the cause of regret to himself. He frequently preached at St. John's, Wapping; on one occasion, finding the large congrega-

tion chiefly composed of sailors, he said:—"I am come to preach to great sinners, notorious sinners, profane sinnners;" and then with significant emphasis, remarked, "Yea to Wapping sinners." The seamen made no objection to his use of the word Wapping, but the polite portion of his hearers were highly indignant that the name of their fashionable locality should be so degraded.

The desire for a "local habitation" is natural to man; it is demonstrated wherever civilization obtains, and among nearly all the barbarous nations of the earth. It is essential to civilization; our cities and rural homes, our cultivated fields, with all the institutions of civilized life, contributing to our physical, social, and moral well-being, are at least partly due to this propensity of our nature. The itinerant preacher is required to resist this propensity, which grows stronger as he grows older, and is seldom, if ever, destroyed; yet, undoubtedly, the sad condition of the world demands that some men should fight a life-long battle with one of the strongest and purest instincts of their nature; and the more amiable, affectionate, and true to their friends they are, the greater the struggle. But as the Gospel is more generally preached, and churches are more rooted and grounded in the faith, the necessity for this sacrifice will diminish. Mr. Hill spent some years as an itinerant preacher; he preached in most of the large towns in the kingdom, and in many populous districts besides; but when the romance of youth had died away, he longed for a settled abode, and the happiness of dwelling among his chosen friends. The famous Surrey Chapel was, therefore, built for him, at a cost of £5,000, and opened for divine worship on the 8th of June, 1783. Mr. Hill preached the first sermon. A violent attack was made upon the sermon and its author, by a reviewer of the day, who said the discourse was "the first-born child of absurdity." That the doctrines he preached might not be misrepresented, he printed the sermon, and in the preface alludes to the conduct of his adversaries:—"Their ignorance also taught them to tell the public how my infatuated hearers would walk for miles uncovered, during the severest rain, by the side of my carriage, singing hymns; that I have frequently spoken till I have spit blood, and much injured my constitution by my extraordinarily energetic mode of delivery. Now, it would be the greatest piece of ill-manners to presume to say I am well, when a body of learned gentlemen pronounce me to be sick; yet such are the wonderful effects of my fanaticism, that I feel no more bad consequences from my much injured constitution, than if my zeal had never exceeded the completest representative of laziness in a cossock."

Public worship in the new chapel was conducted according to the form of the Church of England, with the service slightly abridged; yet the chapel, in the sight of that church, was an un-

consecrated meeting-house; but the minister who officiated within its walls was a clergyman of the establishment. And, notwithstanding the opposition and contempt he had suffered from many of the dignitaries of that church, he continued to cling to her, and would not confess himself to be a dissenter. Such is the result of education and early associations, combined with a mind not given to change. He must have remembered, with pleasant and grateful feelings, the happy hours he had spent in the company of his dear young friends at college, with whom he had taken sweet council, and walked to the house of the Lord. Berridge, too, and some other good clergymen, who had taken him kindly by the hand while he was yet in "the slippery paths of youth," could not be forgotten by him. His family, from the time of the Reformation, belonged to the same church, and most of the friends of his mature age were churchmen. There was, therefore, much to induce a firm and grateful man to abide by his early choice. Besides all this, the dissenting churches of that time were generally so low and lifeless as to present few attractions to an ardent mind like his. But he was too enlightened a Christian to be a bigot. He counted many dissenting ministers amongst his dearest friends. They frequently occupied his pulpit, and he was often found in theirs. It is curious to learn how he would one day preach in an humble conventicle, and on the next Sunday hold forth, in a stately church of the establishment, in company with a bishop. In a letter written to the Rev. D. Simpson, he says:—"Your old friend has much to do; his work increases upon him; he feels the burden. It is astonishing how all doors seem opening. My invitations to preach in the largest churches occur more frequently than ever. Just before I left town, our old friend, Hallifax, Bishop of Gloucester, and myself, preached on the same day, in the same church. Bishops are now come to high honour, to be joined with Methodist parsons." But he seldom saw a larger or more respectable congregation than the one he addressed in his own chapel, which was in the form of an octagon, with sittings for 2,500 persons; but more than 3,000 met within its walls on special occasions, among whom were sometimes seen the Duke of Kent, Sir Richard Hill, Dean Milner, Wilberforce, and many other persons of note.

Mr. Hill had a beautiful residence and chapel at Wotton-under-edge, in Gloucestershire, and his custom was to reside there during the summer, while the evangelical ministers of all denominations supplied his place in London. Among those of the Church of England were, his old friend Berridge, and Scott, the commentator; and among the nonconformists were, Jay of Bath, and Bull of Newport Pagnel.

After Mr. Hill's settlement at Surrey Chapel, he sometimes took advantage of the summer to visit distant parts of the country,

preaching in churches, chapels, and in the open air, as he had done in the early part of his ministry, encountering in some places much opposition, and even brutal persecution. But the acuteness with which he often met and vanquished his opponents was admirable. While preaching at Bristol, his father, who still disapproved of his son's irregular conduct, sent his brother Richard "to admonish him." When Richard arrived at Bristol, he learnt that Rowland had gone to preach at Kingswood. He followed him to that place, and found him preaching to a large congregation of colliers, who were listening with great attention to his brother's discourse, while tears rolled down their cheeks. Rowland saw Richard in the crowd before him, and informed the people that his brother, "Richard Hill, Esq.," would preach to them on the morrow, which was no small surprise to Richard. But his feelings were so overcome by the effect he had seen of his brother's sermon on the pitmen, that he addressed them the next day, according to the announcement, instead of administering to the preacher the intended admonition. Attempting to preach in the open air at a seaport, the mob made a great noise, and pelted him with rotten eggs and stones, which made it impossible to proceed for some time. He was on horseback, accompanied by his servant. After a pause he said to them, "My lads, I have no right over you; if you do not choose to hear me, I have no authority to force your attention; but I have travelled some miles for the sake of doing or receiving good; I have, therefore, a proposal to make to you. I always did admire British sailors. I see here some able-bodied seamen; some of you, no doubt, have seen a great deal of service, and have been in many a storm, and some in dangerous shipwrecks. Now, as I am very fond of hearing the adventures of seamen, my proposal is, that some of you, and as many as you please in turn, shall stand up and tell us what you have seen and suffered, and what dangers you have escaped, and I will sit and hear you out, upon this condition—that you agree to hear me afterwards. The proposal was received with loud laughter, and then, looking at each other, some of them said, "Do you stand up and give us a lecture." There was a sailor present who was a great talker, and one said to him, "I say, Harry, do you give him a lecture," which was followed by another burst of laughter; and to keep them in a pleasant mood, the preacher laughed too. After waiting a reasonable time, Mr. Hill enquired, "Will none of you take my proposal?" There was no reply. He then observed, "I am a clergyman; I came, not long since, from the University of Cambridge. If you had heard me, I should have told you nothing but what is in the Bible or Prayer-book. I will tell you what I intended to say to you, if you had heard me quietly." And then proceeded with a touching discourse on the love of Christ to sinners, in the way of telling them what

he would have said, if he had been permitted to preach to them. The great crowd drew nearer to him, and listened in respectful silence to the whole of his sermon. He then took off his hat, bowed to them, and thanked them for their good behaviour. The sailors returned the compliment by taking off their hats, and giving him three cheers. Several of them called out, "When will you come again, sir?" And one who appeared to be the chief among them, told him, "If you will come again, sir, I say no one shall hurt a hair of your head, if I am on shore."

Mr. Hill extended his evangelizing excursions to Wales and Ireland, and, at the invitation of James Haldane, Esq., he visited Scotland in the summer of 1798. Immense numbers flocked to hear him wherever he was published to preach. He addressed as many as 20,000 on Calton Hill, at Edinburgh. He was generally well received, and "several hundred souls were added to the Church of Christ." The ministers and members of all denominations at Paisley gave him a cordial reception. He was delighted to find them all "dwelling together in unity," and remarked, "This makes Paisley the Paradise of Scotland."

His first visit having been so successful, he devoted several weeks of the following summer to another tour in Scotland. But on his arrival, he was surprised to find that the churches of that country had denounced all irregular preaching, and the holding of religious services in the fields and other places, not set apart for divine worship; and that the people had been warned not to countenance such proceedings in any way whatever, to the great grief of many earnest Christians. Mr. Hill was much grieved too, and was moved to denounce their proceedings in return, peppering the venerable heads of the Scottish churches with his remorseless wit and sarcasm, showing great ingenuity in the use of those weapons. "In every sermon he fired red hot shots against the General Assembly and the General Associate Synod. It was astonishing how he varied his mode of attack on every occasion." But it seems this preaching against his mistaken brethren did not succeed in converting any one, nor, perhaps, in convincing his opponents of the error of their ways. He afterwards regretted the course he had pursued, and resolved, should he be permitted to visit Scotland again, "to know nothing among them save Jesus Christ and him crucified." He crossed the border once more, but not till 1824. It was a happy and successful tour, and he returned home with the comfortable assurance that the blessing of God had attended his labours.

As an indication of his good feeling towards the ministers of Scotland, he always requested that some of them should occupy his pulpit at Surrey Chapel on the occasion of the anniversary of the London Missionary Society, when he much enjoyed the privilege

of hearing them preach, among whom were Dr. Chalmers, and other well-known preachers.

Mr. Hill was not one of the most devoted students, but was careful to ascertain the real meaning of the text he preached from; and for this purpose he consulted the best commentators, never forgetting Matthew Henry. The sermon often contained a good deal which the text did not suggest; yet his discourses were generally very interesting and instructive, and often adorned with passages of great beauty. The following may be read as specimens:— "All the light in the world put together will not unfold to us the glories of the sun; it is only to be seen by its own light. So the sun of righteousness is seen by human eyes, as the brightness of the Father's glory, by the light which guides his people to himself." "It is that preaching which beautifully sets forth the *kindness* of God our Saviour, which is generally more impressive and useful than the exhibition of the terrors of the law. The loud and sudden thunder-storm alarms us for the moment, but soon passes away, and is forgotten; but the delightful and cooling breeze which we sometimes feel at the close of a summer day, refreshes and cheers us. Such is the effect of the still small voice of the Gospel of peace." "The world has a sad effect upon professors of religion. It makes them very giddy if they get too much connected with it. I was once ascending a ladder, and soon found my head beginning to swim. 'Look up, sir, look up, sir,' cried a workman; 'nobody feels giddy when he looks up.' And so I found it. Look up, brethren, in all your enjoyments, and then your conversation will be in heaven, and you will escape the giddy influence of the present world." "I remember once being in company where a very fine child was present; he was very beautiful, but he was blind; and he laughed at those who lamented his great affliction. Ah! but if he had once enjoyed the blessing of vision, *he* would have lamented his loss too. Let us once see the glory and grace of the Saviour, as displayed in the Gospel, and feel them applied to our hearts, and we shall never forget their beauty."

He never forgot that in nearly all congregations there are some who are ignorant and dull of apprehension, and was therefore careful to speak in such a manner as all could comprehend his meaning. The preacher's mission is as much to this class as it is to the more enlightened, if not more so. Mr. Jay says, "He had a remarkable talent for seizing a powerful thought, and even a profound argument, and bringing it within the reach of the popular understanding, and also by means of some familiar, or shrude, or striking allusion, furnishing it with a handle to enable them to take hold of it, and carry it away." He was once speaking to a congregation of farmers and their servants, when he undertook to answer the question, "Have not the heathen sufficient light? and if so, why

should we trouble ourselves about them?" He admitted the light was sufficient, but was improperly used, and thus explained:—"A farmer and his family are sitting round the large kitchen fire on a winter evening. The work of the day is over; the farmer is quietly smoking his pipe, and now and then interesting the children with his oft-repeated tales. The good wife is knitting at his side. At this moment of quiet domestic comfort, the ploughboy opens the door, and cries out in great alarm, 'Master, master, there are thieves in the yard.' All is immediate confusion. The farmer rushes to the closet to get his lantern; he supplies it with candle, and runs out, holding the light up to *his head*, and advancing with cautious steps in pursuit of the depredators. In the yard, the wheel-barrow has been improperly left, and over it the farmer tumbles. Why does he fall? Not because he is without light, but because he did not use it properly. So it is with the heathen."

He knew well how to turn an incident he had witnessed to good account. He took everything to the pulpit that could be of service to his congregation, in the way of instruction, reproof, or encouragement. Speaking on the government of the temper, he told the following story:—"I once took tea with a lady who was very particular about her china. The servant, unfortunately, broke the best bread-and-butter plate; but her mistress took very little notice of the circumstance at the time, only remarking, 'Never mind, Mary, never mind; accidents cannot be prevented.' 'I shall have it by and by,' said the servant, when she got out of the room; and so it turned out. The good woman's temper was corked up for a season, but it came out with terrible vengeance when the company retired."

A Christian gentleman was much concerned about the salvation of a young friend of his, who was about to leave England for India. The former requested the latter to spend the four last Sundays of his stay in this country with him. The young man complied, and went with his friend to the house of God. Earnest prayers went up to heaven that the sermons should be blessed to the conversion of the young gentleman's soul. But three Sundays had passed away, and no good impression appeared to be made upon the young man's mind. On the last Sabbath, the Christian gentleman took his young friend to hear Rowland Hill; but prayed that the old minister should not indulge in any eccentricity, lest it should offend or disgust his young friend. As soon as the preacher had read his text—"We are not ignorant of his devices"—he proceeded to say, "Many years since, I met a drove of pigs in one of the streets of a large town; and, to my surprise, they were not driven, but quietly followed their leader. This singular fact excited my curiosity, and I pursued the swine, until they all

quietly entered the butchery. I then asked the man how he succeeded in getting the poor, stupid, stubborn pigs so willingly to follow him; when he told me the secret. He had a basket of beans under his arm, and kept dropping them as he proceeded, and so secured his object. Ah! my dear hearers, the devil has got his basket of beans, and he knows how to suit his temptations to every sinner. He drops them by the way; the poor sinner is thus led captive by the devil, at his own will; and if the grace of God prevent not, he will get him at last into his butchery, and there he will keep him for ever." The gentleman was much grieved that he had brought his friend to hear this tale of the pigs; and when the service was over, he walked away, sad and silent, until at length his companion observed, "What a singular statement we had to-night about the pigs; and yet how striking and convincing it was." The story fastened upon his mind, and was made a blessing to his soul.

There were times when he threw the reins upon the neck of his wit and humour, and allowed them to run away with him, much to the grief of his best friends; and after his wild steeds had been brought to a stand, none grieved more than he, that he had so far forgotten the dignity and solemnity of his position, as a minister of the Gospel of Christ. But there are many things of this nature laid to his charge, of which he was never guilty—such as the story of the chest of drawers upon the head of his wife. He was too much of a gentleman, and loved his wife too well, to make any remark that could indicate a want of respect for the feelings of Mrs. Hill.

He was a moderate Calvanist, and was often blamed for not preaching to the elect only, when he would reply, "I don't know them, or I would preach to them. Have the goodness to mark them with a bit of chalk, and then I will talk to them." He stood up stoutly for the law as a rule of life; but observed, "I follow the law from the life within me, not *for* life." The doctrines of justification by faith, and sanctification by the Holy Spirit, were very clearly taught by him. He maintained that they were separate in their nature, but experienced at one and the same time by the believer, that he who was justified was also sanctified. He was opposed to the Millenium view of the personal reign of Christ on the earth. A gentleman who once called upon him to convince him of his supposed error, contended that the Saviour would personally dwell at Jerusalem. "Do you know, sir, the name of the street in which he will reside?" asked Mr. Hill. "Why do you ask that question?" said the gentleman. "Because his personal presence at Jerusalem will do me no good, unless I am with him," replied Mr. Hill.

He was one of the most industrious and successful preachers of

his day. It is calculated, that during the sixty-six years of his ministry he preached not less than 23,000 sermons. How many souls were converted under those sermons is not known; but it is certain they were the means of gathering great numbers into the fold of Christ.

Rowland Hill was a remarkably happy man, and was very agreeable and cheerful in the company of his friends, and his letters were often racy and delightful epistles. He was in the receipt of a handsome income, and it was said that he gave away two-thirds of it for the support of the poor and for religious institutions. "A miser," he remarked, "is like a pig, of no use until he is dead and cut up."

He was much concerned that the right sort of young men should be educated for the ministry. Writing to his friend Bull, who had the charge of a number of students, he says, "I keep a look out for a student, but cannot say how soon I shall send you word that I have succeeded. Jesus rode into Jerusalem on an ass; that minister is not his who does not feel, and carry his Lord into the congregation. When I can meet with a colt of this description, that loves his Lord, and loves to bear his Lord among the people, I shall recommend him to you. You will pare his clumsy hoof, and combe his rough mane; but encourage him in his lusty, though uncouth bray, if he brays stoutly, with a single eye to the glory of God."

In Mr. Hill's day there was much opposition to lay preaching; but when he found laymen of undoubted piety and ability, he encouraged them to preach the word, and invited some of the most talented of them to preach occasionally to his own congregation. A number of his people were employed in holding prayer-meetings and delivering short addresses, in rooms and cottages. A complaint was made to Mr. Hill that these proceedings were irregular. "Let them alone," said the minister; "they are my ferrets; they go into the holes and corners where I cannot go, and drive out the poor sinner to hear the Gospel."

He was devotedly attached to the Church of England, but was no bigot. "If the church," said he, "happens to be favourable to the dictates of my conscience, it is my privilege to conform; if otherwise, it is my duty to dissent." He was opposed to the union of Church and State. These are his words:—"The connection of the Church of England with the State I sincerely regret, as it is impossible that she can be otherwise than corrupted thereby." "While Christianity was supported by her native purity, her beauties were all her own, and the dignity of her power on the hearts of millions had a glorious effect."

In those times, some of the best men who held different creeds attacked each other with great violence. The burning zeal dis-

layed in defence of the most momentous truths was often wasted n defence of human opinions, which affected no man's salvation. 'et, no doubt the earnest and conscientious combatants felt that very inch of territory for which they fought was holy ground—a art of the great and sacred whole; and that, therefore, it would e disloyal and treacherous to surrender the smallest portion to the dversary. Rowland Hill and John Wesley ought to have been rue and loving friends, for they lived at the same time; they erved the same Master, and worked in the same field; they were oth clergymen of the Church of England by profession, and were oth dissenters by practice; they both preached the same great ndamental doctrines of the Gospel, and wonderful success atended the labours of both. But there was *one* point on which hey did not agree. Hill held the doctrine of election, and Wesley lenied it. This was thought sufficient to obliterate the remembrance of their harmony on all other points of faith and practice. Neither was content to hold and defend his own; but each carried war into the other's camp, and each brought the heaviest artillery he could command to bear upon the fortifications of his opponent. It is true, the weapons used in this fierce warfare broke no bones, nd shed no blood; but charity, who should have stood between hem, and joined their hands and hearts together, was wounded in he house of her friends, and driven, for a time, out of their preence, while the world rejoiced to see these champions of truth and ighteousness turning their swords against each other, in the form f bitter and furious pamphlets. But Mr. Hill lived long enough o deeply regret the spirit in which the dispute with Mr. Wesley ad been carried on.

He published several sermons, and larger works; but his "Village Dialogues" was the largest, best, and most extensively ead of all his writings.

Mr. Hill was a tall, strong, and healthy man, with a high flow of pirits, and even in his eighty-eighth year his voice could be heard y the largest congregation. But at this time of his life, the weakness and infirmities of his age made him feel that, at length he was indeed an old man, and that the time of his departure was at hand. Mrs. Hill had died some time before, at Wotton-under dge, and was buried there. Mr. Hill wished to die at the same place, and be buried by the side of his wife. He, therefore, ordered his carriage and horses to be ready to take him down to his country residence. He said good bye to his servants, telling them, "You'll not see your old master again." His friends and servants wept at parting with their true friend and kind master. He went out to take a last look at the chapel, observing, "There I have preached for fifty years; but my work is done." Having seated

himself in his carriage, he said, "Farewell, till bodies meet to part no more."

The change and country air appeared to revive him, and he lived to return to London and preach again to his old and favourite congregation. His weakness, for some time, had obliged him to sit while he delivered his sermon; but the people who had listened to him for fifty years still loved to hear him, and would remark at the close of a service, "Dear old gentleman, he was very sweet this morning; there is nobody like him after all." The last sermon he preached contained the following passage, beautifully adapted to the occasion, and his near approach to the heavenly country:—"I do believe, that for the first ten thousand years after we enter the kingdom of glory, it will be all surprise; but will this surprise never end? Never, while we behold the person of the Lord."

When he had finished the work his Master had given him to do, he calmly laid himself down to die, with a bright prospect of immortality and eternal life, remarking, as he stood upon the borders of the eternal world, "I can only look upon death as a dreary curse, brought into the world by sin; but when I can look upon Christ as my life, then I can stand on the high hills of salvation, where I can sing, "O death, where is thy sting? O grave, where is thy victory." The following lines were often repeated by him as he found death fast approaching:—

"And when I'm to die,
Receive me I'll cry,
For Jesus hath loved me, I cannot tell why:
But this I do find,
We two are so joined,
He'll not live in glory and leave me behind."

A day or two before his death the dying minister remarked to a ministerial friend, "Upon a review of my public life, and in the near prospect of eternity, if my time were to come over again, I would pursue exactly the same course which I have done." The last words he was heard to utter were, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" and "Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God." Thus departed this good and faithful minister to his everlasting rest, in the 89th year of his age.

His mortal remains were buried in Surrey Chapel; his funeral was attended by many ministers of various denominations, and his nephew, Lord Hill, the Commander-in-chief of the British forces, was the chief mourner.

H. P.

ART. II.—THE DOGMATIC AND SPECULATIVE IN RELATION TO THEOLOGICAL INVESTIGATION.

MY object in the present essay is—first, to bring under review some of the fundamental principles of our holy religion; and second and chiefly, to bring under review also the different methods of dealing with those principles pursued by the dogmatist on the one hand, and the speculatist, or rationalist, on the other. Each of these methods of dealing with theological questions is attracting a great amount of attention in the present day; each is advocated with an amount of talent and energy truly surprising; but each appears to me to be equally fraught with danger. The advocates of each method have forsaken the golden *via media*—the only safe path in theological investigation—and wandered into opposite extremes—in the one case, almost ignoring reason; in the other, unduly exalting reason, as the one criterion by which all questions are to be decided. To ignore reason is to make an intelligent faith impossible; while unduly to exalt reason is certain to involve us in serious, if not fatal, errors.

In the remarks we are about to make we shall assume, as granted alike by the dogmatist and rationalist, three things—

1st. The existence of one God.

2nd. The mutual relation between God and man, as Creator and creature.

3rd. The necessity of a knowledge of God's will and character, to discharge the duties which that relation entails.

So far the two travel together; but now they approach a book which claims to be a revelation of the will and character of God; it is in their treatment of this book that the distinctive peculiarities of the two methods are most clearly seen.

It is necessary exactly to define what we mean by the dogmatist and the rationalist. The dogmatist regards the church as the *apostolic depositum* of faith, as the infallible expositor of the Divine word and will, from whose *ipse dixit* there is no appeal. Whether he is found in the Roman or Anglican Communion, the authority to which he bows is the church. Newman, in his Apologia, page 388, says, "Experience proves, surely, that the Bible does not answer a purpose for which it was never intended. It may be accidentally the means of the conversion of individuals; but a book, after all, cannot make a stand against the wild living intellect of man; and in this day it begins to testify, as regards its contents and structure, to the power of that universal solvent, which is so successfully acting on all religious establishments."

He then tells us that a power invested with the prerogative of infallibility is the one thing which Infinite wisdom has deemed it fit to provide, to make a stand against what he calls "the wild living intellect of man." The set of credenda imposed by this power is to be received without question—received because issued from such a source. The Anglican would hardly claim for his church such a prerogative; but he is pursuing the path of the Romanist; he claims for his church authority over the consciences of men, the right to interpret the Scriptures, and requires that the articles of faith the church formulates, professedly from God's word, be received without question. The only difference between the Anglican and Romanist is, that the latter boldly asserts the claims of his church, while the former advances the claims of his, with some hesitation; both reply to the question, "What is truth?" by pointing, not to the Bible, but the church. I would, in one sentence, define the dogmatist as the man who subordinates the Bible to the Church.

The rationalist, on the other hand, exalts reason to the supreme place; he may be defined as the man who puts reason before the Bible, who goes through the Bible as an *eclectic*, bringing all its teachings to the test of reason, and rejecting whatever he deems unsound, or which reason is not able to understand and demonstrate.

Butler, in his Analogy, Part I., chaps. iv. and v., has shown that the constitution and condition of man suggest the conclusion that our state is a probationary discipline—that we are being *educated* for another state of existence. The grand end of this probation, this education, according to Butler, is *enlightened* obedience to the law of virtue. It is clear, that if this end is to be attained, every faculty we possess must be legitimately exercised. We cannot attain to an *enlightened* obedience to the law of virtue, or, which is the same thing, a state of holiness, by faith alone, or by reason alone. Each faculty of the mind must be developed, and must play its proper part in attaining the great end of our probation. "Reason and faith," says an old divine, "are like the two sons of the Patriarch: reason is the firstborn, but faith obtains the blessing." This is the general view of reason and faith; but it appears to me hardly true to fact. So far from faith being younger than reason, it is co-eval with it; the one is the complement of the other—neither can exclude the other. I do not mean that the *same kind* of faith of which Paul speaks when he says, "Being justified by faith," &c., is co-eval with reason. This faith he expressly tells us is a gift of God. But what does he mean? Surely not that God gives us a new faculty, but simply that he gives a right character and right direction to a power of the mind which previously existed. It is as much a natural act of the mind to

exercise faith, as it is to reason. Reason and faith, then, are natural faculties, and they supplement each other. Only an intelligent faith, or in other words, a faith which has its foundation in reason, reacts upon the soul, so as to strengthen every good quality, and nerve it with power to resist every form of evil. There is nothing of which we are more conscious than the power of motives, and there is nothing which the history of human thought more conclusively proves, than that mere reason—the unaided intellect—could not discover those higher truths, which, when embraced, become the most powerful of all motives. The relation, then, of faith and reason is this—faith grasps the truths which reason could not discover, which lie beyond the province of reason; and reason investigates the evidence which accompanies these truths, so as to supply a firm, intelligible basis for faith. Faith is the ear of the soul, by which she catches the words which reveal the highest of spiritual truths; reason is the eye which reads with piercing gaze the credentials these truths bring with them. Without faith the soul would be deaf; without reason it would be blind; and in either case, no amount of probationary discipline could ever lead us to render enlightened obedience to the law of virtue. Such obedience is impossible, apart from an intelligent faith; an intelligent faith is impossible, apart from the exercise of reason.

With these views of the respective parts which reason and faith play in our moral and spiritual education, and of their mutual relation, let us proceed to examine the positions of the dogmatist and rationalist. The insuperable difficulty in the way of the dogmatist is to prove that infallibility is a prerogative of any church. Nothing can free us from the duty of weighing evidence, of investigating claims. There is no "short and easy way" to an *intelligent* and powerfully operative faith. The man who accepts as infallibly true the dogma of his church, must have previously convinced himself that his church is infallible, or stand convicted of surrendering himself blindly to the guidance of others—that is, of not rendering an intelligent obedience, but merely a passive one. He is a mere automaton, bending this way, or that, as the strings are pulled. Such a faith is utterly worthless for all purposes of moral education or spiritual improvement. The man does not deliberately choose to obey the law of virtue—as the free act of his own mind does not receive freely the truths he believes, on the ground of the evidence which he sees to accredit them; but he closes his eyes, and holds out his hands for others to lead him. Here, then, the position of the dogmatist breaks down; his very first step must either involve the severest and most protracted exercise of that reason he would ignore, or he must make a moral probation impossible, by ignoring our responsibility. The position of the dogmatist is, indeed, a miserable *petio principici.* It as-

sumes that the church is infallible, or that it is the true expositor of God's word, because the church has claimed these prerogatives. Speaking of his own reception of the infallibility of the Roman Church, Newman says—"I believe the whole revealed dogma, as taught by the apostles, as committed by the apostles to the church, and as declared by the church to me."—"I receive it as it is infallibly interpreted, by the authority to whom it was given, and as it shall be in like manner further interpreted by that same authority to the end of time"—that is, being interpreted, "I believe the church is infallible, because the church tells me it is so. I assume the conclusion to prove the conclusion." Of what earthly use is a faith like this? In what way can it benefit the soul? How can it further the end, which Butler shows, that our constitution and condition manifest to be the purpose of God, our moral and spiritual elevation to an enlightened obedience to the law of virtue? The position of the dogmatist is, therefore, an impossible and useless one.

Let us now turn to that of the rationalist. His axiom is, in everything subordinate faith to reason; accept nothing which cannot be brought to the test of reason. The question which at once confronts us here is this—Are there any truths which lie beyond the province of reason? any truths to the discovery of which reason is unequal? Before I can safely accept the position of the rationalist, I must be convinced that no such truths exist. It is clearly impossible, unless reason is omniscient, for reason to know whether any such truths exist—truths which she could neither discover nor fully comprehend, if revealed; and may it not be *a priori* concluded, that if there are truths which lie beyond the province of reason, which it could not discover, and cannot fully comprehend, that reason is not the criterion by which such truths are to be judged? If reason could discover every truth it is necessary for us to know, then a revelation is superfluous; if it could not, then it is certain the revelation will contain much, which reason can neither demonstrate nor fully comprehend, but which must be received, as matters of faith, because contained in a revelation which comes to us accredited with sufficient evidence to command our enlightened belief; in fact, the chief province of reason is the investigation of evidence. We accept a professed revelation after a careful investigation of the evidence which supports its claims, on our own responsibility. If the duty of sifting the evidence appear onerous, and the responsibility attached to the inquiry into the claims of a professed revelation, heavy, we must remember that keystone of ethical truth, that only voluntary error condemns us. It may be safely affirmed, that he who seeks to know the truth, who calmly, patiently, candidly investigates the evidence which ever attends truth, finds, not indeed all truth, but

enough for his safety. It does not fall within the province of this essay to examine the evidence of the credentials which attest the veracity of the revelation contained in the Bible, as it only deals with modes of theological investigation; but I may say in passing, that my own firm conviction is, no man can rigidly examine that evidence, can intelligently read those credentials, and not arrive at a firm conviction that Christianity is from God. There is no truth so well attested by irrefragable evidence as the truth of our holy religion.

But to return,—the fundamental error of the rationalist—an error which makes it impossible for him to arrive at the truth—lies in exalting reason to a position which it is incompetent to fill; he makes reason sit in judgment on that which reason could not discover, and can only inadequately comprehend. The dogmatist makes reason the slave of a blind and ignorant faith; the rationalist makes faith the slave of a blind and ignorant reason.

If, then, these extremes are so pernicious, which is the true method of theological investigation?

It requires only a slight acquaintance with history—only a limited part of the knowledge the oracle enjoined—"Know thyself," to convince any man that our race is implicated in some terrible aboriginal calamity. It requires only a slight acquaintance with human nature, with our mental and moral constitution, to convince us that we cannot be brought to obey the law of virtue by mechanical contrivances. Goodness, holiness, cannot be hung upon our souls, as mere outward appendages; they must be woven into the texture of our being; they must become constituent parts of our nature, or we cannot have them at all. If, as Butler shows, our present course is a moral education, it must, to answer its end, be *remedial*, *corrective*, and the education must be so conducted as to appeal to our consciences, control, without forcing our wills, and command our affections. We already feel, that before we can be brought into harmony and sympathy with a holy God, much in us must be changed; new motives must actuate us, new purposes engage our minds, new feelings pervade our hearts, and new thoughts—the spontaneous products of a changed mind—shape our course; in other words, we must be *regenerated;* our abnormal nature must be brought back to its original state. From the very constitution of our nature, a change like this can only result from the free action of the mind itself. If our sympathy with God, if our holiness, are to be real, and not spurious—if our obedience to the law of virtue is to be *genuine*, and not *fictitious*, the mind must be left to its own free action. And yet it is a fact, attested by experience and consciousness, that the mind has no power to change itself. We cannot control the action of the mind and heart, as we can that of the hand; we have a perfect

command of the one,—we have only a partial control over the other. But in order to change the mind and heart at pleasure, radically to change the very springs of thought and feeling at will, it is necessary that we should have the most complete control over our mental and moral nature.

Bearing these three things in mind—

1st. That our constitution and condition show that our present state is a remedial, moral discipline;

2nd. That the grand end of this discipline, our elevation to moral purity, to holiness, can only be secured in connection with the free action of the mind, and

3rd. That the mind has not the power to change its own nature, by its own free action.

We will come to the Bible.

No one can fail to see that the great purpose for which the Bible was given, was to supply us with the knowledge we need, for the working out of that remedial moral discipline of which Butler speaks. The great end for which the Bible was given is stated by Paul—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16-17. A knowledge of a higher order than reason or science could teach was required, that, in the words of Paul, we might be "thoroughly furnished unto all good works." The knowledge of the will of God—of the unseen and eternal—of the connection between the present and future—of the issues of life's deeds, and their effect upon our eternal state—all this the Bible reveals. If we look at the contents of the Scriptures, we find them of the most varied kind. The Bible is the grand drama of our race, the interest of which starts with the innocence of Eden, and culminates on Calvary. The progress of that drama reveals the workings and passions of the human mind, the fierce struggle of the human spirit, the conflicts of faith and reason, until at length we see man with his passions effectually curbed, the conflicts of his spirit over, faith and reason, like twin sisters, embracing and supporting each other, sitting at the feet of the "teacher sent from God," and receiving from his lips the divinest truths—truths which bring life and immortality to light.

It will make our remarks clearer, if we divide the contents of the Bible into three parts—the historical, the ethical, and the spiritual. Not that I suppose it possible to construct a complete system of ethics, apart from spiritual truth: I merely divide the ethical from the spiritual, for the purpose of my argument. It is clear, that the only thing I need, to understand history, is an intelligible narrative. The history contained in the Bible, the child can understand; the truth of that history we must ascertain, as we

do that of other ancient history. "The stones are crying" out in the attestation of the historic parts of the Bible. Coming to the next part—the ethical—it will be seen, that so far as ethics can be separated from spiritual truths, and the grounds of moral obligation found in *expediency*, in our *mutual relations*, in the *fitness* of things, reason enables us to understand fully this part of the Bible. Viewed even from this low stand point, the moral system of the Bible is more perfect than that of any other teacher. No duty, no guiding principle which ought to shape the conduct of man to man, is omitted. And is it not evident, that any mind of ordinary intelligence can understand the moral precepts of the Bible, so far as they enjoin equity and kindness in the conduct of man to man? So far as morality can be a matter of reason, the rationalist must admit the soundness of the moral teaching of the Bible; and the dogmatist can do nothing with his infallibility, to enable us to understand it.

But the Scriptures never point us to expediency, our mutual relations, or the fitness of things, or even our moral constitution, for the fundamental principles of moral obligation; they always point us to the supreme will of God. I cannot here enter into the question, whether that will is the sole ground of moral obligation; whether by its own decisions it constitutes the distinction between right and wrong. *To us*, it does; it is our law. But the existence of God, the will of God, the distinctions which God has made between right and wrong, are known only by revelation. They are grand spiritual truths; they fall under our third part.

We see, then, how we are to deal with two large sections of the Bible. If they are to be of any use to us, we must read and seek to understand them, just as we do any other book.

Now we come to the spiritual part. I cannot stay to point out the whole range of this spiritual truth which reason could never have discovered, which it can only imperfectly grasp. The grand central truth of all—the atonement; the truths which cluster round it—the proper deity—the incarnation—the perfect humanity—the sinless life—the real death and the resurrection of the Lord Jesus; the truths which grow out of it—the pardon of sin, upon equitable principles—the free justification of the sinner, by faith—the dispensation of the Holy Spirit—the renewal and sanctification of our nature—the resurrection of the body, and final glory of God's people; these are among the revealed truths of God's word, which, according to the axiom of the rationalist, I must reject—which, according to the dogmatist, I must let alone, as lying out of my range, till the church tells me what to think of them, and what use to make of them, but which, according to Paul, were given me to supply the very knowledge and the very motives I needed, that I might work out the perfection of my nature. The question for us,

then, is this—How can these truths be made available for the end for which they were given? Clearly, the first thing required is an *intelligent* conviction that they *are* truths. The first step must be a free, full, and hearty reception of these truths, because we are convinced they are from God. We must have a faith which will surmount all difficulties. Unmanageable difficulties will present themselves; but these are no bar in the way of an all-powerful faith, when once the evidence on which revelation rests has been appreciated, and its force felt. In our moral education, even the difficulties in the way of faith have an important use; they rebuke all pride of intellect; they teach us to be meek and humble. We know how requisite these lessons are. Nothing is more fatal to spiritual growth and moral excellence than a proud self-sufficiency. Hence the difficulties with which reason grapples in vain may serve a most important end in our moral education. As Rogers says—"In spite of his raggedness and poverty at home, no sooner does man look out of his dusky dwelling than—like Goldsmith's little beau in his garret up five pairs of stairs, boasting of his acquaintance with Lords—he is apt to assume airs of magnificence; and glancing at the Infinite through his little eye-glass, to affect a most intimate acquaintance with the aristocratic secrets of the universe. Our very ignorance and difficulties, when we feel them, effectually check a presumptuous spirit like this; the conflicts of faith and reason they occasion lead us to see the value of the "more sure word of prophecy," to which we do well to take heed, as unto a light shining in a dark place.

Grant now, that by a rigid investigation of evidence, we have satisfied ourselves that the Bible is the sure word of God, immediately a new world of truth opens before us—truth in which we see ourselves—truth in which we see the Eternal; and though the dazzling beams of light which come from him are dimmed and coloured as they pass through our own minds, yet we see enough to lay us in the dust, while our hearts rise with adoring gratitude; we see how sin is to be cancelled, and how the process of our moral and spiritual education is to be perfected; we see how, out of weakness, to gain all but omnipotent strength, thoroughly furnished unto every good work. Presumptuous, curiosity may ask for more than we find in the Bible; but we can discover no real pressing want of our nature which is not there met. Seizing these truths firmly by the two hands of intelligent faith and enlightened reason, acting upon them in the manner they themselves direct, we are able to rise above the surging sea of corruption around us, to keep under our bodies, to rise above the proclivities of a corrupt nature, and to render a glad, free obedience to the law of virtue.

In view, then, of the whole question, we conclude, that the me-

thod of the dogmatist precludes that moral and spiritual education of each faculty of our nature, which is requisite, that we may attain the perfection of our being; that the method of the rationalist shuts out those grand spiritual truths, it is necessary we should possess that this education may be carried to a successful issue, and that the only proper method of theological investigation likely to promote our moral and spiritual growth, is one in which, the mind left to its own free action, reason and faith supplement each other. Our reasoning also conducts us to the conclusion, that since our present state is a probationary discipline, on which our future happiness or misery is depending, and since the end of this discipline can only be attained by the intelligent reception of the truth, the right of "private judgment" is inalienable. To take away that right, is to take away our responsibility; and to take our responsibility away is to make a moral probation impossible.

Does not this reasoning lead us to the conclusion, that the only thing which God has provided to make a stand against what Newman calls "the wild living intelle t of man," is a book—the Bible? Certainly not. It is a fact worth a moment's thought, as teaching a valuable lesson, that the church existed before the Bible; the Old Testament Church before the Old Testament; the Church of Christ before the New Testament; the church was there to receive the book; the church was the living embodiment of the truths taught before they were recorded in the book; they were written that they might be preserved from the accretions and corruptions which would have gathered round them, had they been handed down by tradition. It is just here that we discover the true relation of the church to the Bible; it is to be the living expression before the world of the grand spiritual truths the Bible teaches. The church is "to adorn the doctrines of God our Saviour in all things;" these doctrines are the perfection of beauty and sublimity, and the church is to present them to the world in the pure, holy lives of its members. It is in this way that the Bible is to act upon the world, through the church. A book, as such, has no power, either for good or evil; it is only when the principles the book teaches are received into living human spirits, and control the thoughts and shape the action of those spirits, that the book becomes a power. In this way the Bible has proved itself the most powerful book in the world; in this way it is to continue to work through the church, on the world, until the dark surging sea of corruption has been dried up, and "the beauty of holiness" shall adorn the human character. While the church does not assume authority over the consciences of men; while she does not claim for herself the homage due only to her infallible Head, it is yet her duty to protest most stoutly against every form of sin, to exemplify most perfectly the holiness, the obedience to the Divine

will the Bible enjoins, and thus be a living witness for God and truth, amidst the lawlessness of the world.

And in this age, when, one extreme leading to another, we have the arrogant claims of Anglicanism and the lofty pretensions of philosophy, falsely so called, paraded on all sides, it is especially the duty of the church to give prominence to two truths—

1st. That nothing can free men from the duty to search the Scriptures for themselves; that amid the conflicts which have sprung up, each one must seek for himself the truth; that it is at the peril of his salvation that he neglects the Scriptures, or depends solely upon the guidance of human teachers. In the present day, the only way in which the false and seductive teachings of Anglicanism can be effectually counteracted, is to get men to study closely for themselves the "oracles of God."

2nd. The other truth to which the church should give prominence is, that the higher spiritual truths of the Bible cannot be understood by an unsanctified, unspiritual mind. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. The higher spiritual truths can only be grasped by a mind in sympathy with them.

The battle rages round the ark of our God. The Anglican tells us that that ark has been committed to his keeping, and that it is not for us to lay profane hands upon it. The rationalist tells us that the heavenly manna given to sustain our spirits is not found in that ark; that already the discoveries of science have shown the statements of the Bible to be untrue. But we, clasping our Bibles to our hearts, and smiling alike at the proud claims of the dogmatist, and the lofty pretensions of the rationalist, utter the cry of a strong, triumphant, because intelligent faith, "Heaven and earth shall pass away, but the word of our God abideth for ever."

R. S.

ART. III.—ELECTION.

AN EXPOSITION.

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As is it written, Jacob have I loved, but Esau have I hated."—Rom. ix. 6-13.

THIS chapter is generally regarded as the stronghold of an extreme theology, closely akin to the old doctrine of fate. Unconditional personal election to salvation from all eternity, and its twin partner, unconditional personal reprobation, are supposed to have their chief voucher in this chapter. Abhorrent as these doctrines are to the kindlier feelings of our nature, and contrary, as we think to the divine benignity, we would not discard them on these grounds, but submit to the decision of plain, scriptural statement, grammatically and analogically understood. We take no proud stand. This is acknowledgedly a hard chapter. We doubt, however, whether the said doctrines are really taught in it. And we think, the more closely it is studied, the more harmonious it will be found with a moderate theology, which sets forth the doctrines of man's moral freedom, and general redemption. It is, at any rate, a better rule to explain and qualify the dark parts of Scripture by the plain and obvious, than to obscure and embarrass the easy by what is intricate and difficult. Why should that which is clear, give way to that which is abstruse? Knowing as we do from many other open declarations, that the love of God has respect to every man, and all men, we are safe in concluding that this hard portion of Scripture, must, if rightly interpreted and understood, accord with the "common salvation" offered to all, and open to all for acceptance. We profess nothing in the way of doctrinal championship. And the main difficulty hardly comes within the scope of the section we have in hand. A faithful exposition of the verses at the head of this paper is what we presume to give.

The paragraph preceding this, from the first verse to the fifth, contains a passionate declaration of Paul's love to his Jewish brethren, who in his apprehension were in peril of being outcasts

from God's favour. He affirms his love to them upon oath, and professes the deepest distress on their account. His grief for them was aggravated by a consideration of the honours and privileges which they had held for ages, and were now deprived of by their own obstinacy.

At this point he forecloses an exception to his doctrine, which he foresaw some might make, namely, that the unchurching of the Jewish nation would be a violation of faith, or a breach of promise or engagement on the Lord's part. It was a misconception of theirs, that they were secure of divine favour, on the ground of their descent from Abraham. They looked upon their pedigree as sealing their claim to salvation, despite the lack of good character. It might be said, therefore, that if Paul's doctrine was correct, when he taught the abandonment of Israel, it would involve an impeachment of the divine faithfulness, as if God had broken his solemn engagement. It was to deny such a consequence that the first clause of verse 6 was penned.

"NOT AS THOUGH THE WORD OF GOD HATH TAKEN NONE EFFECT." He means that although Israel should become cast-aways, it would reflect nothing on the divine veracity. God is true, though men are false. He is true in his dealings with false men, their falseness giving no taint of dishonour to the apparent failure of his word. "If we believe not, yet he abideth faithful; he cannot deny himself." 2 Tim. ii. 13. He may be a party to a compact or covenant that fails of a happy consummation. The result and issue may be disastrous and painful, and contrary to what was designed, and to what would have been consummated, but for unworthy accidents not chargeable to him. Every word of his takes effect and comes to pass, consistently with his moral laws and the principles of his government. Whether it be a promise for service, or a grant of undeserved bounty, or a menace for disobedience, all passes into fulfilment. Owing to some change in the persons concerned, a threatening may slip, or a promise fail of execution, without affecting the truth of either. If persons threatened with deserved judgment alter their conduct and bearing, so as the laws of grace have provided for and allowed, the penalty may sleep. Its non-infliction involves no charge of untruthfulness, as it is consequent on a change in them to whom that penalty was due. In the absence of such a change as we have supposed, the threatening must have taken effect or have been open to the charge of falsehood. Some divines have affirmed that the Lord is at liberty to falsify his threatenings, because in that case his creatures sustain no loss, but are actually benefited, whereas the non-fulfilment of his promises being an injury to them, he is not at liberty to fail in respect to them. We think this is bad theology and bad reasoning. Immutability cannot give way on the ground of utility. A

threatening is as sacred as a promise, and once uttered, must be acted up to, except as a change in the mind or moral state of the party concerned renders it proper to forbear the infliction. Usually a threatening implies a promise. Often the promise is expressed. Sometimes it is simply understood. And, as a rule, we may presume that a threatening is uttered that the thing threatened may be averted. A promise, therefore, lies hidden in the threat to the effect that a repentant state of mind, or amended behaviour, will exert a nullifying efficacy and stay the proceedings of justice. Sacred and truthful as threatenings are, we think they are uttered and issued for a moral purpose, and if that purpose be answered, it involves their apparent failure. But the end is gained. The "effect" formally expressed is not reached. It is superseded by a better "effect." This difference there is between threat and promise—threatenings are spoken that they may not be executed, and promises are made that they may be realised. Both promises and menaces have conditions annexed to them as a necessary element, even when those conditions are not formally named. And we have no right to conclude that either of them are absolute, unless it is expressly said that they are unconditional, and will take effect with certainty, the conduct of the creature making no difference. Of the kind supposed there are very few, either promises or threatenings. The most of them are open, and subject to revocation. If individuals, or communities, under promise, violate the conditions of the promise, the withdrawment or withholdment of the good engaged for is no argument of falsehood. On this principle Paul's argument is, that the divine veracity remains intact, even though Israel be stripped of their ancient honours. It is they that are false, having stepped outside the circle of the conditions of the covenant. Such is the writer's meaning. Though the evil which I deprecate should be realised on a large scale, it is no proof that the divine promise has failed. "Not as though *the word of God* hath taken none effect." "The word of God"—that is the word of his promise made first to Abraham, and often afterwards repeated and referred to as the foundation of all divine dealing with his posterity. "Not as though the word of God *hath taken none effect*" or *fallen*. The word of promise was not falsified, or ideally, it did not "fall to the ground," a phrase occurring in olden Scripture to express a failure. "And Samuel grew, and the Lord was with him, and did let none of his words *fall to the ground*." 1 Sam. iii. 19. "Know now that there *shall fall unto the earth* nothing of the word of the Lord which the Lord spake concerning the house of Ahab, for the Lord hath done that which he spake by his servant Elijah." 2 Kings x. 10. "For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the

least grain *fall upon the earth.*" Amos ix. 9. In consequence of connecting himself with men in the way of covenant or promise there may be sometimes an appearance of failure on the Lord's part, owing to his having to deal with such slippery and unworthy parties. His character is safe enough, but his *reputation* suffers damage by the connections which he condescends to form with men. It is marvellous that he allows his name, in any case, to be mixed up with such base elements. We must take care, however, that he lose nothing in our esteem by any transaction he has with them that issues discreditably; but let us carefully lay the blame of failure at the door of the culpable party. "For what if some did not believe? Shall their unbelief make the faith of God without effect?" Rom. iii. 3.

The clauses immediately following bring into view the persons or characters really interested in the promise. "FOR THEY ARE NOT ALL ISRAEL WHICH ARE OF ISRAEL: NEITHER BECAUSE THEY ARE THE SEED OF ABRAHAM ARE THEY ALL CHILDREN: BUT, IN ISAAC SHALL THY SEED BE CALLED." There are two Israels kept in view in the Scriptures, the one the type of the other. The typical and the true are quite distinct, though they may likewise commingle and be identical in respect of persons. The typical Israel was the offspring of Jacob. The true Israel consists of all persons who are subjects of grace, whether they be of Israelitish blood or not. Being born not of blood nor of the will of the flesh, but of God; stock, or pedigree, or country or other accident affect not their claim to be considered as having part in the spiritual commonwealth. Some of the true Israel completed their earthly discipline, and received the glorifying seal in heaven, before Jacob won that honourable name. And numbers of them have lived and died in regions where the face of a Jew was never seen, if that be possible, for the vagabond race have been scattered into many lands. Amongst other purposes for which that singular people were organised, one most certainly was to be a type or picture of the whole body of believers. It was not necessary that they should all be believers in order to accomplish this. They might, or might not be so. Ostensibly they were so. They were called to faith. They were named after one who was pre-eminent in faith. Hence they represented all who in every place and age should develop the virtues of their father Abraham. And many of them, we hope, were true as well as typical, were more than pictures of what they stood for, specimens and living examples, the virtues of their patriarchal head budding forth in living bloom in their conduct. In ancient Israel there was an *imperium in imperio.* There was much mere flesh and blood amongst them, many persons who were void of gracious dispositions, and were no more children of Abraham than the picture of a man is a man. But there was a num-

ber, more or less at various periods, who formed the germ and nucleus of a real church. These were both true and typical. These were the real Israel. Psalm lxxiii. 1, is in point; "Truly God is good to Israel, even to such as are of a clean heart," the second clause being exegetical of the first, those that are of a clean heart are the *Israel* to whom God is good. The best quotation to follow this is John i. 47. "Jesus saw Nathanael coming to him, and saith of him, Behold an *Israelite indeed* in whom is no guile,"—which insinuates that some bearing the name were not Israelites indeed. The guileless heart was the true token. "Behold Israel after the flesh." 1 Cor. x. 18. Why after the flesh? Because there was another Israel not after the flesh, but after the faith. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God. Rom. ii. 28, 29. Once more, the distinction we plead for, appears in Apostolic benediction. "And as many as walk according to this rule, peace be on them, and mercy, and upon the *Israel of God.*" Gal. vi. 16. The closing clause bears in it that there is an Israel not of God, not to his mind, but besides this Israel, there is another that is genuine and which he will own and favour with abundant peace and grace and everlasting favour. These quotations help the explanation of the passage we have in hand. The promises were made to this spiritual Israel, pictured in the natural Israel, and composed in part of persons belonging to that stock. Also the promises were for spiritual good under the veil of temporal grants of land and earthly blessings. Consequently those who did not reach the import of the type, might fall short of the higher good without any infraction of the covenant on the Lord's part, as he never meant the full benefit of the promise to be enjoyed indiscriminately and irrespective of character, but only by such as copied the faith and cognate virtues of their ancestral head. The argument of the Apostle is, that all those who lacked spiritual conformity to the patriarch Abraham, how many soever they might be, might drop out of view as persons having no claim or interest in the covenant. If they obtained temporal subsist within the bounds of the promised land for the time being, their claim reached no further. The word of God *i.e.* his promise, was not dishonoured by them failing to realise it. They were not the persons, or say *characters*, interested in it. It was only *Israel* that could claim. And they did not answer the term. The corn was in the husk. The stalk, the ear, the chaff might burn or perish or be blown away. Yet the grain is safe. According to a passage already cited (Amos ix. 9), not an individual person of sound character should be let fall through the testing sieve. Neither was any unkindness

done to the rest, as the way was open to them all to attain the required character. The true Israel included all good Israelites and excluded all bad ones. Moreover it comprised many persons of Gentile extraction whose flesh was not from Abraham, but whose faith emulated and resembled his. So impartial was the broad eye that surveys the entire family of Adam, that it descried true Israelites in Gentile lands, and detected Gentile souls in the bodies of the circumcised Jews. When the holy seed departed from the pious ways of their forefathers, and from a pure worship, the Lord held them to be Gentiles and named them Sodomites, Egyptians, Ethiopians, Amonites, Hittites, and Philistines. The reader who loves Scripture-tracing will find the following passages illustrative, Isa. i. 10, Deut. xxxii. 33, Ezek. xvi. 3, 45, Amos ix. 7, Jer. ix. 25, 26. The unchurching of a nation, the bulk of which was of Gentile heart and character, was no breach of the everlasting covenant, so long as faith was kept with the remnant, the selection, or election. Abraham has many children that never sprang from his loins. His proper offspring is counted from both the ancient divisions of mankind, and is more numerous from the Gentile side than from the Jewish side. He was heir of the world inasmuch as his faith was to be spread over the entire globe, and be embraced by people in all lands. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 7, 8. Let the reader turn up with care Romans iv. 9-17. In the light of these Scriptures it is clear that a believing Gentile has a far better right to call Abraham father than an infidel Jew, by so much as moral resemblance is nobler than national birth and blood relationship. A man may burn in hell and call Abraham father (Luke xvi. 24) whereas the children of faith will come from the four points of the world, from its remotest corners, and take seats in the kingdom of heaven. Senseless stones will challenge affiliation to the father of the faithful, whilst those who were undeniably descended from him, flesh and fibre, will be refused the claim.

A few words more we offer on the clause: "But in Isaac shall thy seed be called." *Called* we understand as equivalent to reckoned, or accounted, which, if we adopt as the signification of the term, the meaning is, that the posterity of Isaac should be Abraham's seed. Understood *lineally*, it puts a bar in the way of others being so accounted, though as truly descended from the patriarch as Isaac and his posterity were. Children born to Abraham in any other direction were accounted foreign, strange, or alien, profane, illegitimate, and utterly ineligible, as far as that matter was concerned. They were just as the general world was—

is fully shut out as if descended from another stock. This arrangement barred out Ishmael, the son of Hagar, born to Abraham before Isaac, and the six sons of Keturah, born to him after Isaac.

This was not done on the motion of the patriarch's own mind. Neither the father's wish nor the mother's pride determined it so. The father desired it to be otherwise; he prayed in favour of his elder born, that the crown of honour might be placed on his head, and that the entail might fall on him. "O that Ishmael might live before thee." Gen. xvii. 18. The mother, it is true, was peremptory in her demand, that her darling Isaac should be the heir. She could not bear the presence of a pretender or rival, and forced her husband to dismiss the disagreeable object. The entail was arranged according to her desire; but not because she desired it. A divine purpose anticipated her solicitude, and pre-determined in favour of her son. Her earnest zeal might have been dispensed with. The Lord does not need our little passions to help out his purposes. Calling things that are not as though they were, he is independent of our aid, and can work by us, or without us, or even in spite of us.

We venture a further use of this clause. Though we dread any departure from sobriety in Scripture interpretation, we are willing to endorse the idea of a mystic import, besides the obvious view we have dwelt on. Though Ishmael and Isaac were genuine, historical persons, real actors and factors on the stage of history, they are used up as allegorical personages, the one representing those who seek acceptance by works; the other, standing for the children of grace who are saved by faith, on a principle of pure gratuity. To save us a long quotation, will the indulgent reader draw his Testament to him, and turn up Gal. iv. 21-31. Having read this, he will be disposed to grant that law and grace are here contrasted, and that flesh and works are terms of synonymous import, or exact equivalents. This is more obvious still from Gal. iii. 2, 3: "This only would I learn of you; received ye the Spirit by the *works* of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit: are ye now made perfect by the *flesh?*" Thus, then, all who seek acceptance by dint of their own merit, are like Ishmael, who was born of a capable mother, in the bloom of her days. Contrarily—all who depend on free grace, or seek justification by faith, are like Isaac, who sprang from a mother who had outlived the hopeful age when natural capacity for offspring had expired. As then, Ishmael was turned out of doors, and disinherited; so will fare all who rely on the strength of their own performances to win the divine favour. And as Isaac was the true seed and the type of grace, all who renounce themselves, and trust in him that calleth, will be reckoned children.

The eighth and ninth verses are exegetical, and expletive of what we have already obtained, and may therefore dispense with formal treatment.

So far as we have gone, the apostle vindicates the divine faithfulness as in no degree affected by the abandonment of the Jews of his day, since natural relationship was not the ground-work of the covenant. Hence rejections had taken place much earlier, of persons undeniably within the kindred. The Lord had exercised his prerogative of preference, and bestowed his favour on Isaac, casting a shade over Ishmael, in respect to the honour of being progenitor of Messiah, the personal salvation or damnation of the two men being a distinct matter, and otherwise determinable. One instance of preference having been cited, and dwelt on, the writer goes on to cite another, still more remarkable, in the next four verses:—

"AND NOT ONLY THIS; BUT WHEN REBECCA ALSO HAD CONCEIVED BY ONE, EVEN BY OUR FATHER ISAAC; (FOR THE CHILDREN BEING NOT YET BORN, NEITHER HAVING DONE ANY GOOD OR EVIL, THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND, NOT OF WORKS, BUT OF HIM THAT CALLETH); IT WAS SAID UNTO HER, THE ELDER SHALL SERVE THE YOUNGER. AS IT IS WRITTEN, JACOB HAVE I LOVED, BUT ESAU HAVE I HATED." Here the factors are changed. The group we have had before our minds—Abraham, Hagar, and Ishmael, Keturah and her six sons, Sarah and Isaac—all disappear, except the last, and he heads a second group. Now we have Isaac, Rebecca, Jacob, and Esau, as materials for the extension of the argument. Rebecca was, in several respects, an interesting woman, as the simple story of her nuptials and home-life given in Genesis testifies. Exposition forbids us the pleasure of portraying her at present. We have to do with her simply as the mother of two sons, co-temporaneously produced, one of whom was preferred to the other, and that one, it might be thought, the least eligible. Let us deal with the words before us. "And not only this"—not only is what I have already produced sufficient evidence that natural pedigree imposes no obligation on the divine prerogative, nor gives any man a claim; but what I now proceed to observe makes my position impregnably strong. Captious minds, eager to found the divine proceedings on reasons attachable to the men concerned in the case, rather than on the divine will and pleasure, might dispute the matter. Reason might say, though Ishmael was the elder son, and first-born, his claim was cancelled on the maternal side, his mother being but a secondary wife, tolerated by the laxity of the times, whereas Isaac was the son of the lawful and principal wife. And further, the son of Sarah was of better character too, his half brother being of a rough, ungodly nature, full of mockery and persecution. Then, as it respected Keturah's sons, as they

were much his juniors, a claim on their part was out of question. To this reasoning a good reply might be made. Ishmael certainly was the first-born son of Abraham, and Sarah herself was bound in reason to accept him as the heir of her domestic establishment, since it was by her connivance and contrivance that he came into the world. She meant to build up her failing house, through him, by adopting him as her own. The disinheriting of him was with her an after-thought, a change of her original purpose. So he might have inherited, but for the sovereign interposition of the divine will determining otherwise. In Paul's judgment it was so. When he says, "And not only this," he plainly means that what he had adduced was valid. By going on to another case he does not yield up his argument, but merely repeats and re-enforces it. Though he offers no formal protection of his position, he takes it as sound enough. The next instance he quotes shuts the door on reply or dispute. It was a preference between two brothers, twins, both of the same father, both of the same mother, and that mother a patriarch's lawful wife, and his only wife—for he avoided concubinage, and kept to the primitive order. Mark the words, and let us read them at first, omitting the parenthetical verse—"And not only this, but when Rebecca also had conceived by one, even by our father Isaac, ... It was said unto her 'The elder shall serve the younger.'" Here no reason can be given for the preference on the ground of parentage. It is not as before, Hagar being the mother of one, and Sarah the mother of the other. Rebecca was the mother of them both. The priority of birth was in favour of Esau; and, as far as civil relationship was concerned, he retained that till he made sorry merchandise of it, by his own choice. But the *church* distinction was awarded to Jacob. Spiritual affairs stand upon another tenure than civil rights. There must be no claiming here. It must be all giving and receiving, on the principle of undeserved bounty. Again, the divine preference was not influenced by personal character or conduct. The parenthetical verse is conclusive on this: ("For the children being not yet born, neither *having done any good or evil*, that the purpose of God according to election might stand, not of works, but of him that calleth.") It has been presumed by some that election proceeds upon the foresight of the good character that individuals will sustain. But this is just a desperate assumption, perfectly groundless. Neither of these two had any character, either good or bad, when the distinction was made; and it is plainly affirmed that it was done so to show that character had nothing to do with it. Personal desert and demerit were quite outside the whole affair. It is not for us to say what *was* the reason. We know what was *not* the reason—for that is distinctly named. It is common to say

that there are reasons—but they are hidden from us. Be it so. We would not be irreverently curious. It seems patent that the object was to imitate the idea of acceptance without merit, which we are all reduced to, before we can be saved. The words look in this direction: "that the purpose of God according to election might stand, not of works, but of him that calleth." Although we are not free to believe that the affair in hand involved salvation or damnation, we can well conceive that it might be intended to eliminate and fore-show a principle of dealing applicable thereto. Works and calling are antithetically put. The same thing occurs frequently to exalt the grace of God, as the foundation and origin of our salvation, and to humble human pretensions. The prevailing idea of Scripture is, that God makes himself the starting point of all favourable dealing with men, and does not take action in the first instance from the creature. "God is faithful, by whom *ye were called* unto the fellowship of his Son Jesus Christ our Lord." 1 Cor. i. 9. "Who hath saved us and *called* us with an *holy calling*, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." 2 Tim. i. 9. "Not by *works of righteousness* which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. Bad works forerun damnation, and are its procuring cause. Good works are posterior to salvation, and are its happy fruits. But now, let us inquire concerning the two brothers in question, what was determined in respect to them, when their mother consulted the divine oracle. Was Jacob's soul the subject of election, and was his eternal happiness guaranteed by it? Was Esau's everlasting condition hopelessly determined before he had done ill, and irrespective of his character? The foundation of Scripture statement on the subject will bear no such superstructure. Jacob was elected to be the progenitor of the Messiah and the proprietor of Canaan, which was reckoned as church land. Esau was rejected from such honour, and had his portion and his blessing in another direction. To bring their personal and final destiny within the scope of the election, or non-election here spoken of, is, we think, a bold assumption, without any warrant. Jacob was an ecclesiastic. But office ensures no man's salvation. Esau was a common man, lacking priestly distinction. But many a man is saved without mitre or surplice. For anything the election determined Jacob might perish, and Esau be saved, or both be saved, or perish both. Where they both are now, who knows? In heaven, we hope. No one questions but Jacob is there. And why should we conclude otherwise of Esau? There are unworthy acts of his on record, showing that in earlier life he was a profane person, setting light by godliness, and despising sacred privileges. This,

however, is not conclusive that he lived and died under the divine displeasure. The passage (Heb. xii. 17) which says, "When he would have inherited the blessing he was rejected; for he found no place of repentance, though he sought it carefully with tears," has no bearing on his final state at all. The repentance which he sought, and could not find, was a change he desired in the mind of his father. He could produce no change in his father's mind to cause him to reverse the blessing he had given to Jacob, and to transfer it to him. His history, as given in Genesis, shows some hopeful features of character. To make him a reprobate, on the strength of anything the record contains about him, betrays a theological bias, strangely at variance with candour and fair interpretation. A satisfactory explanation of this passage can be given without dragging in upon it the revolting idea, that the fate of these two babes was decided when they were as yet in embryo, and incapable of moral action or desert. If such a conclusion be valid, it would be just as fair to infer that the personal and final condition of their respective posterities was disposed of in the same way, and at the same time. And then we cross the very purpose of the writer, whose aim it is to prove that the children of the flesh are not the children of God. By comparing the passage with the history it leans on, we are shut up to the conclusion that the everlasting state of men is not at all the subject decided upon, but certain temporary advantages, and that Jacob and Esau, as individuals, were not concerned—but their posterities. Bring Genesis to bear on Romans, and—"Let there be light." The anxious mother, successor to Sarah in the sacred line, had her patience tried by long barrenness; and now that she is hopeful, she is sorely exercised about her condition. In her solicitude she has recourse to the divine oracle. The answer she receives runs in these terms:—"Two *nations* are in thy womb, and two manner of *people* shall be separated from thy bowels, and the one *people* shall be stronger than the other *people;* and the elder shall serve the younger." Gen. xxv. 23. The terms *nations* and *people* so clearly point out communities as to fore-close all supplication of what is predicated to the two brothers themselves, as individuals. Moreover, nothing is said about salvation or damnation. The future state was not at that time brought much into view at all. The oracle satisfied Rebecca on the subject of her inquiry, and revealed that her twin sons would be head men in two several political corporations, and that the elder brother's people should be servant to the people of the second-born. The personal history of the two men would not agree to the other idea. Esau never was the servant of Jacob, nor at all dependant on him, as a man. In all common matters he was quite his equal; indeed, he had the upper hand

of him so far, that at a certain critical point, Jacob was in mortal dread of him, and was so weak-handed that his only defence against his apprehended anger was in prayer to God, and the device of a kindly present sent to him, on the dictate of fear rather than of love. Esau was a rich man, with means so ample that a large present was worth nothing to him, except as an expression of fraternal regard; besides, he had at least four hundred military retainers. Jacob was small in comparison. In Esau's life-time there was no subjection. Over-reaching, wrong-doing, and, by consequence, strife, appeared between them, in which Esau maks a much better figure than his brother. There is certainly no succumbing or servitude on his part. The *serving* which the oracle foretold was postponed till the days of David, when Idumea was laid under tribute, and held under strong military guard: "And he put garrisons in Edom; throughout all Edom put he garrisons; and all they of Edom became David's servants." 2 Sam. viii. 14. Then it was that the elder served the younger. This explanation is strengthened by bringing into view another oracular statement to the same effect in Isaac's blessing (Gen. xxvii. 40): "And by thy sword shalt thou live, and *shalt serve thy brother;* and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." All this came to pass. The subjection of Edom was temporary and intermittent, the yoke being now off, now on, till the struggle ceased by their incorporation with Judaism, in the time of the Maccabees. With so easy and natural an explanation of the relative positions of these two brothers, it seems quite gratuitous of theological disputants to hang upon the passage the future state of the individual men, about which there is not even a whisper.

We complete this exercise by taking in the quotation from Malachi, which, though more harsh in expression than anything else in the section, is quite as easy of explanation as any part of it: ver. 13. "AS IT IS WRITTEN JACOB HAVE I LOVED, BUT ESAU HAVE I HATED." On turning to the opening of the book of Malachi, we find certain severe denunciations against a *people*, not against a single man; which denunciations are not against the souls of that people, but against their mountains and heritage and erections. It is proverbially an unsafe rule to infer the future fate of men from the aspects of their temporal affairs. The Galileans slaughtered by Pilate's soldiery when in the act of a religious sacrifice, and the eighteen unfortunates who were crushed among the ruins of the fallen tower in Siloam must not be adjudged to perdition. "No man knoweth either love or hatred by all that is before them." Eccles. ix. 1. As to the terms "loved" and "hated," all who are conversant with Scripture usage know, that when two persons are respectively so regarded in comparison no malignity is understood,

but simply a preference without any positive enmity to the individual less intensely loved. Thus Jacob loved Rachael *more than* Leah, and on this account it is said he *hated* Leah, which however is resolved into *less love.* Gen. xxix. 30-33. A similar passage is Deut. xxi. 15-17, which see. Conformably to this distinction we are directed by Christ to hate ourselves and our friends and love him, which taken openly, and ignoring the rhetorical usage of the language, would be a harsh and unnatural demand. Thus Luke expresses it, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv. 26. The first Evangelist gives the same thought in softer words, but perfectly equivalent, "He that loveth father or mother *more than me* is not worthy of me; and he that loveth son or daughter *more than me* is not worthy of me." Matt. x. 37. Let the passage under consideration have the benefit of this *usus loquendi*, and its severity is softened as much as is required to meet what we plead for. At the same time it fully answers the Apostle's purpose, which was to show that the casting off of a portion of Abraham's posterity, was no infraction of covenant engagement, for the covenant was not made with *all* the children of the flesh, nor indeed with any of them simply as such. The first clause of the sixth verse is the pivot on which the argument turns. A fraction of Israelites, yea, a considerable fraction, may pass out of divine favour, and the truth of God be not in the least dishonoured. It is as if Paul had said—If such a thing should occur now it is only in harmony with what has palpably taken place before, and is agreeable to righteousness.

Our humble conclusion is, that there is nothing in this section of holy Scripture to warrant the twin doctrines of personal election to eternal life, and personal reprobation to eternal misery, or of simple preterition, a term contended for as less offensive. No dark purpose in the bosom of infinite love forbids us to seek the salvation of any person. We are free to use our best efforts to bring all men, Jews or Gentiles, within the fold of grace. And in doing so, we are fighting against no decree. We are but acting out the purposes of God, "who will have all men to be saved and to come unto the knowledge of the truth." 1 Tim. ii. 4. We do well to entertain broad views of God's love, and to testify the honesty of our faith by correspondent efforts to bring the world to the faith of Christ.

T. G.

ART. IV.—DAY SCHOOLS UNDER GOVERNMENT SUPERVISION: THEIR PRESENT WORKING, AND PROBABLE RESULTS.

Report of the Committee of Council on Education; with Appendix. 1864-65. *Presented to both Houses of Parliament by command of Her Majesty.*

THE education of a people is so immediately important, that anything which seriously affects its progress, favourably or otherwise, ought to awaken deep and general interest. That the course pursued by government in reference to popular education, during the past twenty years, has been attended with important results will not be doubted by any one. Whether the influence exerted by government in the education of the people is good or evil, may to some degree be made apparent in the course of the present inquiry. To Primitive Methodists the subject is seasonable, as will be seen by the following extract from the Minutes of the last Conference:—"*Question.*—What shall be done in reference to receiving government aid for our Day Schools? *Answer.*—The Conference deeming it inexpedient to come to a decision on this question at present, directs that the subject be submitted to the next March Quarterly Meeting of each station by the respective superintendents thereof, and the said meeting shall be desired to express its opinions to the district meeting, and the district meeting of each district shall report thereon to the next Conference." p. 39. It will be seen, therefore, that next Conference is expected to decide whether as a body we shall accept government grants to connexional day schools. The decision, whichever way it may fall, will doubtless greatly affect the progress of education among us. How important that it should be a right decision. But this can hardly be hoped for unless connexional officials qualify themselves for the consideration of the question by making themselves well acquainted with it. To assist them in obtaining such qualifications, if only in a humble degree, is the object of the present paper.

The bulky BLUE BOOK, named at the head of this article, however dry and uninviting it may be to the general reader, will serve to bring the matter fairly before us. Here we find six hundred and fifty-eight pages, octavo size, containing Minutes of the Committee of Council on Education—the Revised Code—Minutes respecting the Inspection and Examination of the various

kinds of Elementary Schools—Tables of Expenditure from Education Grants—detailed reports from the various Inspectors—reports of Normal Schools, &c., &c., by careful attention to which a tolerably good knowledge of the system may be obtained.

It must be obvious that a system which requires so lengthened an annual report is a vast and comprehensive one. That it is so, will appear from the fact that, in 1864, the inspectors visited 11,818 daily schools, and found actually present in them 1,133,291 children; 10,193 certificated teachers; 608 assistant teachers; and the large number of 11,712 pupil teachers or apprentices. The staff of inspectors, to whom was committed the examination of the above, consisted of 62, besides 14 assistants* When it is remembered that the mighty organization has been created almost entirely since the year 1846, we can hardly refrain from expressions of astonishment and pleasure at the progress of popular education in this country during the last twenty years. In the light furnished by this report let us now hasten to view the present working of this mighty educational system, and to consider its probable results to the nation at large and to our own denomination in particular.

And where shall we commence our investigations but in the *school edifices* where the work is wrought? These are all required to be well situated, both in regard to healthfulness, quietude, and distance from the homes of the children; they must be properly lighted, ventilated, and drained; and supplied with offices, and contain eighty cubical feet of internal space for each child in average attendance. They must also have proper furniture, books, maps, and other apparatus for elementary instruction. And to assist in providing such school buildings, where there is a sufficient labouring population to require them, and where they are likely to be efficiently sustained, government proposes to make grants of money for building, enlarging, improving, or fitting up, to a sum not exceeding the amount raised by voluntary contributions, and not exceeding half-a crown for every square foot of internal area provided. Towards a teacher's residence government will not give more than £65. The following restriction should be noted: no grants are made for rooms proposed to be used on Sundays only; nor for the erection of school-rooms under places of worship; (government schools may be taught in such buildings, however, providing the inspector report them as suitable;) nor to pay off debts of buildings, nor for maintaining nor repairing them; nor for improving any building that has already received the maximum allowance. It will hence appear that no debts are allowed to

* The Royal Commissioners of 1858 estimated that upwards of half a million children of the poorer classes were educated in private schools. (p. viii.)

remain on school premises for which building grants are obtained. The most effectual means are used to secure the success of this excellent regulation; for the government money will in no case be paid until a certificate is presented by the managers of school buildings, setting forth that the erection and conveyances are completed, and that the money in hand, when supplemented by the grant, will meet all claims, and finally settle the account. (p. xliii. and 36.) It will readily be imagined that the edifices thus raised under government supervision, considered as a whole, are almost everything that could be desired; many of them are in fact perfect models of good taste, such as must exert a civilizing influence on the minds of the children, and cause the sight of a dirty, or an ill-arranged apartment, to be offensive to them. (p. 166.)

But it is time to enter these edifices and look at the *workers*. There are three recognised classes of teachers: certificated teachers, pupil teachers, and assistants. Certificated teachers are such as have successfully undergone an examination by a government inspector, after serving, or while yet serving, a probation in school work; or, by being students in a normal school for a year, or two years, as the case may be. There is an examination for the first year, and another for the second, and students may take which they please; but no person can receive a certificate without passing one of these. The certificates are of four grades, and the relative proficiency of the student, according to examination, is recorded upon them. (p. xlix. and 69.) Pupil teachers are boys and girls not less than thirteen years of age, with whom the managers of the school—not the government—enter into a stamped agreement relative to work and wages. These serve an apprenticeship to the work of tuition; and during their five years' service they receive instruction nightly from the certificated masters under whom they serve; besides which they annually pass an examination by a government inspector. The pupil teacher, at the close of his term, receives a testimonial from the Committee of Council, declaring that he has successfully completed his apprenticeship; when he may either become an assistant in an elementary school, be examined as a candidate for admission into a normal school, or be provisionally certificated for immediate service in a small rural school. (p. lvii. and 90.) As to payment, the average receipts for a certificated master in 1864, were £88 19s. 5d.; for a mistress, £58. 16s. 2d.; besides which, it should be known, that nearly half of them have house or lodgings rent free. These amounts are not quite equal to what was received before the revised code came into operation,—a circumstance that has occasioned much dissatisfaction in many quarters.

As to the work itself, this is much more definitely fixed under

the revised code than it was formerly. Those branches of secular learning which are taught with the greatest care, are reading, writing, and arithmetic. On the day of examination, any child failing to pass in either of these, occasions a stated reduction in the grant. In addition to these, grammar, geography, drawing, mathematics, etc., are taught in most of these schools, but not with so much diligence, on the whole, as when the examination was less definite and comprehended a wider range of subjects. In religious learning the Holy Scriptures is the only text-book required, and each denomination of Christians is allowed, and expected, to add elementary books embodying its own doctrinal belief. The object of all this is to lay in the youthful mind such a basis of secular and religious knowledge as will enable the poor man's child to become a useful citizen and an intelligent Christian, Or, to quote from the report of one of the inspectors, it is to enable the labourer's child before leaving school, "to read an ordinary newspaper paragraph at sight, to write a fairly grammatical and well-spelt letter on a common subject, to work on his slate, or in his head, any such ordinary sum as he might meet with in practical life, and to show a fair acquaintance with his own country and neighbourhood." (p. 255 and 56.) More than this he thinks is not systematically attainable. In addition to this the Scottish people expect a child on leaving school to be able to answer intelligently any question from the Shorter Catechism; while in England the children taught in Church schools are expected to be familiar with the contents of the Book of Common Prayer.

Such is the work to be done in government day schools; but as to the particular way of doing it, much is left to the judgment of teachers and managers themselves, some taking one method and some another. But the classification of the scholars is the same in all places. There are six different standards. Children occupying a place in the first are required before passing into the second to read monosyllables, write manuscript letters from dictation, count figures up to twenty, and work sums in addition and subtraction up to ten. From this point through five ascending standards the scholars rise till they reach the summit on the sixth. Those of our readers who are employed in the work of tuition, either in day or Sunday schools, could not fail to derive benefit from observing the various modes of teaching practiced by different masters and detailed in the above-named report; but we have not space to describe them here

Having glanced at the school buildings, the various kind of teachers, and the educational work to be performed by them, let us now, if we can muster sufficient courage, proceed *to inspect the government inspectors.* Each one of these high functionaries, after receiving his appointment from the Queen, at the suggestion

of the Lords of the Committee of Council on Education, has a large district of country assigned him, every school in which he must inspect once a year, and present a general report of his inspection to the august body by which he is employed. To each school he previously announces the time of his coming, and gives any instruction that he may deem necessary to facilitate the coming examination. As to the manner in which the examination is conducted,a few words may not be deemed unacceptable. Preliminary matters being disposed of, the inspector usually begins his work by examining the school buildings, books, apparatus, the character of the discipline, the teaching of the principal teacher, the pupil teachers, and monitors, and the general condition of the school. If these matters are found to be very seriously defective he will proceed no further, but report the school as unfit to receive any government grant. When these are found satisfactory, he next proceeds to examine the children on religious knowledge, class by class, or division by division. The teachers usually assist in this part of the examination. In class I, a fair knowledge of the chief facts in the Old Testament, minute knowledge of at least one book, belonging to the Old Testament, and one gospel, together with sacred geography, are required; while in the lower classes such knowledge must be shown as will suitably lead them up to the first class. This ended, the school is arranged into standards for what is called schedule examination, the standards being arranged alongside of each other in numerical order. When more than eighty children over six years of age are presented, the examination usually extends to two days or more. It generally commences with *Arithmetic*. All sums are given orally as a test of notation, except to the little ones in the first standard who receive them on the black board. The scale of notation, in the first standard, is up to twenty; in the second, up to thousands; in the third, up to hundreds of thousands; in the fourth up to hundreds of millions; and so of the rest. In order to pass in this, of the three sums given, one at least must be absolutely correct, and the other two must be right in method. *Reading* is required to be intelligible, and audible at some distance; straight forward, and free from blunders. In *writing* all, except the first standard, and as many in that as possible, are expected to perform the operation of writing their names legibly. In addition to this eight lines have to be written from dictation. In order to pass in this, children in standards three and four must not make more than two mistakes of any kind; in standards five and six not more than two mistakes of any kind are allowed in the whole dictation lesson. This finished, the remaining time, in girls' schools, is devoted to an examination of needlework, and in boys' schools to geography, grammar, higher arithmetic, etc. All examination work in the

three upper standards has to be done on paper. Copying from one another, and whispering, are punished severely, every offender being rejected in all three subjects. In old established boys' schools higher arithmetic is given, and the result forms a feature in the inspector's general report. Geography and grammar are not absolutely necessary in schools on the first year of their inspection under the revised code, but a knowledge of them obtains a better general report. (p. 58 and 59.)

Let us now examine the *regulations respecting Government Grants, and how these are increased or diminished by the reports of the Inspectors.* And here let it be observed that no school can claim a grant that has not met at least, four hundred times during the year. (p. xliv. a.) Nor can any grant be received unless the buildings be certified by the inspector as being in a proper state of repair; nor unless the principal teacher be certificated; nor unless the girls be taught plain needlework; nor unless the school registers be kept with sufficient accuracy to warrant confidence in the returns. (p. xlvi. b, c, d.) Providing the above conditions are all complied with government advances four shillings per annum for each scholar, according to the number in average attendance; beside which the sum of eight shillings per head is granted for all above six years old who have attended more than two hundred morning or afternoon meetings; and six and sixpence each for such as are under six years, providing they are present at, and pass examination. But failing to pass in reading, a reduction of two and eightpence takes place; and the same for failure in either writing or arithmetic. Arrangements, the same in principle but varied in detail, govern *half-time and night scholars.* Reductions, when they take place, are never less than a tenth, nor more than half, the whole amount granted. And it should be further observed that the grant is in no case allowed to exceed the amount raised by scholars' fees, or by donations or subscriptions, nor must it ever reach more than fifteen shillings per scholar. The influence exerted by government gold must therefore act beneficially on private benevolence and local effort. The grants to endowed schools are reduced to the extent of the income from endowments; but in small rural and mixed schools this reduction is suspended so long as the endowment and the grant added together do not make up a sum exceeding fifteen shillings per scholar for all in average attendance. A reduction is also made in any school which is reported as not having a proper staff of teachers. (p. xlvii. 6.)

We shall now advert more particularly to the *beneficial influence which these regulations must exert.* One of their most noticeable effects is in the *creation of schools.* Every one will have noticed that comparatively few of our day school buildings date

further back than the year 1846, when the present system was inaugurated. Up to that time hundreds and thousands of populous villages, and many considerable towns, were almost destitute of the means of popular education; and as a consequence numbers of persons somewhat respectable could not even write their own names. But what an improved state of things appears at the present time, when hardly any village or hamlet is destitute of a good school. And what but these government regulations, aided by private benevolence, has wrought the mighty change? Moreover, teachers as well as schools have been provided and qualified by the same means. In the year 1847,—the year after these regulations came into operation—the number of masters examined for certificates in church of England normal schools was only 7, the number of mistresses only 3; while in 1862, after sixteen years' working of the government system, the number of masters had risen to 623, and of mistresses to 645, and Methodist and other normal schools have increased in like proportion. Nor need we wonder at such effects. They are only what might have been expected. Where is there a religious society of moderate size and power but what might be able, with the aid of ten shillings per head for every scholar, to establish and support a good day school? But we proceed to observe that *regularity of attendance*, a thing of great importance, is manifestly promoted by the same means. For when it is known that unless the scholars are present during a given number of days during the year the grant will be withheld or diminished, we may rely on the teachers and managers to employ proper diligence in promoting regularity of attendance. And who can calculate the advantage of this, or say how greatly advancement in learning depends upon it? These regulations also *tend to improve the quality of the teaching.* Faults are discovered and excellencies held up to general imitation. Some rather amusing instances of these are furnished in the volume under review. In a certain school in Scotland, the inspector found that the infants, as soon as they had mastered the alphabet, were advanced to read in the Shorter Catechism, and then in the Book of Proverbs. Mention is made of another school where the master was diligently teaching the geography of South America to the boys who were entirely ignorant of the geography of their own land. Similar faults were found in many places, and might have continued but for the visits of the appointed inspectors. The far more common fault of merely exercising the memory of the children without educating the thinking powers, the inspectors have condemned and corrected wherever they have found it. All this must have the effect of stimulating masters to adopt improved methods of teaching when they know that their reputation and income are so largely

affected by their efficiency. *Steady advancement in learning* is also promoted hereby, since no scholar may be presented twice on the same standard. A child that was in the first at a former examination must have advanced at least to the second when the next arrives, or forfeit the benefit of the grant. These regulations are also admirably adapted to *correct partiality* in the teachers, and secure a proper distribution of the teaching power through every part of the school. For should favouritism be showed to some, while others are neglected, the neglected ones failing to pass their examination, the master's income will suffer through his partiality. Here then is a guarantee for fairness and justice, which will enable the poor man to feel that he shall not be disappointed of his hope in reference to his children whom he sends to such schools.

Good discipline is scarcely less important than good teaching; and this also is promoted by the system under consideration. The inspectors found much to correct here. In one school a master was found pacing up and down the aisle, on the day of examination, with a cane in his hand; and when the inspector remonstrated with him about it, he gave the amusing explanation, that when he first took to the school the children were so rough in their manners that he was obliged to arm himself with a *good cane to save his life;* and he had now become so accustomed to the practice that he found it difficult to break it off. (p. 23.) Who can help shuddering at the danger to which he stood exposed, and admiring the heroism he displayed in braving it? In some schools the inspectors found hardly any approach to order; there was not work enough to keep the children quiet; all were talking at once, as in many Sunday Schools; everything was in disorder; the master's orders could not be heard above the storm of juvenile voices; insubordination existed; registers were not properly kept; and as a consequence, little school work was done. Grievances of these kinds existed, and bore sad fruit in many places; but they are fleeing at the inspector's approach like darkness before the morning sun; and good order is prevailing in many government schools at the present time. Nor need we wonder, since the grant depends to a great extent on their orderliness and efficiency. Nor is the financial stimulus the only one: there is an appeal to a higher principle,—the hope of obtaining a good report from the inspector, and the apprehension of incurring a bad one. For the fact that in one school nearly all the scholars pass the examination, while in another most of them fail to pass; this, when made public, must be felt in the right quarter. So healthful is the influence exerted in general by the inspector's visits, that many schools which do not apply for grants, ask for and receive regular visitation from Her Majesty's inspectors. (p. 196.) By the individual and thorough

examination enjoined under the revised code, the real state of the schools is discovered, and their excellencies or faults made known in a way that must ultimately raise their character very considerably. Hence, most teachers and managers regard the inspector—not as a dreaded detective—but as a useful friend and helper; and some of the most successful masters ascribe much of their success to the stimulus exerted by the examinations. The times when these are held are considered the red-letter days of the year. Much anxiety is felt in reference to their approach. Preparatory examinations are usually held at intervals in order to ascertain how the work is progressing. Thus, diligence and earnest application become habitual.

But is it all gold that glitters? Are there no inconveniences, faults, and hardships, connected with the government system of education? This were too much to be expected in a world where nothing is perfect. To us it seems a hardship that the grant should be forfeited by every child not present on the day of examination; for such absence might be occasioned by prevalent sickness, by the occurrence of the market being held the same day, etc. In these cases the master's income would seriously suffer through no fault of his own or of his charge. There is no doubt, also, that occasionally children are kept in a lower class than that in which they ought to be, simply because the master fears that if advanced into a higher standard they may fail to pass, and thus injure him both in his purse and reputation. But these are but slight faults when balanced against the many excellencies that have been enumerated. Some have objected to the system on account of the very limited range of the subjects taught. They would like the children to travel over a wider field, and take in a more extensive range of subjects. But is not this very limitation an excellence? If something is lost in breadth is it not more than made up in depth? Less pretentious it may be, but is it not all the more valuable? What is learned is well learned, the mind is trained to exactness, and a foundation for the great and varied attainments is laid. Some have objected to the system under review because it appeals to a low motive—the desire of gain. But might not the same objection be urged against almost every good thing? It is true that the system appeals to the desire of gain; but it does not ignore higher motives. The fact of the case is, it simply makes a teacher's duty, honour, and interest, to coincide; and what is this but the very principle on which the great Governor rules the world? It holds out the offer of assistance to deserving teachers, but denies it to worthless ones. Hence its tendency will be to drive the latter from the field, or else force them into exertions for their own improvement, and the efficiency of their labours. That we have not arrived at a mistaken judgment

is rendered probable by the fact, that good teachers generally speak well of the system, while bad ones are all but unanimous in its condemnation. (p. 272.)

As to the future, it appears to us that one of the probable results of government education will be *the rapid and general extension of education among the masses of the people.* That this will inevitably follow requires but little proof. For if in the course of the last twenty years it has wrought such wonders, and opened the gate of knowledge to so many hundreds of thousands of our juvenile population, what may we expect in fifty or a hundred years to come? At that time the country tradesmen will no longer, for want of a little learning, be reduced to the curious necessity of keeping book with chalk on the back of the shop door, making a large round O for a penny and a small one for a shilling; but he will be able to keep his accounts in an intelligent and proper manner. Then the young man and maiden, splendidly attired, and beautiful to behold, after retiring from the hymenial altar on which they have pledged their mutual vows, will no longer feel the mortification of having to make a cross in the marriage register their mark as an apology for inability to write their names; but education will have enabled them to handle the pen in a way that will not discredit their respectable appearance, or diminish the joyfulness of the occasion. And along with the disappearance of popular ignorance, may we not hope for a large diminution of crime and pauperism, and a corresponding elevation in social and moral character? Thus the ground will be somewhat prepared and made good for the reception of the seed of the Gospel.

Another result of the government system will be *the increased difficulty of supporting private schools for the children of the poor.* For it must be apparent that schools of private adventure will have to fight the battle of competition with state schools against such fearful odds as will leave them no reasonable prospect of victory. The matter stands thus: in the government school there will be almost everything favourable; a staff of thoroughly competent teachers; a good, respectable looking, and tastefully arranged school-room; an education known to be sound and satisfactory; and all this accompanied by a scale of fees that are agreeably small. Whereas in a private school almost everything will be found just the reverse of this; the teachers may be either good, bad, or indifferent, as the case may be: (and if good, as there is no system of inspection to render it evident, the public will be slow to believe it;) the school-room will frequently be badly situated and poorly fitted; while the fee charged will probably be double the amount charged in the other case. How then can private schools flourish, or even live? If one grocer sells excellent sugar in a splendid shop at fourpence per pound, while his neigh-

bour sells an inferior sugar in a small, dingy-looking shop at sixpence, a child can tell which way the stream of custom will flow. The application is too obvious to need further remark. Many such schools, we are sorry to say, after ineffectual struggles for life, are dying out, and others are dragging out a miserable existence. We do not rejoice, we rather grieve for this. We regard it as a necessary evil attendant on a good system. Some may feel surprised at this and be led to inquire—if christian churches by hundreds and thousands can be established and maintained without state aid, why cannot as many schools be established and supported without it? We reply, simply because the latter, among Methodists, would cost nearly ten times as much as the former. Just compare the church and school together. A hundred and fifty or two hundred pounds per annum, aided by the valuable gratuitous labours of our laymen, will serve to provide itinerant ministers for a circuit containing a dozen different places; while to provide efficient day schools for the same places would require little less than ten times the amount. Hence it will appear that though we may be able to provide our societies with the means of grace without foreign aid, it by no means follows that we can provide them with the means of a good education.

And intimately connected with this is another probable result to which we invite the special consideration of Primitive Methodists, namely, *that those religious bodies which decline to accept government aid to day schools must thereby sacrifice considerable influence and prosperity.* A moment's reflection will render this apparent. Those communities which accept state aid will eventually get the great bulk of the children, of all religious persuasions, into their schools. And who does not see the vast advantage this will give them over other churches? For as a tree leans in the direction in which it is trained, so the young mind inclines towards the denomination from which it receives its education. Who has not seen that the child brought up with a stranger comes in time to love that stranger more than its own parents? And in like manner that church which educates the children belonging to various denominations will probably succeed in engaging their affections and withdrawing many of them from the church of their fathers into the bosom of its own communion. How much of the present prosperity of the Church of England and the Church of Rome is accounted for by this circumstance? Our own church as well as others has suffered severely from this cause already. Who has not beheld with deep sorrow the children of our members becoming Unitarians, Episcopalians, or Romanists, and learning to despise the church of their fathers? Nor can we wonder at this however much we may deplore it; for it is only the natural result of the system under consideration so long as one body

accepts and another declines state aid. See then how the case stands: a religious denomination cannot retain its young people without itself providing for their education. But this we have shown to be extremely difficult without government aid. Hence the irresistable conclusion that all religious sects which refuse such aid must greatly curtail their usefulness and circumscribe their power,—an evil that will go on increasing proportionately with the rapid spread of government education.

But if so, *unless the thing is dishonourable, or wrong, ought we not as a denomination to accept State aid for our day schools?* Can we afford the annual loss of thousands of our sons and daughters from our altars? The part we lose, moreover, are the most educated part, such as we can least spare; such as will in all probability rise to influence in the world, and such as if retained would exert a powerful effect for good within our own communion. Nor is this all. Are we not continually losing our educated young men and women who have devoted their life to the work of tuition? Having so few day schools of our own we have no sphere for them among ourselves; hence they are driven by a stern necessity to seek elsewhere what they fail to find in their own church. Who has not met with such cases? Our losses from both these causes are such as to give great pain to all who desire the Connexion's prosperity. That we are become a numerous body, and have been favoured with considerable success, we admit; but how much greater and stronger should we be to-day had we been able to retain all our young people?

Nor is the evil of which we complain yet come to its full growth. Great as has been our loss in the past, it will probably be much greater in the future, unless we prevent this by accepting State aid. The number of schools belonging to other bodies will keep increasing; our children will of necessity be sent to them; and as a consequence they will to a very large extent be alienated from us. Our numerous Sunday schools will but partially prevent this. If your child goes five days in the week to a church school, and one day only to a Primitive Methodist Sunday school, has not the church five chances to one against your own church? But in thousands of cases our own children do not come even to our own Sunday schools; the denomination that cares for them during the week lays claim to them on the Sabbath also. This is no exaggeration, but the simplest statement of fact. What reasonable hope then can we cherish, under such circumstances, of retaining such children amongst us? Our Sunday schools as well as our churches and congregations suffer seriously from this cause. Day schools would be feeders to them no less than to our membership.

But the question may be asked, *Could we by accepting Government aid succeed in establishing and maintaining any consider-*

able number of day schools? Undoubtedly we could. In many places we already have suitable premises, or such as could be made so, and the number of these is rapidly increasing. In many towns we might be able, by the aid of building grants, to erect schools. And with regard to the salary of the teachers, this might also be obtained in very many of our town, and even in some of our most influential village churches. For in a school of only fifty scholars the grant could not be less than fifteen pounds, and might go up to thirty pounds per annum; and the same proportionately in larger schools. And who does not see that this amount, supplimented by scholars' fees, public collections, annual donations, etc., would soon swell to considerable dimensions and bring us within sight of the required sum? Difficulty there would be, of course; but an energetic body like ours might surmount it, and speedily rejoice in the possession of hundreds of schools that could boast of equality with the best elementary schools in the land.

But now comes the grave question, *What becomes of our principles as Protestant Dissenters if we adopt such a course?* An important matter this; for valuable as day schools are, let them perish if they can be maintained only by the sacrifice of right principle. We hold, however, that the acceptance of Government aid, in such a case, does not in the least involve the sacrifice of right principle. The chief grounds of dissent from the Church of England are the following, namely, that that Church as by law established, interferes with the right of private judgment and liberty of conscience in matters of religion—that it trenches on the Headship of Christ, and the sufficiency of Holy Scripture as the rule of faith and practice.* Which of these principles is violated by our acceptance of Government grants to day schools? Should we not be as good Dissenters after accepting them as we were before? We could still hold our objections against the frame and constitution of the State Church—protest against the Prayer Book, and laugh at or deplore the foolish mummeries carried on in many churches. Nor should we be at all fettered in our Connexional movements. We could order our affairs, exercise our varied functions, and carry out our plans; we could appoint our ministers, sing through the streets, and preach in the market places, just as we have been wont to do before we possessed Government schools. The State would not even force a teacher on any place contrary to its wishes; and the utmost that it does in the way of religion is to provide for the reading in the school of portions of the Holy Scriptures—a regulation that cannot be considered sectarian or improper. Where then is the compromise of principle of which many are afraid? But suppose that we accept Government aid and afterwards find

* Protestant Dissenters' Catechism, p 20.

ourselves brought into bondage thereby—what then? Why the remedy is easy. We can at any time throw the State band from our Connexional machinery and return to our former condition; in doing which we could take the school building with us by refunding the amount of the building grant. But now for another question.

Apart from the idea of Dissent, is it right and proper in itself to receive Government aid for education? To this we answer by asking the question—Why not? Granting it is wrong to receive State aid for religion—which however is more than the first Dissenters taught—it may for all this be perfectly right to receive it for education. The two things are widely dissimilar; and to confound them in argument, as many appear to do, is a fruitful source of mistake in action. The State provides for the poor—takes care of the public health—expends its wealth in punishing crime. Why then may it not provide for popular education, by which crime, poverty, and disease are prevented or diminished? We readily admit that if the voluntary principle could perform the work unaided by State gold, it would be far better. But we have already shown its inability to do this. In fact, the voluntary principle, as far as we know, never has dealt ably with the matter single-handed. In our own country the masses were untaught till the State came to the aid of voluntary effort. In many continental nations the State supports both church and schools; and in America, where a State church is a thing unknown, the masses are everywhere educated by the State. The Government support to education, we admit, is subject to the inconvenience of indirectly supporting religious systems of which we disapprove. But might not the same objection be urged against State relief to the poor, and many other things? If, as we have seen, Government aid is necessary to the efficient performance of the task of educating the people, the best and simplest way of counteracting the necessary evils of the system will be, for each religious community to accept its proper share of the public money, and educate the whole of its own children. This would be just and right to all, since all contribute in the same manner to the State funds.

But why argue the matter any further? Do not multitudes of valiant Dissenters, aye, of Primitive Methodists even, already send their children to Government schools? Now if it is wrong for us as a denomination to accept State aid to schools, can it be right for our individual members to receive it? Is not the principle the same in both cases? If it is wrong to receive such aid, we have thousands of sinners in our society already. But they appear to feel no qualms of conscience, to smart under no sense of sin in the matter. So far from this, they appear to think they act commendably, as they thus secure for their children a better education than

could be otherwise obtained. As the propriety and wisdom of accepting such aid is thus both allowed and acted upon by probably a majority of our adherents, whose children are being educated by it, why not as a religious body accept it? Then we should have no need to send our offspring to Government schools connected with other bodies; for we could have such schools of our own. Whereas so long as we refuse to accept such, we perpetuate and increase the evil of which we complain—weaken the stakes of our beloved Zion—and introduce alarming errors and divisions into the bosom of our families, errors which will result in many of our children despising the faith and church polity in which their fathers glory, and identifying themselves, in many cases, with heretical churches, in which, after spending their days in doing evil, they may die in their delusions and perish for ever. All this may happen, in many cases it must happen, if our children continue to be nursed in schools where deadly errors are taught. Then why not accept at once the aid of Government and thus, at a stroke, do away with so alarming an evil from our midst?

The sum of our observations is this: We have described the present working of day schools under Government supervision, noticing the regulations respecting their building and furniture, the various kinds of teachers and modes of teaching, the manner in which the annual examinations are conducted, the various kinds of grants, and on what terms they are offered; showing how admirably adapted the system is to secure regularity of attendance, solid progress in plain, substantial learning, and to guard against favoritism and bad discipline. We have also remarked that good teachers approve the system and bad ones condemn it. And with regard to the probable results, these we have shown to consist of the speedy general spread of education, and the consequent weakening of private schools, and of all religious bodies which refuse State aid to their schools. We have hence shown the importance to us, as a Connexion, of adopting the principle of State aid, since by this means we shall secure our own young people to our communion, and thus promote our denominational growth and prosperity. Nor shall we by so doing violate any vital principle of Dissent, nor in any way fetter our denominational liberty of action. We have urged the adoption of Government support also from the fact that thousands of our members now receive it through the medium of other schools; and that if they must continue to receive it, how much better would it be for it to flow through our channels, rather than through the polluted channels of Unitarianism, Puseyism, or Romanism. If the remarks we have now made shall only serve to call attention to the subject and contribute in any degree to its proper treatment in our Connexional Courts, we shall feel amply rewarded.

J. B.

ART. V.—THE LAST OF THE JUDGES.

Lectures on the History of the Jewish Church. Part I. *Abraham to Samuel.* By A. P. STANLEY, D.D., Dean of Westminster. With Maps and Plans. Third edition. London: John Murray, Albermarle Street.—1865.

THE Episcopal Church of this country presents a remarkable diversity even to dissimilarity in one body. It is nothing less than a house divided against itself. The phrase most commonly used in speaking of this diversity is somewhat ominous—"Church Parties." The questions between these "parties" are not merely surface questions of order and worship, but radical questions. It is not if the one be right the others can be harmlessly wrong, but they involve the profoundest matters in ecclesiastical and theological controversy. An establishment so composite and heterogeneous will need foreign and adventitious aids to support it. These aids it has in its connection with the State, in its prestige in the country, in the beauty and purity of much in its ritual, and in its historic associations. Many thoughtful and unprejudiced persons question whether in the absence of genuine and homogeneous life, these aids can long sustain this tottering fabric. Leaving a margin for extreme instances, these "parties" have been grouped into three,—High, Broad, and Low Church. Or as some wit and half a wag has euphonised it—"Attitudinarians," "Platitudinarians," and "Latitudinarians." The leading spirits in each party have been eminent men, but eminent from a variety of causes and in a variety of ways. No names in the High Church party stand higher than Pusey, Keble, and Wilberforce of Oxford. Nor in the Low can we find any more notable than Simeon, Bickersteth, Bishop Elicot, Birks, and Shaftesbury. While at the very mention of the Broad Church we call up the names of Arnold, Hare, Jowett, and Stanley.

The last name has for some years been prominently before the world, and he is about the best representative of his section of the church. Lacking the exact and extensive erudition and logical power of some in the Broad Church, none of them combine in themselves so happily the attributes necessary for popularising the principles of his party. His father, the Bishop of Norwich, an amiable man and an able prelate, leant more to the Low School than any other; but his son has borne during his public life the stamp and image of the eminent master by whom he was trained. Dr. Arnold has not been approached, much less rivalled, in his power

to mould the young mind, to engrain into the young souls committed to his charge a high sense of honour, truthfulness, liberality, reverence for divine things, and the imperative need of personal piety. Thus the plastic minds of a large number of his pupils were ineffacably impressed with virtuous principles. It is true that some of his scholars have strayed from his teaching, not having had balance enough to keep them near the pole of truth; this was the case with his own sons, one of whom is a Roman Catholic, and another, though an acknowledged scholar and master in composition, holds views wide as the poles asunder from the truth as it is in Jesus. Few, if any, of Dr. Arnold's pupils have retained and developed his spirit with greater fidelity than the very Rev. the Dean of Westminster. The family of Dr. Arnold did wisely in committing his memory to Dr. Stanley to embalm, which he did with loving and skilful hands, producing a biography of commanding excellence. This book first brought him prominently before the public. His memoir of his father was a filial tribute to the many virtues of the venerable prelate. His "Sinai and Palestine" has taken its place among the few books of weight and authority on Biblical geography and travel, by reason of the closeness and thoroughness of his investigations, his vivid description of scenery, manners and customs, and his truly reverend spirit. While it lacks the thoroughness of Dr. E. Robinson, the authority of Dr. Porter, arising from his long residence in the East, the warmth and interest of Warburton's "Crescent and the Cross," and the fascinating descriptions and humorous comments of Kinglake's "Eothen," yet it is a valuable and deeply interesting book. He tells us that his tour and his "Sinai and Palestine" were only preparatory to his Lectures on the Jewish Church. These lectures are not strictly topographical nor historical. Robinson, Porter and others had dealt satisfactorily with the first subject, while Dean Milman's "History of the Jews" left nothing to be desired on the second, but the lecturer illustrates and explains history, mostly reading it in the light of the manners and customs of the Orient, making frequent and most felicitous use of his extensive geographical researches. He traces the surroundings of the actors in Jewish history, and estimates the accidents of their situations; he, as it were, re-peoples the regions of the East, and invests the scenes with all the vividness of life. The plan and its execution are alike admirable, and we trust he may be spared to complete his design, which is to traverse the entire history of the Jewish Church in three volumes. The one named at the head of this article is the first of the three, and extends from Abraham to the establishment of the monarchy. The second volume, also published, which we may at some future time be able to notice, continues the thread of the history to the overthrow of Jeru-

salem by the Chaldeans. The third is to treat of the captivity and on to the final extinction of Jewish nationality in the Hadrian war.

From Dr. Stanley's connection with the "Free Handling" Broad Church party, as well as from his avowed sentiments, we are not surprised to discover a laxness in his views on many crucial points in reading the earlier books of the Bible. He denies in his introduction, that the Books of Moses, Joshua, and Samuel were all written in their present form by those whose names they bear. If he means that Moses did not write the account of his own death and interment, and that other and subsequent hands have inserted sundry explanatory matters, we ask, who affirms this? But it is evident he means more than this. He more than insinuates a doubt about both the genuineness and authenticity of the Pentateuch. He refers the question of the authorship of the Pentateuch to biblical criticism; but he obviously mistakes the functions of biblical criticism, for this question must be a matter of history and tradition. Did our plan in this article admit of it, we might show that the existence of the Pentateuch was known in the days of Joshua, and also present such other evidence as leaves "almost all scholars" no resort but to receive these "five volumes" as the work of Moses. We are told that the "undeniably historical portions" of the Old Testament are brought out into full view in these lectures, leaving the doubt behind that some portions are "deniably historical," that is, unhistorical and unveracious, seriously "erring," as we are told here, "in chronology, exaggerations in numbers, contradictions between the different narratives." The poetical or parabolic elements interspersed with the narrative, and at times taking its place, "leave us in doubt what is poetry, what is parable, or what is history." This "free handling" is destructive handling, and is in the same direction as the Colenso raid. The author also "very seriously doubts" whether the sacrifices and ordinances of the law were given at all at the time of the Exodus, and the only thing he believes to have had any real connection with their desert life was the giving of the "Ten Words." This attempted innovation upon established opinions is so great and wide and has such slender grounds that we cannot admit it. Whether all of the ceremonial institutions were used in this desert life is quite another question, and may be doubted on very good authority. There is also an obvious unwillingness to admit fully and simply the miraculous element in this most ancient history. In the case of the fall of Jericho, we hear of "the natural agencies of the earthquake, or volcanic convulsion." What reason or date have we that an earthquake occurred at the propitious moment? And where is the gain in the supposition that God used an earthquake? It was still a supernatural interference in favour of the besieging

army. Against the Dean's "free handling" of the Book of Samuel we support the opinion of the veteran rationalist, De Wette, as quoted by Dr. McCaul, who affirms that they "bear genuine historic impress, and reveal the best historic writing." Too much is also made of the waxing and ripening of time and events for the coming of Christ and the establishment of his Church; from being a preparation of these events we are all through this volume reminded that the Jewish Church was the producing cause, the parent of the Church of Christ. In this sense we do not hold that "the Christian sprang out of the Jewish Church." In the preparation you may trace this continuity, but there could be nothing in the Jewish to produce the Christian. It was a distinct, a new and divinely ordained dispensation. How could a spiritual system spring from a ceremonial one?—a universal from a local and temporary one?

But we end our "bill of exceptions" and hasten to express our high admiration of the work as a whole. The style is rich, pure, and affluent; while the power and picturesqueness are such as we have met with in no other writer. In support of our view we might quote from the third lecture, in which a sketch of the career and character of Jacob is given. The "old wanderer, the Hebrew Ulysses," is traced till the close of his very eventful life. The grouping and setting of the facts connected with the wrestling with the Divine Presence are exceedingly well done, and the lecturer leaves the scenes of Peniel with quoting from the noble lines of Charles Wesley,—

> "Come, O thou Traveller unknown,
> Whom still I hold, but cannot see!"

We may also refer to lecture eleven, where the battle of Bethhoran is described, which is affirmed to "be one of the most important in the history of the world." The three principal personages in the book are Abraham, Moses, and Samuel. The lecturer's conception of the character of Abraham is worth our study. The root form of his name gives the idea of a father loved, the complete form expressing the father of a great host or multitude. We see him a "Bedouin Sheykh," living a nomadic pastoral life, abounding in hospitality; simple, yet manly; affectionate, yet not exempt from Eastern policy; a heroic warrior, but not a plunderer or fierce robber chief. But these are the outward aspects of the man. As a man of God we most delight to see him. He was the friend of God; building himself up in God, he obeyed because he believed in God. He is the father and patron of all believers. Few have been tried and few triumphed as he; whatever he was commanded he at once did; being strong in faith, he gave glory to God. We may venture however to ask, if it is a settled point among biblical

geographers, that the great trial of his life in relation to the sacrifice of Isaac took place on Mount Gerizim? It is, we believe, agreed among them, that it was not on Mount Moriah; but to affirm that it was on "the natural altar summits of Mount Gerizim" is open to many very serious objections.

The three lectures on Moses, the Exodus, the Wilderness, Sinai and the law, Kadesh and Pisgah, are freely conceived and written. The Dean rises to the full height of his great subject. He cites and compares the Scripture references, uses all the Jewish traditions in the Talmud, as well as heathen, Mussulman and Christian traditions bearing upon the subject. This "Child of the Water"* rose to be of all men in Old Testament history the most influential and honoured. We are forbidden by our space, as well as by the plan of this paper, to dwell upon this part of the work, nor can we tarry on our way through the Books of Joshua or Judges. With regard to the fate of Jephtha's daughter we may just remark, that as far back as we can trace the sentiments of any who have read the history down through the first three centuries of Christendom, the opinion was that it must read in its literal sense. Then came spiritualising and allegorical interpretations of Scripture history, which led to the belief that she was not killed but immured in celibacy. But a more careful study of the Bible has brought us back to the original view, "and with it returns the deep pathos of the original story, and the lesson which it reads of the heroism of the father and the daughter, to be admired and loved in the midst of the fierce superstitions across which it plays like a sunbeam on a stormy sea." The writer has great aptness in quoting and applying the sentiments of great poets which bear upon his subjects. Here he brings in the grand 'Melody" of Byron, and Tennyson's exquisite "Dream of Fair Women."

We now proceed to the third representative man introduced in this volume—*The last of the Judges.* The Judges were rulers raised up as the exigencies of the State required; their office was occasional, irregular, and uncertain, yet in the lapse of time it tended to order and continuousness. While some of the earlier Judges ruled only in the special crises which called them forth, afterwards the hereditary principle appeared, and the office became a fixed institution in the nation. The career of Gideon was remarkable; he was before his age, and above it, yet his character was unequal; there was a sweetness and nobleness blended with his courage, yet he was superstitious, and he failed as a statesman. While Gideon and some others were great as judges, Samuel the

* The Hebrew form of the name is *Mosheh*, from *Masah*, "to draw out." In Coptic, *mo*=water, and *ushe*=saved. p 106.

last of the race, was unquestionably the greatest. He was an epochal man—a man for special critical times in the State or in the Church. The careful reader of history will meet with men whose lives hastened, and mark or sharply define epochs of growth and advancement in communities or nations. There might have been a long preparation and ripening of events, but a man of special gifts and qualifications was needed to precipitate the conclusion—to seize the helm at the flood and bear the vessel on to fortune. We have here a case in point. The seat of the Sanctuary, and in some sense the national capital of the Jews, had been from the conquest to the days of Samuel in Shiloh. This valley of rest in its central and secluded situation was a fitting resting place for the Ark in times of commotion and war. From the death of Joshua, the conquest of the land by the Chosen Race had been carried on slowly and with varying fortunes. When Joshua died all the sea-board and the citidals in that magnificent tract of table-land, the Great Plain, or Plain of Esdraelon, were held by their foes. Much of the land had still to be conquered. They first repelled the invaders from distant Mesopotamia, under the leadership of "that Lion of the Tribe of Judah—Caleb." Then for the last time in deadly fight Israel and Canaan met face to face, under Deborah and Barak. They had next to drive out hordes of desert-rangers—the Midianites, who had overran the rich plains of central Palestine, and whose fierce warriors, camels, and tents were for numbers like an army of locusts. The victorious general in this case was Gideon—one of the best of the Judges. Finally came their contest with the most troublesome and bitter of all their foes—the Philistines. When Joshua crossed the Jordan, they were comparative strangers in the land. But in the rare fertility of the strip of country which they occupied, in the advantages which its elevations afforded for the construction of fortresses and strongholds, in the facility with which war chariots could be used on its plains, and in the favourable character of the sea-board for naval enterprise, we have sufficient explanation of their rapid acquisition of wealth and power, enabling them to terrorise and subjugate many of the neighbouring tribes. They were noted for the number, variety and completeness of their arms and armour, as well as for their huge stature. They seem to have been cunning and revengeful. Singular to say, this narrow portion of the country bearing their name has given a name to the entire land—Philistia has become Palestine. They continued to trouble Israel through the reigns of Saul, David, and their successors until the days of Hezekiah. After the destruction of the temple of the Fish-god, overwhelming Samson and his foes in undistinguished ruin, there succeeds a blank in sacred history. When the history opens again we find that Eli is both judge and high priest in Shiloh. In this

ıestered and beautiful village was the ancient tent, containing Ark of the Lord. By the principal gateway inside the door- t or pillar was a prominent seat or throne. Here Eli sat and ged Israel, surveying the crowds who came up at solemn or ive seasons to the sanctuary. Among the companys who ıe up year by year was Elkanah of Ramathaim Zophim, a ı, devout, well-disposed man, and his family. He was a Polyga- t; but was so, in all likelihood, because his first wife was child- . His favourite wife bore the Phœnecian name of Channah, ınah, or Anna. Here we first meet this now well-known name. was almost a Nazarite in her abstinence from strong drink, almost a prophetess in her piety and spirit. Her childless e afflicted her sorely. In her trouble she went to God and ɔured forth her soul in prayer." Women were not bound to ınd the services of the sanctuary; but this woman was a regu- and devout worshipper. On one memorable occasion she ɣed earnestly, but inwardly, and wept sorely. Matthew Henry ı quaintly, "her prayer was not a dry prayer." She prayed and ed that would the Lord but answer in this behalf and give her ın, he should be dedicated to the service of the tabernacle per- ıally, and observe the special obligations and austerities of a Na- te. No words were articulated in this prayer, but her lips moved her manner was earnest, if not expressive of agony. Only the ırer of Prayer knew what she said. The venerable pontiff had ched her intensity, and took her to be one of those base women se sin and degradation were increased by their mocking and aning the worship of God. So respectfully, yet spiritedly, did repell the imputation of inebriety, that Eli bade her depart ı his benediction. Before the end of the year she became the icing mother of a son, to whom she gave the name of Samuel— ıked of God," "Heard of God," or "Lent to God." When her ernal attentions could be dispensed with, she took the child to oh, in compliance with her vow, that though no priest he ht be even more than a priest unto the Lord for ever. She inded Eli of the transaction, and poured forth her gladness in xulting chant, the earliest of hymns, and the model of the first stian hymn, used in a somewhat similar circumstance by the in Mother. Luke i. 46. Year by year Hannah failed not to Shiloh, taking with her a little coat or mantle. Henry says it was "a new suit of clothes, a little coat and everything be- ing to it." The mantle or coat is distinctly named; this tle distinguished the prophet all through life, and may have ı a kind of pattern for the peculiar robe or mantle which the r of the prophets wore, and was known as the Prophet's tle.

ho has not been charmed with the account of the little child

lent to the Lord, in his linen ephod performing such rites, duties, and services as were appointed him,—sleeping in or near the "sacred tent." He is unconscious of the crimes perpetrated around him, and is unknowing of the doom swiftly and terribly coming upon Israel—till roused from his sleep by a voice which he thought was Eli's. Being thrice called, he replied as he was instructed by Eli, "Speak, Lord, for thy servant heareth." Our author dwells upon the touching and beautiful scene here presented, and upon the fact that Christian art has enshrined and familiarised these scenes of the Child Prophet's life. It is said that Luther, strong, courageous, daring, coarse man as he was, used to contemplate these scenes with tears of delight. The Dean also refers to the frequent undersong in these first chapters of the first Book of Samuel, of the child's gentle, continued, and devout goodness. Take these selections as instances: "The child was young." "As long as he liveth he is lent unto the Lord." "He shall abide there for ever before the Lord." "He grew up before the Lord." "While Eli grew feebler and blind the 'Child Samuel' grew in favour with the Lord and also with man." "He grew and the Lord was with him and did not let any of his words fall to the ground." "And all Israel knew, from Dan to Beersheba, that Samuel was established to be a prophet of the Lord." "The Lord revealed himself to Samuel in Shiloh."

Those days were dark ones in Israel—days of degeneracy, of disaster and overthrow. Faithful, honest men to speak God's law were rare; there were none to whom God appeared in vision. The chief ruler was sincere and devout, but was irresolute and excessively easy tempered, when his position required severe and vigorous action: his sons, the actual rulers, were rapacious and grossly immoral; the national confederacy was weak and divided, the theocratic power was scarcely recognised, worship was only a form, and religion was only a name. Who can wonder at the calamity and defeat which quickly overtook the nation. Into the ear of this child the intelligence of the coming doom was told by God himhimself; and the child told Eli "every whit." The blow was struck by the Philistines at the Pass of Bethhoron, or Aphek. The Philistines mostly took the images of their gods to the battle-field, to inspire them and insure the help of the gods. So Israel takes the Ark of the Lord with a similar intent. The sight of the Ark imparted momentary energy to the dispirited soldiers. With their well-known war shout they cleft the welkin and rushed to the fight. This was a sort of "wager battle,"—the stakes were tremendous—they risked all—and lost! Eli waited anxiously for the news. A stranger prophet had roused the pontiff's worst fears; and now his suspense was painful. A youth from the army ran up the vale, his clothes torn, his hair sprinkled with ashes, and told the woeful

tidings—of the defeat of the army, the death of Eli's sons; but the last piece of news—that the Ark of the Lord was taken—broke the old man's heart. Falling from his seat, "by the imbecile corpulence of age," "he broke his neck and died." His daughter-in-law, being very near child-bearing at the time, was so overcome with the news that she was seized prematurely with the pains of labour, and died giving birth to a son, whose ominous name—Ichabod—indicated that great as was the blow to her in the defeat of the army and the death of her husband, she felt far more that the Ark of the Lord was taken by the uncircumcised.

It is apart from our purpose to dwell upon the return of the Ark and its removal from Shiloh, we wish rather to treat of a new ruler who was rising into note, under whose care, guidance, and administration sprung up a new institution, a new order of teachers, a "new capital, and almost a new church in which the God of their fathers dwelt, now first called by the name of Jehovah Sabaoth—the Lord of Hosts."

In all times of national crisis and transition, happy are the people who have a leader and a statesman equal to the events,—who with wise prevision, prompt action, skilful adjustments, and high self-devotion, tides the national ship through critical and troublous times into a quiet haven and still waters. Happy for Israel that Samuel judged and ruled them at this time. In the great qualities of his character he was second only to Moses. He is not only distinguished for his piety and position as a prophet, but he proved himself an eminent statesman. He was not the founder of a new form of government, but he stood between the old and the new. His early life was connected with the tabernacle, the last memento of their desert wanderings. He was *the last of the Judges*, a race of rulers who for four or five hundred years held the reigns of government with varying abilities and fortunes. And we affirm again that the last of these regents was immeasurably the best.

After the overthrow at Aphek and the return of the Ark, twenty years expire before Samuel appears again in history. When we see him it is in his character of prophet—declaring the truth to a people who had utterly neglected that truth. Solemnly does he expostulate with and warn them about their apostacies and idolatries. He summoned a solemn convocation at Mizpeh, where with symbolic rite, expressive of humiliation and prayer, they purged themselves of their false gods, putting away from them Baalim and Ashtaroth. This assembly seems to have openly confirmed Samuel's regency, and implored him to stand between God and them as their intercessor. And by his wisdom, insight, judicial control, and spiritual power, he became the saviour of his country. In the midst of this service the Philistines burst in upon the land. From

worship the people turned to fight. They were upon an ominous battle-field. Here Israel had been defeated and the Ark taken. But it was a field of glorious victory on this day. In the previous battle they trusted in the Ark; now they trust in the God of the Ark. And they besought Samuel not be "silent from crying" for them unto the Lord their God. So he "cried" for them. Some competent critics and scholars, Dr. Stanley among them, have concluded that from the character and construction of the terms employed to express Samuel's "crying" or praying that there was in all probability some piercing, peculiar shrillness about his voice when he rose into the full majesty and power of prayer. Certainly we have heard and read of men—mighty men, giants in their day—who, when most earnest and prevailing in prayer, have raised their voice to preternatural pitch. This "cry" brought help, for God seconded their valorous onslaught with appalling thunder, so that their enemies fled in confusion; nor did they recruit their strength again through the regency of the prophet-judge. A large stone was set up and long remained a memorial of Israel's signal victory. The name given to this memorial—EBENEZER—was expressive of their gratitude, and their recognition of the source of their deliverance.

The battle of Ebenezer was as far as we know Samuel's only direct military achievement. His government was not marked by military splendour and "pomp and circumstance" of dazzling enterprise; but was directed to the more solid and essential course of developing national resources and the founding and regulating of wise and beneficent institutions.

This great battle brought the people rest, was the occasion of recovering lost territory, and increased Samuel's influence and power. The seat of his government was his own birthplace, Ramah Zophim. The position of this place is one of the many puzzles of biblical geography. Those who wish to see the puzzle dealt with may consult Dr. Porter's article in "Kitto's Cyclopedia," and Dean Stanley's "Sinai and Palestine." Samuel not only judged Israel in Ramah, but went upon circuit from Ramah to Bethel, Gilgal and Mizpeh. Others under him probably traversed other parts of the country. The questions submitted to him would not always be magisterial or judical, but various and miscellaneous. Men came to inquire the will of God regarding a great variety of subjects. They knew his nearness to and power with God. His answers, carrying with them divine authority and sanction, silenced their fears, satisfied their doubts, and directed their course.

Personally he was opposed to the establishment of the monarchy, but he yielded. He saw that some change was inevitable. He could not transmit the government to his sons; they were base,

grasping men, turning aside for bribes, thus mocking the very name of justice; they sought for exhorbitant usury, thus early furnishing us with an instance so characteristic of the race, as history testifies. The conduct of his sons, the clamour of the people for a king, and his own conviction that a ruling spirit was needed to terminate tribal jealousies, troubled him. He passed sleepless nights, fasted and prayed, till God revealed to him a clear course. He was to consent to their desire for a king—but under protest. He was to show them the manner in which the king would reign over them. What a picture he draws of the kingly government. When reading this 8th chap. of the First Book of Samuel, one's mind reverts at once to the celebrated Pigeon Scene so inimitably sketched by Paley, which lost him a mitre and won him the name of "Pigeon Paley" from George III. In Samuel's negotiations with the people and Saul, his virtues shine conspicuously. This king-maker will stand comparison with any of the king-makers of history. The crown set on Saul's brow Samuel deposes himself. Singularly enough, three times he deposed or promulgated the deposition of ruling powers—Eli and Saul, and now retires himself. At the installation of Saul, in Gilgal, we see the venerable prophet, with his long mantle and flowing hair, snowed by onerous labours and many years, taking leave of the people. He reviews his life among them; he asserts his integrity, and challenges *them* as witnesses. He reasons with them about the future, remonstrates with them about their sin in lusting for a king. These admonitions and remonstrances he confirms by a sign from heaven. He appealed to Jehovah in one of his well-known "cries," and in "wheat harvest" there came careering along the sky black clouds, which burst in a fearful storm of thunder and rain. The terrified tribes cried out in alarm to him, the only calm man there, acknowledging their sins, and imploring him to intercede for them that the storm might be stayed. Again Samuel cried, and as some say, the Lord uncovered his ear and hearkened and answered.

After his retirement he only appears to public view on critical occasions. One of these was when he confronted Saul in Gilgal, and sternly reproved him for his hasty and disobedient conduct in not waiting till he appeared. We are not sure that there is warrant for the current opinion that this was a conflict between regal and sacerdotal power. Saul was as much a priest as Samuel, or David, or Solomon, all of whom sacrificed. We do not know that Samuel was a Levite even. Was it not rather a violation of national law, and a distinct act of rebellion and disobedience, than an invasion of the priests' province? This was Saul's trial, and he failed; this test revealed his weakness and infidelity. He sinned and fell, and involved others in his fall. "Thou hast done

foolishly," was the declaration of Samuel to him. Among the vast number of fools there are two sorts,—thus spoken of by Matthew Henry: "'One fool says in his heart there is no God,' but another and greater fool is he that says there is a God, but I will not obey him." Saul was of this latter class. From this time his sun declines rapidly, and signs of degeneracy appear more frequently and glaringly. A notable instance was his conduct in his expedition against Amalek. The Amalekites were a warlike and ancient people inheriting the peninsula of Sinai. Traces of them appear as early as the time of Abraham. They were Bedouin like, predatory, wild, and aggressive. They often made incursions into Palestine, spreading terror among the mountains in the heart of the land. They were the first to oppose the progress of the Chosen People in their desert journey. The battle of Rephidim, provoked by them, was nobly won by Joshua the general of the Hebrews. But the general's great auxiliary was Moses, standing in Oriental attitude, "with arms spread wide" in prayer. This unprovoked assault on the part of Amalek called down the righteous anger of heaven, who declared war against them from generation to generation. They had frequently harassed the Israelites, and now their cup was full; and he who is the Judge of all the earth determined their entire extermination. We cannot discuss the difficulties that emerge in reading this history. One thing we remark, this record must be read in the light of the times when the events occurred. Saul went at the head of an immense expedition to uproot and destroy the entire nation. Victory crowned his arms, and sat upon his banners. Flushed and elated with his many conquests, he defiantly and grossly violated the divine order, in sparing Agag and the choicest of the herds. On his return the refractory warrior is met by the stern Monitor, who replied to his craftily framed apologies and evasions in the spirit and manner of Isaiah and Amos, that mere ceremonial scrupulousness was utterly worthless, unless the spirit of the service was maintained—that obedience was better than sacrifice, and to do God's will than the fat of rams. He told him of his rejection, and turned to leave him, when Saul, stung with remorse and filled with despair, seized him by the mantle to detain him, and rent it. So, said the warning voice, God hath rent the kingdom from thee. He would do it. The Strength (or marg: victory) of Israel was not weak man to lie or change. The stern prophet then became the executor of God's wrath upon Agag. He was doing what Saul should have done. The Amalekite king's life was forfeited. He who struck those death blows was no bloodthirsty fanatic, but one who cared more for his fealty to God than for the life of a king.

The prophet and king now finally parted. Saul's failure required the appointment of a king in his stead. But though Samuel was

a truly courageous man, yet he feared the vicious, splenetic, and desperate Saul. God however, who has sent him to anoint David, devised an expedient of safety. This journey to Bethlehem was one of great importance, for he annointed Israel's greatest king, and the most illustrious ancestor of the world's Redeemer. Once after this Saul was in close proximity to Samuel, under somewhat singular circumstances. David fled from Saul's wrath and took shelter among the sons of the prophets in Ramah. The enraged king sent messengers to bring him back, but when they got among the prophets they forgot their errand, and prophesied and praised God. Saul sent several sets of soldiers, but the contagion siezed them all. At last he undertook himself to recover the runaway; but, lo, he is seized with the prophetic ecstasy, and he joined the exercises of the students and godly men, till it got wing as a proverb, "Is Saul also among the prophets?"

This is perhaps the most fitting place to speak of the prophetic aspects of Samuel's character and life. There is no direct mention of a prophet before the time of Moses. It is true that the name is given to Abraham; Jacob, too, once had the true prophetic spirit. Moses was a prophet,—a type of the last and greatest Prophet—the Teacher sent from God. Miriam and Deborah were prophetesses. But all these were only occasional in states of prophetic elevation. In Samuel's day, and down through succeeding ages, the prophetic office was an institution in the Jewish Church. The institution appears more frequently in the kingdom of Israel than in Judah, arising no doubt from the fact that the regular priesthood never became wholly corrupt and degenerate for any length of time; while in Israel the prophets were often the only regular ministers of God's word. Elijah and Elisha wrought their wonders in Israel. Samuel is universally regarded as the founder of the *order* of the prophets. The word prophet indicates that the prophetic speaker was swayed to and fro by impulses originating not in himself, and of which he was not entirely master. He was mentally elevated, gifted with extraordinary clearness and enlargement of understanding, with strong emotions and prescience. The root of the word signifies a boiling, or bubbling over, or like a fountain bursting forth. The active meaning of the term is one who pours forth excited utterances, with sometimes a shade of raving. Hence the word in the East has got to be synonimous with madman. The prophet, then, is one who speaks or sings, under Divine impulse, of things beforehand. He speaks in behalf of another. He is a *foreteller* and a *forthteller*.* Thus "Aaron shall

* See Dr. Pye Smith's "Messianic Interpretation of Isaiah;" Dean Stanley's "Jewish Church," Lec. xix. and xx.; and Kitto's "Cyclopædia," art. Prophecy.

be thy prophet"—shall speak what thou shalt bid him. Those who describe a prophet as a *predictor* or *foreteller* only, or even mainly, lose sight of the meaning and biblical use of the term. It is granted that prophets were seers or predictors. Samuel was such —as speaking of that which was to be;—to be in a few days or years, or it may be ages on, or to the end of time. They told how to recover a few sheep or asses, but they also fore-told of the fate of empires and the future destiny of men. They stood on some Pisgah's height, with vision miraculously extended, while the crowd were in the plains below. But they were mainly revealers and expounders of God's will; which will was communicated to them in dreams, visions, by Urim and Thummim, and not seldom with audible voice. They were, when most prophetic, in supra-sensuous states, in ecstasies —filled with the Spirit. Having thus received God's will, they turned to the people and made known to them all that God commanded. They delivered their message in song, discourses, or symbolic act,—as when Isaiah was bid walk naked—that is, with his outer garments off, and barefoot for a sign upon Egypt and Ethiopia.

This institution was founded by Samuel. He collected and banded together men endued with the prophetic spirit. He stood appointed over the sons of the prophets. The term schools as we use it does not convey a correct idea of these ancient institutions. The idea of a monastry is more appropriate. The prophets lived and ate together, the people frequently supplying their wants. See the interesting case in 2 Kings, iv, 38, 42. They assisted and educated each other, they prophesied and performed musical acts of praise—sang hymns to instrumental music. Their dress was simple and their living plain. The number in their groups or companies varied, sometimes fifty and sometimes four hundred. In Samuel's day they resided in Ramah, then in Bethel, after that in Gilgal, then at Jericho, and at Jerusalem. Their influence upon the commonwealth was very great, and was healthy and beneficent. They preached truth and righteousness, reproved sin and rebuked the sinner, even in high places. They were often dowered with genius of a high order and were eminent in a literary point of view.* One of the foremost of living thinkers* has written nobly of their influence upon the body politic. He says: "Under the protection, generally, though not always effectual, of their sacred character, the prophets were a power in the nation, often more than a match for kings and priests, and kept up in that little corner of the earth the antagonism of influences, which is the only real security for continued progress. These persons most eminent in genius and moral feeling could not only denounce and reprobate

* J. Stuart Mill on "Representative Government," page 17. Peoples' edition.

with the direct authority of the Almighty, whatever appeared to them deserving of such treatment, but could give forth better and higher interpretations of national religion, which thenceforth became a part of religion."

Our greatest epic poet, when blind and aged, but whose inner vision was clarified to something approaching prophetic brightness, has in a noble passage in the "Paradise Regained," sung of the prophets in contrast to the orators and statesmen of the great states of antiquity. The tempted Jesus to his tempter thus:—

> "Their orators thou then extoll'st, as those
> The top of eloquence. Statists indeed,
> And lovers of their country, as may seem;
> But herein to our prophets far beneath
> As men divinely taught, and better teaching
> The solid rules of civil government,
> In their majestic, unaffected style
> Than all the oratory of Greece and Rome.
> In them is plainest taught and easiest learnt
> What makes a nation happy, and keeps it so,
> What ruins kingdoms, and lays cities flat;
> These only with our law best form a king."*

The record of Samuel's death is touching in its very brevity, no affecting word-painting, no parade of fine writing; three words are all—"And Samuel died." But his death was felt by the entire nation, and the people paid him fitting homage at his interment. They might well lament; their counsellor andintercessor was gone; rich in those virtues that beautify human life, command respect and reverence, and light up the pages of history. He was ripe in years and truly venerable in character. In his birthplace he found his tomb, and rests there till the trump of doom shall sound. Of his posthumous appearance in the drear recesses of the Cave of Endor we will not trust ourselves to speak further than this: the picture is one of the most affecting we know of. The despairing and forsaken monarch in the dark cavern, vainly seeking for that God and and his servant whom he had so contumaciously contemned and rejected. As we see him resorting to this unhallowed expedient, we cannot but pity him. Poor abject God-forsaken man! Did God send Samuel to Saul in that cave out of pity to warn him of his impending doom? Or was it a mere vision? Saul thought he saw Samuel. Was Samuel raised by this "woman, a mistress of Ob?" Or was it a piece of gross imposture? Saul might be the easy dupe of the woman's ventriloquism and dexterity. Let those who have theories produce them—we have none.

We cannot desist writing without pointing a few "improvements," or practical lessons.

* "Paradise Regained." Book IV., 352.

I. *The unspeakable advantage of early dedication to God.* Hannah set God's mark upon the child as soon as he was born. The seal thus early put upon him was never effaced. His consecration in childhood, in infancy, was entire and unreserved, and was never desecrated. He was not his own, not his mother's, he was emphatically the Lord's. Is there not a great lack of this early —very early—dedication to God? Samuel was in after years what he was to no small extent through this early consecration. Let Christian parents realise the truth involved in this statement, and let them so live that they may claim God's promised blessing upon their children. Promises are made not only to children dying young, but to our boys and girls, young men and maidens. Let children remember this consecration; the cherishing of this memory will act healthily upon them. God requires our infant and youthful days—our entire life. Samuel's was a life—a *whole* life—for God. Much, who can tell how much? depends upon these years, too frequently neglected. To the young we would say—take care of these early years, the later ones will take care of themselves.

II. *The vast importance of integrity as an element of character.* Samuel's life was straight, not one of bends and turns. His was a straight course—he went right on, not asking which way the crowd or great few were going. He did that which was right in the sight of the Lord. The words of our great bard might be applied to him:

> "He holds no parley with unmanly fears,
> Where duty bids he confidently steers;
> Faces a thousand dangers at her call,
> And trusting in his God surmounts them all."

There was a wholeness about his character. We know that the words whole, holy, health come from one rootword, which means soundness and homogenity. The truly sound man is a whole, healthy man. In common religious parlance the term holy is associated with Christian ordinances, but it has as much to do with the senate, school, office, shop, or firm, as with the sanctuary and the Sabbath—with driving a bargain as saying prayers. What is it that a man is gifted, pleasant, affectionate, affable, and piously inclined, if he lacks integrity and uprightness. How all his good qualities are obscured, neutralised, or vitiated by his tricks, chicanery, or crookedness. Let us remember the words of an eminent preacher, "The first lesson of Christian life is this—be true; and the second this—be true; and the third this—be true." More than two hundred years ago a great Dutchman called Samuel the Jewish Aristides. The Greeks immortalised Aristides as *The Just*, and well did he deserve the commendation. The Hebrew prophet and the Greek archeon or administrator were just as a habit of

soul. This was their abiding state of mind. But the Jew surpassed the Greek in the religious elements of his character. God was consciously with him, and he lived a life of piety and prayer.

III. *Samuel's power in prayer.* He is ranked with Moses as an intercessor—standing before the Lord, calling upon his name. There is something awful in the boldness, freedom, almost familiarity, about his approaches to the Majesty of Heaven. He could ask what he would, and he never "cried" in vain. How many of the victories that have helped on the world have been obtained by prayer. We do not know how much the Church and the world have been indebted to the "wonderous power of faithful prayer." It has been, it is yet, an arm of great power, and a source of progress and strength. And bating the miraculous accidents of Samuel's praying, we may have equal power with God. To those who can understand it, and rise to it, all the treasures of divinity are placed at your disposal. "Ask what ye will!" Sin not against the Lord by ceasing to pray.

Time fails us to point out Samuel's *patriotism;* his *eminently wise and statesman-like rule; his labours as a tutor; his noble spirit*—free from jealousy and revenge—and other traits of his character. We commend the study of this life and character. He lived long, and he lived well. Bishop Hall says: "He began his acquaintance with God in his long coats and continued to his grey hairs." Length of days was meted out to him by his rightly using every day. Bacon says that "Nature passes over many excesses which are owing to a man till he comes into years." And a greater than Bacon says, "He that breaketh through a hedge a serpent shall bite him." Sin against God, against the natural conditions of your existence, and you inevitably suffer. Religion makes human life a noble thing, sheds a lustre upon, and lends a dignity to it, stimulates us by the most powerful and sacred motives and places before us the most entrancing prospects. We should be inspired to raise our aspirations and bind ourselves with closer bonds to God's service. It is a solemn and noble thing to live right. We know it is a solemn thing to die, but more important is it to live now as God wills us, and as consists fully with our own weal. For God's will and our own weal must harmonise. In life there is nothing comparable to moral excellence. Bodily health is a precious boon, money may be good, knowledge, intellectual gifts and culture are all good; social comforts are desirable, position among our fellows much sought after,—but above them all is the salvation of the soul—the heart purified, the conscience pacified, the light and life of God within, the life given to God and spent in manly Christian duties. This truly is the *summum bonum.* Yes, beyond question, this is the chief good of mortal man, to improve every moment, to profit by our privileges, to make the very best of

the means at our disposal, and never to be cowed or overcome; not to whine about disadvantages and trials, nor grumble at fortune; fortune is on the side of the cheerful, devout plodder, and earnest worker, and God will befriend him however long and hard the battle of life may be. Leave consequences; dare to be right, to do right, come what will.

E. H.

Art. VI.—ELEMENTARY THEOLOGY.

No. VII.

The Personality of God—Pantheism.

THE highest truth is very often little removed from serious error, so near each other do they lie that the vocabulary of truth is almost entirely appropriated by error, as in human life worthless feeling frequently usurps the language of what is most pure and divine. A warm temperament develops itself excitedly under the influence of associations and circumstances of a religious character, and the feeling in its gushing and intense force is identified with devotion; but it is not devotion, it is a mere display of animal feeling produced by influence external to the man. Devotion true and genuine arises from deep convictions respecting God and man's need of fellowship with him—eternity and man's need of preparation for it—indeed respecting all that is most solemn and real in human life. A pure and lofty thing is genuine devotion, different altogether from the play of an ardent temperament under exciting influence, with which it is often confounded. And as what is worthless and low in feeling is often put for what is pure and elevated, so error is frequently advanced as the truth by which perplexing phenomena are to receive their fullest explanation and the difficult problems of being their most thorough and satisfactory solution.

That God is all-present is a great and precious truth, the practical importance of which in human life cannot be over-estimated. It is impossible for us to have too deep a conviction that God is "not far from every one of us"; that he is in the world; that he is in this strangely mysterious life of ours as a Father and Friend, to guide onward and upward, until this beginning of existence blossoms into a higher and nobler life. This conviction beyond all

others will shed abroad in our hearts an elevating influence, and exert in our lives a regulative power. Amid the darkest experiences of earth this will be a light shining steadily and clearly in the gloom; under the most crushing sorrow we may have to endure this will be a stay and support. When the great crisis in the life of Jesus drew nigh, and he and his disciples were met for the last time previous to his crucifixion, and when the hearts of his followers were sad and sorrowful, because of the approaching experiences he had revealed—he said to them, "Let not your heart be troubled, ye believe in God, believe also in me." Faith in God—God in the world—God in humanity—the Father and Friend of men; this he recognised and set forth as the great tranquilising power in human life.

This great fact of divine omnipresence is perverted in pantheistic theories. It is given in these fascinating speculations, but it is riven from its connections and denied its complimental truth. An unlimited and infinite presence is but one side of this fact; personality requires to be added—or if we may so say, a localisation of presence—so that everywhere and everywhere equally there shall not only be the presence of Deity, but a divine personality. It may be a grand and captivating theory, that in every ray of light, in every blade of grass, in every beautiful flower, and in man with his power of thought and strength of affection, yea, that in the countless forms and forces of nature we have Deity; but if this infinite presence be destitute of will, character, the essential elements of personality, what practical relations can it sustain to human thought and action? Polytheism contains the complimental truth of pantheism. These two errors are but the perversions of complimental truths—the omnipresence and personality of God. Pantheism affirms that God is all, or all is God, and by these affirmations denies personality. Polytheism localises God by deifying various forms of being, and even products of human labour, ignoring the all-pervading living energy of the Great Spirit in its unity. Pantheism destroys the personality of God; polytheism while vividly realising personality, so far elevates it as to destroy the unity of the infinite presence. The truth contained in these forms of error is set forth and maintained by Christian theism in the doctrine of an all-present, personal Deity.

Pantheistic speculation presents a two-fold aspect. Materialistic pantheism affirms that the universe is God, that the many are but the One in its totality. The difficult problems of how the One can produce the many, and how the One and the many can co-exist, are disposed of by denying all difference between the One and the many—they are the same. Throughout the vast material frame there is intelligence displaying its energy and manifesting itself in various modes, but it exists not apart from the universe it ani-

mates; it has no independent being, no personality, and is without moral character. It is a sort of plastic nature or rational and sensitive soul, but not the living God that made heaven and earth. This doctrine was maintained by many of the stoics in ancient times, and in one form or other has been frequently advocated. Recently speculations of this nature have excited considerable interest and attention. This is attributable to rather singular phenomena of a "spiritualistic," biological, and mesmeric character, which have not as yet perhaps been altogether accounted for satisfactorily. By many the phenomena have been considered unquestionable, the very thought of imposture has been repudiated, though it is probable there has been more of trickery than anything else in the recent spirit-rappings, clarvoyance, and mesmeric displays. Accepting these phenomena as facts, it has been inquired how they can be accounted for, and the answer has not unfrequently leaned towards materialistic pantheism. A recent discovery (or fancied discovery, for it does not pass unquestioned) is supposed to establish the existence of a subtle, imponderable, all-pervading essence, which manifests itself under different conditions in all forms of organic life, in the earth, and in space. This essence, whether it really exist or be a mere figment of fancy, has been named odyle, and is conjectured to be the cause of the "spiritualistic" and all similar phenomena. Indeed it is thought by many that the supposed discovery will account for the phenomena of life, and that it is unnecessary to look beyond this living cause in the world for the explanation of its many-sided and wondrous activity. All the phenomena of being, life, and thought, find their adequate solution here; for there is nothing needed to furnish a rational theory of what is, beyond the great odylic principle which permeates all space and pervades all things. Now, certainly this looks like the old doctrine of the soul of the world, and differs little, if at all, from the ancient teaching that the energies of life centred in the world-spirit—the fiery matter of the spheres—or some other subtle all-pervading fluid, which while in the all, was inseparable from the all—in fact identical with it.

Idealistic pantheism may be formulated by reversing the statement of materialistic pantheism—the universe is God. The idealistic pantheist affirms that God is the universe. The two statements may seem equivalent, but there is nevertheless a wide difference, making them distinctive of the two aspects of pantheistic speculation. The pantheistic materialist does not distinguish between God and the things which are. The great world-spirit is to him nothing apart from the world. There is, or at least is intended to be in his speculations, an identification of God with all that is—the universe is God. The pantheistic idealist affirms that God is the substratum of the things that appear to be. In these appear-

ances there are diversities, and it may be inconsistencies, but beneath all there is one original substance or essence, and this essence is the Infinite Being. It is the noumenon; the things which appear are but phenomena. These appearances are in themselves nothing, the only substance or being is that Infinite One which lies beneath all that phenomenally presents itself to man—God is the universe. The things which appear are not God, they are but the evolutions of the Infinite One under the forms of thought and extension, so that mind and matter are but phenomenally distinct, the essence beneath them is one and the same. This is the substance of idealistic pantheism as it has been variously advocated in theosophic speculation.

Pantheism under either of its aspects is not anything new; as the Stoics maintained in substance the doctrine of materialistic pantheism, so the Eleatics taught that there was but one essence under all phenomena. The establishment of this school was perhaps due to the influence exercised over early Grecian thought by the teaching of Xenophanes and Parmenides, from whom Zeno the recognised founder of the Eleatic philosophy, derived the principal doctrines he taught. The theosophic philosophers of Hindoostan are essentially pantheistic, and there is a remarkable similarity between the recent speculative inquiries in Europe and the half dozen schools of Hindu philosophy.* Spinoza is regarded as the Corypheus of modern pantheism. The starting point of his speculations was furnished in the Cartesian principle—that every thought in consciousness which is clear and distinct, forms an adequate expression of objective truth. Descartes derived existence from thought. Spinoza identified the two and referred them to the one substance of which all phenomena were but manifestations. That the one could in any strict or proper sense produce the many, or even a duality, Spinoza held to be impossible. There might be diversity in phenomena, but it was only a varying mode of the one substance. He found it impossible to construe in thought that the complement of existence had increased—or in other words that nothing had become something; just as he found it impossible to think that something had become nothing; but instead of recognising here an impotence of thought, and confessing the incompetency of man to furnish an adequate solution of the deep problems of being, he made this impotence the ground of dogmatic assertion, and affirmed that because man could not think the one producing the many; in reality there was only the one, and all apparent diversity was but modes of its existence. God was the only reality, all else was but phenomena.

* See Maurice's "Religions of the World, and their Relations to Christianity."

Much of the recent philosophical speculation in Germany cannot be considered as anything else than pantheistic idealism. Fichte affirms that man's knowledge is purely subjective. He knows nothing and can know nothing beyond his own state of mind, of this he is assured by consciousness, but beyond this he cannot pass. The external world is in reality nothing to man—"For nature is nothing; mind is everything; for nature is only known as imaged in the mind." According to this theory there is no real knowledge of anything objective, our states of mind are no guarantee that there is existence external to ourselves, for we cannot verify them. In the "me" we have self, Deity, the universe, the all. Schelling identifies thought and existence under the name of the absolute, and refers all that is to the development of this self-existing absolute. This self-development he conceives takes place under law, which law contains and is in fact expressed by three several potencies or movements. The first Schelling calls the reflective potency, and by it denotes the endeavour of the infinite to embody itself in the finite. The second potency which he designates subsumption, denotes the attempt of the absolute—after having represented itself in the finite—to return to the infinite. The third is called the potence of reason, it denotes the union of the first and second, the point of indifference at which the expansive and attractive—that is the developing and resuming processes are blended. In the first of these movements by which the absolute, according to the necessary law of its own nature strives after self-development, we have finite existences; but these are only developments of the absolute, the one real essence, manifested under these forms. In the second potence by which nature seeks again the infinite, we have mind, which is simply nature rising to a state of consciousness, and in this way endeavouring to return to its infinite form. We have but the one essence still. Blind and unconscious in its self-development, it realises consciousness in its attempt to resume the form of the eternal. Will this consciousness be lost when the form of the eternal is gained? Schelling endeavours to furnish an answer to this question in his explanation of the third potence, which he describes as the reunion of subject and object in divine reason: it is God not in his original or potential existence, but in his developed and realised being constituting the entire universe. This is a purely imaginary theory, for what can man know of the mode of absolute being? It is true Schelling supposes that we have an intellectual intuition of the absolute, an elevated spiritual sense, by which exalted above the ordinary conditions of knowledge, we can gaze upon the eternal principle itself; but men are not aware of possessing any such faculty, and this transcendental vision of the absolute and eternal is but a vain philosophic dream to which nothing corresponds, either in the ex-

periential or intuitive knowledge of men. Hegel, in his extreme idealism, abolishes subject and object altogether as realities, and leaves only the relation between them. Subject and object are nothing separately considered, reality arises out of the synthesis of the two. Relation is the only reality; the universe consists of nothing else. Subject and object are one, but not in the sense maintained in some other theories of idealistic pantheism, that they are developments, opposite it may be, but developments still, of the one substance; but one because their relation forms the idea, that is, the very thing itself. "Thinking and being are in the absolute truth thoroughly identical," and "the idea in its identity is like every synthesis a process." There is nothing but pure relation, and synthesis, process, idea, Deity are synonyms. This process of thought, which is the only reality—the absolute—passes through three principal periods; the first is characterised as "bare consciousness;" the second as "self-consciousness;" the third as "absolute consciousness or reason." In this process God realises himself, and yet he is this very process, for there is no other reality. Thought not only develops all phenomena, but is in fact everything. Instead of being an endowment, quality, or attribute of a spiritual substance as is commonly supposed, it is the only reality existing, and its existence is only realised by the synthesis of subject and object, which separately considered, are nothings. This is certainly sufficiently transcendental; God, the universe, and man are reduced to a process, an idea ever in course of realisation. Some of these speculatists repudiate the name of pantheist, but to whom can the name be applied if not to those who teach that God is not a person in relation to other persons, but a universal consciousness, a totality of thought, of which no strict and proper personality can be predicated. The principal difference between the method of Schelling and that of Hegel lies in this—that what the former endeavoured to reach by intellectual intuition, the latter sought to demonstrate by a logical definition and analysis of our conceptions, but both, unquestionably, were idealistic pantheists,* and the conclusions of both are equally falsified by the common sense and fundamental beliefs of men.

Beyond Germany, speculations of this nature have never found much favour. Cousin in France has been thought by some to lean towards pantheism, but he cannot be ranked along with the German speculatists. Professor Hickock of America is an avowed admirer of Schelling, and adopts in some measure his theory of intellectual intuition, but he cannot be charged with the unintelligible idealism of the "great German philosopher." Emmerson, if he

* See Morell's "History of Philosophy;" and Chalyban's "Speculative Philosophy."

can be said to belong to any class of theorists, will certainly find his place among pantheists, though whether idealistic or materialistic is difficult to decide; and much in Carlyle's profound veneration for might and force points in the same direction, though we scarcely feel at liberty to set down the "Sage of Chelsea" as a pantheist. The recent writings of J. S. Mill betray a strong pantheistic leaning, especially his "Examination of Sir W. Hamilton's Philosophy." In this work Mr. Mill contends that we have no direct or immediate knowledge of external being, all that we know is our own states of mind. In Fichtean formula, nature is nothing; mind is everything; for nature is only known as imagined in the mind; and at the same time Mr. Mill argues that consciousness is not a special faculty by which the mind cognises its own operations, in other words, that mind is not conscious of its own operations; for consciousness is but the thought, emotion, or sensation of the moment. Now taking these positions together we can be conscious of neither object or subject, and we reach pure Hegelianism or something very like it.*

A general reply to pantheistic speculation may be made upon the ground that the questions discussed transcend the limits of human thought. What can man know respecting the mode of infinite existence, or the origin of things? Strictly speaking these lie beyond the province of philosophy. If an attempt be made to solve these problems of being, the method of it must be inductive, for man possesses no such faculty as Schelling supposes, and as Spinoza before him sought to demonstrate.† And this very condition precludes the endeavour, for no process of induction can make man acquainted with the mode of infinite being, or the fact of origin; whatever knowledge men may have respecting these questions, is gained not by philosophic induction, but from revelation. Pantheism under both its aspects is unphilosophic in so far as it attempts to deal philosophically with questions that lie beyond the province of a legitimate philosophy of being, and in addition to this its method either ignores or contradicts certain well-known phenomena, instead of furnishing an adequate explanation of them. For the substantiation of this charge we may briefly refer to two or three points out of many.

There is but one substance of which all are parts, according to materialistic pantheism; manifestations or appearances, according to idealistic pantheism. Taking either view, the universe consists of evolutions or developments of this one essence, which takes place it is affirmed according to a necessary law of its nature. This

* See Mill's "Examination of the Philosophy of Sir W. Hamilton;" and an excellent article in the "Edinburgh Review" for July, 1866.

† See Spinoza's "Ethics," prop. xlvii.

is fatalism. God, everything, Hegel says, is a process, a process eternally going on from bare consciousness through self-consciousness up to the absolute consciousness or reason, and with this view corresponds the necessary law of Schelling with its three potencies or movements. Intelligence then is but a product, the result of a process, for it is only when the development rises up to the human that intelligence becomes a fact in existence. Now how does this agree with the real state of the case? In ourselves we know intelligence not as a product, the result of an inevitable development, but as a primary and principal power independent of any necessary process; and this intelligence, including will and personality, we regard not as last but as first in the order of the human constitution. This is at any rate the result of a rational psychology; and yet pantheistic fatalism requires us to reverse this order revealed in our own minds, and regard intelligence not as free and first in the order of absolute existence, but as the result of a necessary process of an undeterminate length. But where are the data for a conclusion like this? They are not found in man, and yet where can we look for reliable data respecting the order of existence except in the facts of our own consciousness? And here we find intelligence first and supreme, not subordinate as would be the case with a mere product. And it is difficult to conceive why the absolute order of existence should differ from that revealed in humanity, or if it does differ, how the difference could be ascertained. Pantheistic speculation evidently disregards alike the facts of consciousness and the conditions of philosophy.

This fatalistic dreaming sets aside the fact of creation and the doctrine of final causes. There is nothing but development, of which intelligence is but a last result. Intelligence, will, purpose, have had no place either in the production or disposition of things. Now how does a view like this harmonise with the results of careful observation. There are unquestionably in the relations of things adaptations, fitnesses, and adjustments impressive by their exquisite nicety. These adaptations and adjustments are not merely to be observed in the harmony subsisting between the several parts of things, but between things obviously complete in themselves, by the relation, connection, or conjunction of which results follow whose immense importance and real worth men are not capable of estimating; so that if these adjustments have not proceeded from a supreme and intelligent personality altogether distinct from the things adjusted, they are exactly what a man whose judgment is unwarped by theory feels convinced, that under the circumstances and for the ends proposed a supreme and intelligent personality would do—that is intelligence recognises its highest manifestations in the process of a blind and unintelligent physical necessity. An instance of the adaptation to which we refer may be found in the

relation of the eye to light. The eye, as a piece of mechanism, is perfect in itself. Its humours, lenses, and all the constituents used in its construction are so admirably related that the mechanism is as complete and perfect as possible. Now light is altogether separate from the eye and is equally as complete in itself; and yet from these two, each complete in itself, by relation and adjustment result the phenomena of vision. We have not here the mere contrivance and adjustment of a piece of mechanism, but the designing and construction of two pieces (if we may be allowed the illustration), each complete in itself, and by the relation and adjustment of which a given result is produced. Another form of design is admirably expressed by the ordinary rule of parcimony—that nothing be employed unnecessarily, and that as much as possible be accomplished by the means used. The atmosphere we daily breathe numbers not more than three constituent elements, and yet they are so proportioned that they at once contribute to the maintainence of animal and vegetable life; constitute the medium of sound; form the receptacle for the water raised by evaporation; regulate the descent of rain; soften the rays of the sun, and answer also many other purposes. And yet pantheism teaches that all this is not design, but merely the result of necessary development; that all this has become and subsists without a supreme and intelligent personality, and in affirming this it falsifies the surest results of observation, and strips the universe of its real grandeur.

The doctrine of providence finds no place in pantheistic speculation. Necessary development shuts out the idea of an intelligent rule and wise guidance of things; and hence there cannot be any interference with the inevitable evolution of the one essence. Upon this ground miraculous intervention has been denied, and special providence declared a delusion, and upon this same ground all prayer and worship become folly. There is nothing to worship but self, for humanity is unquestionably the crowning point in pantheistic development. It is only at this point that the one essence realises self-consciousness; it then seeks to re-assume its eternal form; what is meant by its eternal form may be difficult to conceive, but it evidently is not self-consciousness. Now personality, individual intelligence, and will, are assuredly perfections; by the loss of them man, if we could conceive him to exist, would be less perfect than he is; so that to pass from a state of self-consciousness to a condition in which self-consciousness would be merged in some general or absolute consciousness would be, not progression but retrogression. Humanity in pantheistic theory constitutes the very apex of being, and if man worship there is nothing for him to worship higher than himself. In fanatical mood and delirious dream it may be possible for men to persuade themselves

that their condition is the highest state of being, but men under the influence of calm reason and sober judgment will feel and think otherwise. These groundless theories falsify the religious feeling in man, whatever may be their pretensions to the contrary, and reduce to folly all that is most certain in the findings of human experience.

Pantheistic speculation obliterates all moral dictinctions. Good and evil are but names of the same thing. Positive evil as distinct from good is maintained as impossible. Now here again pantheism is in collision with the common experience of men. The difference between good and evil is a palpable fact, one of the first and readiest inferences of the human mind. There is not moral oneness around us, but the contrary, and we are conscious of this conflict between good and evil in ourselves. As certain as we exist, so certain to us is the difference between rightness and wrongness. No groundless and fine-spun analogy between things material and moral will convince us that evil is not a positive quality in human life and action. There is a wide and impassable gulf between decay in material substances and evil in human life, but in pantheistic theorising, the two are treated as if they were similar. Decayed matter enters into other combinations, and contributes to produce other forms of symmetry and beauty; from the weltering process of dissolution there proceeds new life and loveliness, and moral evil is considered the counterpart of this; so that man in the vilest depravity is on his way to virtue and honour. Indeed if pantheistic theorising be correct, the viler his depravity the nearer he is to a higher life, for it is from an extreme state of material decay that renewed forms of life and beauty proceed. This may be consistent enough with the fundamental position of pantheism, that there is but one substance of which all are either parts or manifestations, but it is utterly opposed to the common sense and experience of men. Decay and renovation are certainly alternating states in material things, but man is conscious of no such alternation in himself. Moral corruption is not the way to a life of goodness. Between physical and moral law there is a wide difference. The laws which rule in human life are not to be confounded with those prevailing in material existence. Between law that has to be obeyed and law as expressive of operation, there is the greatest conceivable difference; but in regarding evil in action as similar to decay in matter this difference is completely ignored. Consciousness of guilt, which is no uncommon thing in human experience, is made a delusion by pantheistic speculation, and man's sense of responsibility is falsified. That God over-rules evil for good, that he makes it subserve high and important interests, is alike sustained by revelation and experience; but that

there is no radical difference between good and evil is utterly repugnant to both.

A distinctive personal immortality is impossible in pantheistic theory. Man conscious of individual existence now is desirous that it should be prolonged. Annihilation and absorption are alike repugnant to the higher aspirations and longings of the human soul. But pantheism denies personal immortality; it allows continued being just in the same sense it affirms that what now is has always been in substance though not in form. But what is being to man apart from individual consciousness? A blank, as great a blank as annihilation. In the immense and incomputable duration already passed, what is there of any significance to man beyond the period of self-consciousness? Yet pantheism teaches that all through the immeasurable past, man has existed in the one substance, and when this short period of self-consciousness is ended the immeasurable future will be just of as little significance as the immeasurable past. Life is robbed of its meaning and dignity. Men have proceeded from the great ocean of beings, as drops they have realised their individuality, but they have only realised it to lose it again in the ocean to which they are flowing. How simple and yet how profound when compared with this unmeaning transcendentalism is christian teaching, and how responsive is all that is true and good in human thought and experience, to the old and yet ever new truths of revelation.

This brief discussion is sufficient we think to make good the alledged charge against pantheism that it is unphilosophic, and inadequate as a theory to solve the profound problems of being. The co-existence of the infinite and the finite—the one and the many—has ever been a difficulty in speculative inquiry. One instance of this difficulty—for it occurs under various forms—we have in the existence of space and duration, and all things contained in them, with the absolute eternity and infinity of God. All our knowledge of things is gained under the conditions of time and space, and hence what we see and know of the operations of the Almighty is seen and known under these same conditions; but we cannot reach the absolute infinity and eternity of God by any indefinite extension of space or duration. There is in the relation of Deity to his works more than we can comprehend. The difficulty occurs again when we contemplate the constant change in the universe in connection with the unchangeableness of Deity. Everything is in mutation, and yet there is in all the abiding and unchangeable presence of God. Divine agency in the universe is both immanent and transient. But in what sense it can be both? or how far either one or the other? or whether it can be both at once in the same phenomenon? are questions which man cannot

ver.* In endeavouring to reconcile the Divine supremacy with ıan freedom the same difficulty re-appears, and the highest osophy furnishes no other answer than that which occurs to most unphilosophic thinker—that the problem is unsoluble— finding out; for the question under any of its aspects exceeds limited comprehension of man. Had this common-sense and ly philosophic conclusion been accepted as satisfactory, the ld would never have been perplexed by the unintelligible and ›nary theories of pantheism. Spinoza maintained that there nothing inconceivable, that there was no such thing as an in- prehensible. In this he departed from all the great masters in osophy who preceded him, and in this he has been followed by ıy who "professing themselves to be wise became fools."† The ıanly conceivable does not exhaust what is, and the limits of ıght are not to be accepted as the limits of possibility. A true osophy teaches that while there is much we cannot compre- l, this incompetency furnishes no reason to doubt that the ›mprehensible really is. "A learned ignorance is thus the end ›hilosophy as it is the beginning of theology." The truth which theism contains, that God is not far from every one of us, let old fast, and by the mediation of Jesus Christ let us seek that ıess with God of which the oneness of pantheism is a sad per- ion. A. J.

ART. VII.—THE BLIND.

"Where's the blind boy, so admirably fair,
With guileless dimples, and with flaxen hair
That waves in every breeze? He's often seen
Beyond yon cottage wall, or on the green,
With others match'd in spirit and in size,
Health on their cheeks and rapture in their eyes.
That full expanse of voice, to children dear,
Soul of their sports, is duly cherished here.
And hark! that laugh is his,—that jovial cry—
He hears the ball and trundling hoop brush by,
And runs the giddy course with all his might,—
A very child in everything but sight;

* See Thompson's "Christian Theism." † Romans i. 22.

With circumscribed but not abated powers,
Play the great object of his infant hours.
In many a game he takes a noisy part,
And shows the native gladness of his heart."

DR. BULL who quotes this fancy sketch, says that the picture which it contains is "touchingly and most truthfully delineated." "Foremost among his young companions in their pleasant pastime," says the Doctor in his own person, "he [the blind child] pursues his sport as active and daring as any, guided and guarded by the exquisite keenness of the perceptions of hearing and touch."* There are instances familiar to every one, which both Bloomfield's and Dr. Bull's language very faintly and inadequately portray. Such is that of John Metcalf (or, as he was called, "Blind Jack"), celebrated as a lad for his boldness in swimming, diving, fox-hunting, and all daring and athletic amusements.† So far, however, is it from being true that blind children ordinarily manifest the same bodily energy, that M. Dufau points out in them a tendency to inaction and repose which is in remarkable contrast with the incessant and restless mobility of children who see. Instead of "running the giddy course with all their might," a "more or less rapid walk, according as the place in which they may be is more or less known to them, is generally the only exercise they take." There are children who arrive at the age of reason without

* Sense [of Vision] Denied and Lost, page 37.

† As we may afterwards have to refer to the case of Metcalf, it may be well to give some account of him here.

John Metcalf was born at Knaresborough, in 1716. He lost his sight through smallpox, when he was six years of age. At fifteen he was employed to dive for the bodies of two drowned men in the river Nid, and succeeded in bringing one of them up. He also dived for, and brought up, two packs of yarn, which were sunk in twenty-one feet of water. He rode and won a race, on his own horse; and enlisting in 1745 in Thornton's troop, fought at Culloden and elsewhere. He afterwards acted as a guide for belated travellers, and drove a stage-waggon between York and Knaresborough. After studying mensuration and engineering, "We soon find him engaged," says Dr. Bull, from whom we have abridged the foregoing statement, "as a projector and surveyor of roads and bridges. Amongst other works, he built Boroughbridge, and made roads through Yorkshire, Lancashire, Derbyshire, and Cheshire. Dr. Bew, the intimate friend of Dr. Moyse, was well acquainted with Metcalf, and thus speaks of him: 'With the assistance only of a long staff, I have several times seen this man traversing the roads, ascending precipices, exploring valleys, and investigating their several extents, forms, and situations, so as to further his projects in the best manner. . . . . Most of the roads over the Peak in Derbyshire have been altered by his directions, particularly those in the vicinity of Buxton. . . . I afterwards made some inquiries respecting a new road he was making. It was really astonishing to hear with what accuracy he described the courses, and the nature of the different soils through which it was conducted. Having mentioned a boggy piece of ground it passed through, he observed that it was the only place he had doubts about, and that he was apprehensive they had, contrary to his directions, been too sparing of their materials. This extraordinary man lived to the advanced age of eighty-five, possessed of his mental faculties to the last, and died in 1802.'" (Bull's Sense Denied, pp. 103-7.)

ever having run. "Their games," says the same authority, "are seldom animated." At work their immobility is even more striking. "At most one sees a hand noiselessly seeking its neighbour hand: the words *Tenez-vous tranquille*, which are elsewhere always in the master's mouth, are here rarely used; it is very common to see young people, who have reached the time of life at which an ardent activity develops itself in us, remaining for a quarter of an hour at a time perfectly motionless: their closed eyes, their grave foreheads, their countenances, in which the soul fails to be reflected, then present the appearance of the calmest sleep. When their features are good, you might think them antique busts, the models of which had been borrowed from the school of Zeno."*

With regard to the physical influence of light, we may refer to a question connected with this subject which has been made a matter of controversy among the blind themselves; viz. whether those who are totally destitute of vision have any sense whatever of the presence or absence of the luminous fluid. M. Knie, who has translated into German, with notes of his own, the treatise of M. Dufau, affirms that, "in spite of his state of complete blindness, he has a feeling of the light." M. Rodenbach, who also is blind, affirms, on the other hand, that the blind man whose eye has altogether wasted away can have no sensation except of the degree of heat, moisture, &c., which coincides with the presence of the luminous ray. M. Zeune is of the same opinion. M. Dufau seems to incline to the opposite view. The question was first started by Diderot, who relates the following incident of Saunderson:

"It is said that, during some astronomical observations which were one day being made in a garden in his presence, the clouds which from time to time hid the disk of the sun from the observers occasioned a change in the action of the rays upon his face, which was sufficiently sensible to him to enable him to mark the moments which were favourable for observations, and the contrary. You may perhaps suppose that some agitation capable of informing him of the presence of light, but not of the presence of objects, occurred in his eyes. I should have thought so too, if it were not certain that Saunderson had lost not only sight, but the organs of sight. Saunderson, therefore, saw by means of his skin."

As clouds would intercept heat as well as light, this instance is not conclusive. M. Dufau relates others; but they do not necessarily show more than that the blind are cognisant of a difference between day and night. This, however, may be due to the change of temperature, and of atmospheric conditions, rather than to any

* Dufau, pp. 2, 3.

distinct and immediate perception of the luminous fluid itself. Nevertheless, considering that the solar rays which convey heat are different from those which convey light, and that the necessity of the *latter* to healthy organic life, vegetable and animal, is clearly established, it may very well be the case that their action upon the nerves of the skin, of which the effect probably is to quicken and exalt the vital activity, is attended with a peculiar feeling, which, like most vague and obscure sensations, escapes those who have a better clue to the presence of the object from which it proceeds. The physical (as distinguished from visual) sense of the absence of light, in a slackened energy and torpor of the entire organisation, is perhaps expressed in the complaint which Milton transfers from himself to the hero of the *Samson Agonistes:*

> "Since light so necessary is to life,
> And almost life itself, ...
> . . . . . why was the sight
> To such a tender ball as the eye confined,
> So obvious and so easy to be quenched?
> And not, like feeling, through all parts diffused,
> That she might look at will through every pore?
> Then had I not been thus exiled from light,
> To live a life half-dead, a living death,
> And buried; but oh, yet more miserable,
> Myself my sepulchre, a living tomb!"

From the influence of blindness on the physical constitution generally, we pass to the effects of the absence of vision upon the remaining senses. Its well-known tendency to increase their range and quicken their susceptibility is expressed in the often-quoted lines of Rochester, which tells us,

> "That if one sense should be suppressed,
> It but retires into the rest;"

from which the inference would be that the perception of colours, which alone is proper to sight, is possible without it. The meaning intended to be conveyed is, however, clear and true,—that the knowledge of outward objects and their laws, which the seeing gain by the examination of one set of their qualities, the blind may acquire as certainly and accurately by attention to another.

Taking the several senses in succession, we begin, for several reasons, with the *Muscular Sense*, or the feelings attending the muscular motions; the claims of which to rank as a sixth sense are now pretty generally recognised by writers on physiology and mental science. The new-born infant, in obedience, it may be probably conjectured, to an impulse from within, to a spontaneous discharge of the nervous force proceeding from its centres in the brain and spinal ganglia to the muscles, moves and tosses his limbs

long before he shows any sign of being affected by impressions from without. These movements are attended with certain feelings peculiar to them, often of a very pleasurable kind, as is shown by the delight taken by children in active games, by the young of animals in their gambols, and by men of vigorous health, "muscular Christians" and others, in athletic exercises. To be incapable of this pleasure, to have a distaste for the exertions which procure it, is justly deemed a proof of a disordered or languid organisation. We have seen that this is, as a rule, the case with the blind. The chief physical enjoyments connected with the muscular system are, for them, those of conscious repose, resembling probably the agreeable sensations of rest after moderate fatigue. A slight feeling of fatigue may be considered as their ordinary condition, in regard at least to this part of their nature. Their delight in bodily inaction, or in slow and measured movements, is like that of the weak eye in a shaded light, or its preference of the milder green rays to the "common light of day." It is easy to see how this state of feeling reacts upon the intellectual character. Rapidity of mere physical motion produces a certain rapidity and intensity of mental action. Many instances of this might be adduced. The student is often compelled to stimulate the sluggish flow of thought by a rapid walk up and down his chamber. Douglas Jerrold is said to have composed in this way. The violent gestures of the popular orator are often quite evidently assumed, in the first instance, to rouse in him the vehemence which they seem to express, and of which they may afterwards become the unconscious expression. Slow movements, on the other hand, have a contrary effect; they calm and soothe rather than stimulate. What is true of them in their action on special occasions, is of course equally true of them as a life-long influence. It is in harmony with these observations that the blind, as a class, are seldom characterised by that rapidity and intensity of mental action, that keenness of penetration, which pierces at once to the very heart of a matter,—that *vivida vis animi* which is the characteristic of the highest genius. Their intellects are in general cautious, calm, deliberative, slow, distinguished rather by soundness than by brilliancy. The force which they apply is accumulative rather than instantaneous. We do not mean that all these qualities are to be attributed exclusively to the single source which we have indicated, or even that all the said qualities are to be found in all blind people. What is asserted is, that the *tendency* of the condition of the muscular sensibility in the blind is to produce the characteristics acledged, though with many exceptions and in various degrees, to belong to them as an order. The fact that their attachments are generally of a calm and equable kind, formed on judgment and "right reason," rather than upon those inexplicable attractions

which so often bind others together; the infrequency with which they seem to give way to strong impulses of affection, and a certain want of geniality and expansiveness which has often been noted in them,—may also, no doubt, in part be attributed to the same cause. Vividness of sensation, and clearness of perception, exist always in an inverse ratio; or, as Sir William Hamilton, to whom we believe the first statement of this law of mind is due, expresses it: "Above a certain point, the stronger the sensation, the weaker the perception; and the distincter the perception, the less obtrusive the sensation." Vision, which is the clearest of our modes of objective perception, is ordinarily attended with scarcely any subjective feeling; taste and smell, which give us hardly any knowledge of objects, appeal forcibly to the passive sensibility. Intense light dazzles the eye, excessive sound deafens the ear; and both prevent clear perception. The feebleness of the muscular sensations in the blind does not therefore by any means imply indistinctness in the corresponding perceptions. These are, among others, the discrimination of degrees in the weight, in the hardness and softness, the elasticity and inelasticity, of objects, as estimated by the resistance they offer to pressure, and the consequent muscular tension needed to withstand or overcome this resistance. Without, perhaps, being peculiar to this sense, the cognition of space, and its several modes and diversities—that is to say, the magnitude, the distance and direction (which, taken together, gives the position) of objects, their form, &c.—may no doubt be gained by consciousness of differences in the sweep and contraction of the muscular movements. The nicety of discrimination acquired by the blind in regard to these qualities has received many illustrations. Diderot says of the celebrated blind man of Puesseaux, a visit to whom occasioned his *Lettre sur les Aveugles:* "He appreciates with wonderful accuracy the weights of bodies and the capacities of vessels; and he has made of his arms balances so exact, and of his fingers compasses so well tested, that on occasions on which this sort of static is called into play, I would always back our blind man against twenty who see." The lady patient of Sir Hans Sloane, who became blind, deaf, and dumb, through confluent small-pox, manifested the same fineness of muscular sensibility. "To amuse herself in the mournful and perpetual solitude and darkness to which her disorder had reduced her, she used to work much at her needle; and it is remarkable that her needlework was uncommonly neat and exact. . . . . She used also sometimes to write; and her writing was yet more extraordinary than her needlework; it was executed with the same regularity and exactness; the character was very pretty, the lines were all even, and the letters placed at equal distances from each other: but the most astonishing particular of all, with respect to her writing is, that

she could by some means discover when a letter had by some mistake been omitted, and would place it over that part of the word where it should have been inserted, with a *caret* under it."*

This last-mentioned circumstance requires stronger faith or stronger testimony than we possess to convince us of the fact. There is nothing improbable in the other assertions. The blind in general, indeed, are obliged to have recourse to a special apparatus in writing, to prevent the pen from wandering over the paper. But the case of the American girl, Laura Bridgman (blind, deaf, and dumb), as well as that of Sir Hans Sloane's patient, proves that the muscular sense may be brought to a degree of perfection which enables it to dispense with artificial aid. Mr. Dickens, in his *American Notes*, says of Laura Bridgman, who wrote in his presence: "No line was indicated by any contrivance; but she wrote straight and freely." Laura Bridgman appears to have used one set of muscular movements to watch over, and correct if needful, the set in action. "I observed," says Mr. Dickens, "that she kept her left hand always touching and following up her right, in which of course she held the pen." The left hand in this way discharged for her the functions of superintendence and control, which with the seeing are rendered by the eye. John Metcalf (of whom an account has already been given) must in his surveying expeditions have relied principally upon the same sense. From the direction and degree of inclination of his staff, and the various amounts of resistance it encountered, he drew his inferences as to the physical features and soil of the districts he examined; and he could only know the position of the staff by the experience of the muscular tension and contraction consequent upon its changes as he shifted it about. The great number of blind persons who have been able to practise with success various manual trades and mechanical arts, from shoemaking and plain carpentry up to the making of watches and the manufacture of organs and pianos, and the pupils in almost every blind-school in which useful handicrafts are taught, are all dependent on the same faculty. Only from it can they learn the right mode of handling their tools, and the proper range, direction, and force to be given to their movements.

From the muscular feelings we proceed to the *Sense of Touch.* We assign it the second place among the modes of external perception, not only on account of its close connection with the muscular sensations (which until recently were confounded with it, and are so still by "popular" writers), but because, while any or all of the remaining senses may be lost, we cannot conceive touch absent from a sentient organism. Beings who possess *only* this sense and the muscular feelings have existed, and

* "Encyclopædia Britannica," original edition, art. "Blind."

do exist; but the entire paralysis of the nervous system which would be necessary to destroy tactile feeling could scarcely be distinguished from death. According to Cabanis, whose doctrine on this point is adopted by Sir William Hamilton, and his able disciple and expositor Mr. Mansel, all the commonly-admitted five senses may be resolved into modifications of touch. This sense is diffused over the entire surface of the body, and has its seat in the *podillœ* of the skin. The exquisite sensibility which it habitually attains in the blind, is perhaps the best-known feature of their condition. Many, however, of the phenomena commonly attributed to it really belong to the muscular sense. That the two orders of feeling are distinct, is shown by the fact, that the susceptibility of the former is often very faint, when that of the latter is most keen and discriminating. This is the case with most handicraft labourers, the skin of whose hands is generally hard and callous, while their perceptions of weight, distance, figure, &c., are wonderfully delicate and exact. An example, if one is needed, is presented by the blind deaf-mute Edward Meyster. Before entering the Blind Asylum at Lausanne, he had been employed in cutting wood, in consequence of which "his fingers never acquired the delicacy of touch of the other pupils."* Nevertheless he excelled all his companions in mechanical skill, and was unusually dextrous in the use of the turning-lathe.

One of the most remarkable instances of the power which this sense may acquire is presented in the history of John Gough, who lost his sight through small-pox when in his third year. He devoted himself with great ardour to the study of natural history, and made considerable progress both in zoology and botany, especially in the latter science. The sensibility of touch in his fingers was sufficient to enable him to recognise, classify, and arrange ordinary plants. "It is mentioned, that towards the end of his life a rare plant was put into his hands, which he very soon called by its name, observing that he had never met with more than one specimen of it, and that was fifty years ago." When he failed to recognise a plant by his fingers, he used to apply it to his lips and tongue; and was generally able in this way to identify it, or refer it to its botanical order. The explanation of this expedient is as follows. The experiments of Webber have shown that the tactile sensibility of the skin varies in different parts. Placing the points of a pair of compasses, blunted with sealing-wax, on the tip of the tongue, he found that the points could be recognised as different at the distance of the twentieth part of an English inch; on the lower surface of the finger, they required to be widened to the tenth part of an inch in order to be distin-

* Bull, p. 182.

guished. The tactile discrimination of the tongue is therefore twice as great as that of the finger ends; an object placed on the former appears twice as great as it does when examined by the fingers. Gough's use of his tongue corresponded strictly to the use of a glass of double magnifying power by the seeing.

"The *lips*," says Dr. Bull, "are almost as liberally supplied with the nerves of touch as the tips of the fingers [Weber's experiments show that they have greater tactile discrimination than the fingers, and very nearly as great as that of the tongue], and in one instance have done good service to a fellow-sufferer. A poor blind girl, residing in one of the provinces of France, had for many years, as her greatest comfort, perused her embossed Bible with her finger; getting out of health, and becoming partially paralysed, the hand also was affected, and gradually all power of touch was lost. Her agony of mind at her deprivation was great, and in a moment of despair she took up her Bible, bent down her head, and kissed the open leaf, by way, as she supposed, of a last farewell. In the act of doing so, to her great surprise and sudden joy, she felt the letters distinctly with her lips; and from that day this poor child has thus been reading in the Word of God, 'words more precious to her than silver or gold,—even fine gold.'"

The discriminating sensibility of the fingers may, however, be indefinitely improved by practice. It varies very much in individuals. In the interesting account of Mdle. de Salignac, which forms the postscript of Diderot's *Lettre sur les Aveugles* (and was, indeed, written more than thirty years after), several illustrations of this are given. She could read books in the ordinary type (embossed printing had not then been invented) which were printed on only one side of the page. We have also heard of a blind German who was able to read books printed on a coarse rough paper used in that country. Mdlle. de Salignac's nicety of touch enabled her to play at cards with perfect accuracy. Marks were made on each card, which she was able to distinguish, though they escaped both the eye and touch of those who saw. Dr. Guillié gives an account of a blind Dutchman who could recognise the differences of the figures on cards without this aid; the different textures of the colours, black and red, and the different forms of club and spade, heart and diamond, were palpable to his feeling. In consequence, whenever he dealt he always won. Touching all the cards of the pack as he gave them out, he had virtually seen his opponent's hands. The evidence of this power possessed by some of the blind to discern differences of colours is indeed irresistible: Sir Hans Sloane's patient,* the blind Highland tailor

* "She could distinguish the different colours of silk and flowers. . . . . A lady who was nearly related to her having an apron on that was embroidered with silk of different colours, asked her, in the manner which has been described, if she could tell

Maguire (mentioned in the *Philosophical Transactions*), who made tartan (parti-coloured) dresses without mistake, Madam von Paradis, the Dutchman alluded to by Leibnitz and the Count of Mansfeldt, of whom Keckermann gives an account, are instances. A more recent example is given by Dr. Bull, on the testimony of a friend.* Two eminent blind men, Dr. Blacklock and M. Rodenbach, have declared themselves totally destitute of this power, and sceptical as to its existence. But the fact that most blind people are without it, does not prove that some few do not possess it. It is not pretended that it is any thing but an exceptional faculty. Mr. John's remark, that "if the testimony of all the inmates of the largest blind school in Europe is to be believed, they have not the least power of detecting colour," does not prove much. The pupils in the Southwark school, to which he refers, are habitually employed in handicraft trades, the effect of which is to harden and blunt the sensibility of the skin. M. Dufau mentions that the blind have often complained to him, that the sensibility of the finger-ends diminishes as they grow up, and renders reading and similar tasks more difficult to them; and he wisely insists on the necessity of the blind guarding their touch from injury as carefully as the seeing do their eyes.†

what colour it was; and after applying her fingers attentively to the figures of the embroidery, she replied, that it was red, blue, and green, which was true. The same lady having a pink-coloured ribbon on her head, and being willing still further to satisfy her curiosity and her doubts, asked what colour that was. Her cousin, after feeling some time, answered that it was pink. Her answer was yet more astonishing, because it showed not only a power of distinguishing different colours, but different kinds of the same colour; the ribbon was discovered not only to be red, but the red was discovered to be of the pale kind called pink."—*Encyc. Britan.*, article "Blind."

* "Visiting in 1847, some friends in Gloucestershire, one morning a man about twenty-five, perfectly blind; for the eyes were entirely gone, called to return thanks for his admission into a blind asylum, in which he had been residing for some years past. In giving an account of what he had learnt there, he mentioned the power of distinguishing colours by the touch, and begged those present to try him. I made him feel my dress, a French merino, and he replied, 'I should say this is a reddish brown,' which it was. The next given him was of the Rob-Roy tartan; he said, 'This is a material of two colours, red and black.' Another person made him feel her blue gauze veil. 'This is blue, but a very thin dress for the time of the year,' was the reply. The only other trial to which he was put was a printed cotton, which he pronounced to be of various colours. Being asked how he attained such power, he replied 'A piece of cloth was given me, and its colour named, which I felt till quite familiar with it; then another, which I continued to examine until I could correctly distingnish one from the other; and so on until I knew all the colours,' and as it seemed to us, even shades of some. The darkest colours appeared to him to have most body in them. He said it required a very sensitive touch, and great patience and perseverance, and that consequently very few attain the power." (Bull. pp. 54, 55).

† M. Rodenbach relates that, while at the Musee des Aveugles in Paris, M. Fournier and he, in order to develop their sense of touch, procured some pumice stone, with which they rubbed the index-finger, taking care to wear on the finger a covering of fine leather, *(un doigtier de peau)*. In the *Annual Report of the Boston Institution for* 1842 (p. 20), it is said that "an old blind soldier, in order to render the hardened

Other examples of tactile sensibility in the blind to which we may briefly refer are the power possessed by Dr. Sanderson and Madame Paradis of distinguishing false from genuine Roman medals, which connoisseurs with eyes were unable to do; and the still more astonishing circumstance related of Dr. Moyse, who with his fingers measured the length of a stroke, which was invisible to the eye, made by an etching tool on a plate of steel. Even in the case of seeing, minute inequalities of surface not cognisable by vision may be discerned by the touch. When the movement of the fingers is called into play, in the recognition of the forms of objects, such as the larger plants, animals, and shells,—still more in ascertaining the dimensions and shapes of rooms, &c.,—the muscular sense aids the merely tactile perceptions.

"The world of the blind," says Mr. Prescott, "is circumscribed by the little circle which they can span with their own arms. All beyond has for them no real existence." *(Essays*, p. 47). This remark is by no means true even of the blind who are confined to touch for their knowledge of the outer world. It is still less so of those who can hear also, as we shall show when we come to speak of the sense of hearing. Blind guides, like Metcalf and Simon Moyser, * and indeed all those who are able without eyes to find their own way from place to place, must, it is obvious, have some perception of objects lying beyond the "little circle which they can span with their own arms." The currents of air as they meet the face report with exactitude the direction, the proximity, the size, and the character of the objects which partially intercept and modify them, enabling the blind traveller to recognise, as he passes them, houses, trees, hedge-rows, gates, posts, bridges, and other objects to be avoided or approached. Dr. Bull, who became blind in mature life, states that this faculty developed itself in him after his blindness to a degree which

skin of his fingers capable of perceiving characters in relief, applied blisters to them on several occasions." The following passage from M. Dufau's *Souvenirs d'une Aveugle-nee* may be added: "Every substance likely to injure the delicate susceptibility of the epidermis was withdrawn from my habitual contact; and my hands even were usually covered with a fine and supple skin-glove, which preserved their tactile envelope without hindering free movement. This expedient took the place with me of the glasses worn by those who wish to take precautions against the loss or enfeeblement of their sight. Had not nature, in fact, in my case placed my eyes at my finger-ends"? (p. 19.)

* "Simon Moyser, who was born among the alps of Tyrol, lost his sight at two years of age; he devoted himself to so patient an exploration of the surrounding mountain-tops, that he was soon capable of directing thither the steps of all those who visited them. Carried away by a sort of passion for travelling he pushed his excursions further and further, betook himself to Gratz, and became a messenger, carrying letters and money in these mountainous countries, in which scarcely any other method of communication is possible. In 1818, when he was thirty-three years of age, he perished in a torrent in which several seeing persons had lost their lives before him." (Dufau, p. 97).

astonished himself, though far inferior to that in which it exists in those born blind.

We come now to the sense of hearing; to which principally, though not exclusively, the blind owe their conception of objects which lie beyond the "narrow circle which they can span with their own arms."

"Dr. Saunderson, by the reverberation of his tread, could judge with wonderful accuracy as to the character of objects from five to twenty yards' distance. Thus he was enabled to distinguish a tree from a post at the distance of five yards, a fence from a house at fifteen or twenty yards. The sound of his footfall in a room enabled him to judge of the dimensions and character of the apartment. Having once crossed a threshold, so distinct was his individualisation of every locality, that he would at once know it again, even after the lapse of many years." *

Dr. Moyse had the same faculty. "A person," says Dr. Kitto, "who knew him relates, that whenever he entered a room he remained for some time silent. The sound directed his judgment as to the dimensions of the room, and the different voices and number of persons in it. His distinctions in these respects were very accurate; and his memory so retentive, that he was seldom mistaken." †

"A young blind man told me one day," says M. Dufau, "that in his walks . . . he at once perceived a wall, a hedge, a mountain, any obstacle, in short, which might be before him. 'When I find myself in a vast plain,' he added, raising his hand to his ear, with a very expressive gesture, 'it seems to me that I am *a perte d'ouie*.' This remarkable expression, imitated from our *a perte de vue* in an analogous situation, enlightened me much as to the importance of this sense to the blind." ‡ By means of a light cry, or a gentle tap with the foot, at the entrance of an apartment, the blind are able to tell whether any one is present in it or not, its extent, the nature of, and any alteration in, the furniture. § "There is now living in the city of York," says Mr. Johns, "a gentleman of fortune, who, though totally blind, is an expert archer; so expert," says our informant (who knows him well), "that out of twenty shots with the long-bow, he was far my superior. His sense of hearing was so keen, that when a boy behind the target rang a bell, the blind archer knew precisely how to aim the shaft." ‖ Diderot tells a tale of the blind man of Puisaux, who, in anger at one of his brothers, occasioned by some boyish dispute, threw a stone at him with such exact aim, that it struck him in the middle of the forehead, and levelled him with the ground. ¶

* Bull, p. 208. † Kitto, p. 209. ‡ Dufau, p. 71. § Ibid.
‖ Johns, p. 103. ¶ Diderot, p. 135

As a practical guide through the dark ways of their life, hearing is more valuable to the blind than touch, though inferior to it as an instrument of scientific research. It is, perhaps, most important to them as the basis of their judgments in regard to character. Their personal prepossessions and prejudices are founded on the tones and cadences of the voice, and are at least not oftener unjust than those which we derive from the general appearance and physiognomy of men. Their judgment of the physical characteristics of a speaker, his age, height, health, &c. are wonderfully exact. "The blind easily recognise hump-backed people" (as M. Rodenbach, himself blind, avers) "by the sound of their voices. He relates that at a *soiree* in Brussels, a blind man succeeded in stating with precision, according to their voices, the ages of all the persons present. His only *mistakes* were with regard to some ladies, who were not displeased at his inexactitude."* The ability which the blind possess of recognising a voice once heard after an interval of years, in spite of attempted disguise, is as well attested as any of their peculiar powers.

As a medium of social intercourse, hearing is to the blind much what it is to the seeing; or rather, it is more to the blind than it is to us, since they seek in the tones of the voice that commentary on the bare meaning of the words which we find in the play of features and gesture. But it is most important as being the sole inlet of emotion which they possess. Feelings of solemnity and awe, of grief and joy, of physical pleasure and pain, can only be conveyed to them through the modulation of sound. This is one reason, no doubt, of their passionate attachment to music. Notwithstanding the ingenious distinction of a German philosopher, who, with some show of truth, characterises "sight as the clearest, and hearing as the deepest of the senses," the one appealing to intellectual conviction, the other penetrating to the heart, and more deeply stirring the entire nature,—it is a fact, that the understanding of the blind is far better developed than their emotional nature. They excel in science; but no blind man has ever attained eminence in poetry.† Blind Harry, Dr. Blacklock, Miss Frances Brown, among English writers, and one or two French and Italian authors mentioned by M. Dufau, exhaust the list of the blind-born who have cultivated poetry; but they do not rise above the level of smooth and agreeable versifiers. What is remarkable in them is, that their writings abound in attempted descriptions of visual scenery, made up, often very ingeniously, and with a clever avoidance of the errors to which we should suppose them liable, of epithets and phrases, derived from the works of those who saw, but

* Dufau, p. 69.

† Poets have become blind, as Milton; but this is very different from a blind man becoming a poet.

unmeaning to them. Poetry is in their case strictly, as Aristotle called it, an imitative art. The metaphysical poetry, so popular in our day, which paints human emotions and dwells on the inner life of the soul,—to which we should suppose them, from their introspective, meditative, and self-centered turn of mind, particularly prone,—is quite remote from the spirit of their verse. As little does the "beauty born of murmuring sound" find any echo or expression there. No such effect (we speak of kind, and not of degree) as Tennyson's bugle-song can be quoted from any blind poet. And yet there is not a line, and only a phrase, in it which the blind man is not as competent as the seeing, or even more competent, vividly to realise:

"Blow, bugle, blow, set the wild echoes flying;
Blow, bugle, answer echoes dying, dying, dying.
O hark, O hear! how thin and clear,
And thinner, clearer, farther going!
O sweet and far, from cliff and scar
The horns of elfland faintly blowing.
Blow, let us hear, the purple glens replying;
Blow, bugle, answer echoes dying, dying, dying."

The phrase "purple glens" is the only one in these exquisite lines which would be unintelligible to the blind; and yet it is the only one which reminds us of the "poetry" which they are in the habit of writing. "Azure distances," "yellow corn," "dewy greens," &c., are the stock images of blind versifiers. It would appear as if, on the one hand, the merely sensuous feelings (which respond to music), and, on the other, the purely intellectual apprehensions, existed in their full force in the blind, but that the emotions in which thought and feeling blend were but feebly present to them. The dislike (which is said to show itself in many ways among them) of appearing different from the seeing, no doubt leads them to parody the description of "coloured nature" which they find in ordinary works. There is also some kind of mysterious attraction to them, perhaps, in realities from the knowledge of which they are excluded.

The National Review.

BRIEF NOTICES OF BOOKS.

Distinguished Englishmen: a Series of Biographical Essays (reprinted, revised and enlarged) *from the* "CHRISTIAN AMBASSADOR." By the REV. E. HALL. With an Introduction by the REV. C. C. MCKECHNIE, Editor of the "AMBASSADOR." London: W. Lister, G. J. Stevenson. Leeds: J. Parrott.

THIS is a thoroughly excellent and instructive volume. We have read the essays it contains with great satisfaction and pro-

fit; they are in our opinion just what biographical essays ought to be when the subject of them are men of mark. A true and noble distinction is achieved by the part which a man's life-work plays in helping on the race to its goal and destiny. Ever and anon in the course of human progress men appear who by their transcendent genius, versatile talent, or divine-like beneficence accomplish for the race a work with which their names stand ever associated. The majority of men live and die without making any sensible impression upon their age, or in any way visibly connecting themselves with the onward march of humanity; within a limited circle their presence and influence may be felt, and within that same circle a record of their lives would probably be lovingly appreciated, but to the great world without it would be of comparatively little interest. A distinguished man is in a certain sense representative of his age; his life-work does not belong to the few; for it embodies the upward tendencies which at that particular period are labouring for expression in the race; and it is this relation to universal progress which invests a man with the highest distinction, and makes his life of interest and value to all. The men to whom we are introduced in this volume are not equals. The distinction graduates. We have a trio who rank not only among the first of "distinguished Englishmen," but among the first of the world's great men —men greater than whom in their respective spheres this world knows no others. But in all there is an evident relation to universal progress. The men have been and are felt in their relations to the history and advancement of the race. This universal relation is carefully and admirably developed by Mr. Hall, and it constitutes a prime and peculiar excellency of his volume. The men are seen to belong to us and to our age. They have played their several parts and passed away from the stage, but their great life-work has become the possession of the ages, and forms part of that inheritance of which we so proudly and rightfully boast. This feature raises these essays far beyond the level of ordinary biographical sketches. There is developed in them a reverent and profound philosophy—profound because of its truth and simplicity. The life-story of each "distinguished man" is told in a genial and right-hearty English manner. Mr. Hall transports us back to the times of Shakspere, Herbert, Bacon, and Milton, and tells us how the "Inimitable Will" developed his fancy rare, and played "many parts"; how Herbert—of all the men of his time perhaps the most spiritually-minded—impressed his age; how Bacon gained honour in the state and lost it, and how by his profound and penetrative thinking he overthrew the prevalent philosophy and opened up a new epoch for every department of science; how Milton, transcendently sublime in poetic flight, was also intensely earnest in advocating the cause of human freedom; but all this is done—and done with rare skilfulness—in order to develop the relation of the men to the great onward movement in human life. We learn what they were, and what they did; but in learning this we also learn what they did for man, and how much *we* are indebted to them for the culture and privileges we enjoy, as well as what may be truly regarded as the characteristics of a noble distinction; and this is so not only in reference to the men named above, but in reference to every one whose life-story is developed in this volume. These essays manifest a thorough and discriminative knowledge of the men and their times. No opinion is advanced hastily; all available evidence is clearly stated and carefully weighed, and the result is unhesitatingly accepted. There is no tampering with facts to serve a theory; no trimming with a view to carry a point. The discussion of moot-questions is conducted with honesty and candour. We may just refer to the sixth essay where the accusations that have been alledged against Bacon are discussed. What there was faulty in the great philosopher's conduct Mr. Hall does not fail to point out; but undoubtedly, as we think he clearly shows, it was more attributable to the customs of the time than to any badness of heart. It is gratifying to think that the clouds which for so long a time shadowed the memory of Bacon in the deepest gloom, are either dissipated or are fast passing away, and that the "Prince of Philosophers" is at last receiving justice as a man. The comprehensive and philosophic character of these essays will be a sufficient recommendation to the literary and studious, while the thorough and discriminative knowledge they display, will render them invaluable to persons of limited information, and who have neither the means nor opportunity for pursuing an extensive course of reading and study. The style of the essays as is stated in the

preface is somewhat uneven and rugged. It is an angular style, and perhaps the better for its angularity. There is strength and vigour in it, and it contrasts finely with the smooth and pithless sentimentality so common now-a-days. Angularity is always better than platitude; and we never murmur about the ruggedness of the road when standing upon the mountain summit we gaze upon the wide-spreading landscape in all its rich and varied loveliness. A more valuable book in the form of biographical essays we have never read; and as a knowledge of the past is indispensable if men would rise above the level of childish ignorance, we anticipate for this volume an extensive demand, and venture to express a hope that the respected author may soon have to issue another edition. G.

A Brief Commentary on the Gospel of St. John. By the late Venerable HUGH BOURNE. With an Introduction and Editorial Corrections by WILLIAM ANTLIFF, Primitive Methodist Connexional Editor. Published under the sanction of Conference. London: W. Lister.

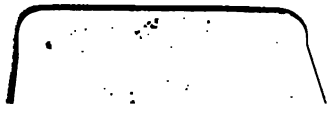
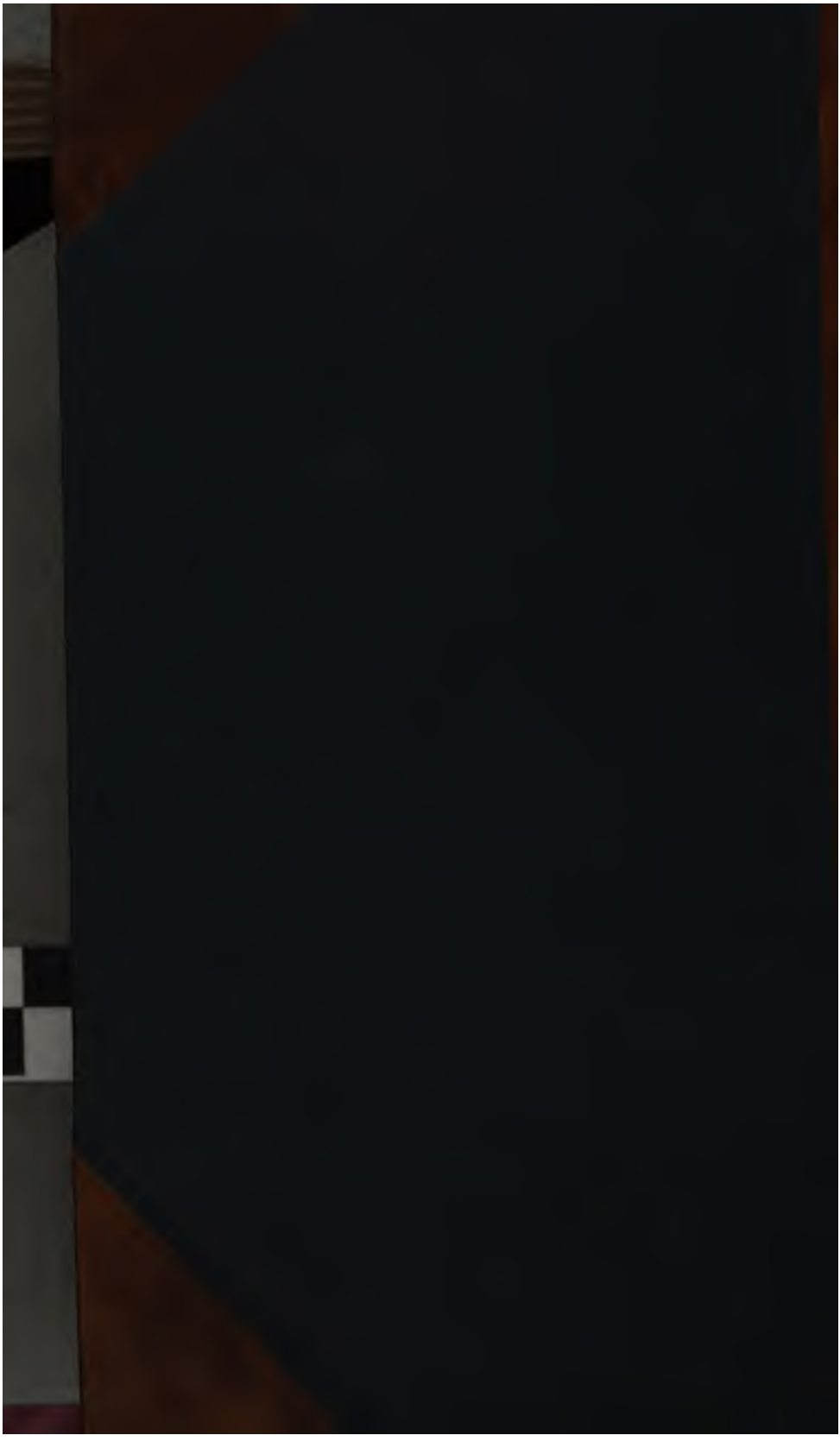
THE readers of this small volume should be reminded that it was especially designed and adapted by the venerable author for the use of children. In his private journal, under date June 18th, 1816, he says, with reference to the work now before us, "This morning I began to write a Commentary upon the Scriptures, adapted to the capacities of children. I intend to call it 'the Children's Friend; or, a Companion for Families and Sunday Schools.'" And in fact it is, to all intents and purposes, a book for children and for people of childish capacity—eschewing elaborate exegesis and erudite criticism, and dwelling almost exclusively, and in the simplest manner possible, upon surface truths. In his own peculiar way,—the way he was wont to pursue when addressing children by word of mouth—the author explains and enforces the elementary principles of the Gospel, ever and anon making quaint and pithy remarks which stick like burs, and which are suggestive of meanings deeper and grander than he himself conceived. The value of the work is enhanced by an interesting and instructive introduction supplied by the editor, on the date of the Gospel of St. John, the language in which it was originally written, its doctrinal scope, and the purpose it was intended to serve. Every loyal Primitive Methodist ought to purchase and preserve this volume as a souvenir of the venerable man whose name it bears.

The Gospel among the Masses; or a Selection of remarkable scenes, incidents, and facts connected with the Missionary work and experience of the REV. ROBERT KEY. Written by himself. London: W. Lister.

THE old adage of fact being stranger than fiction, receives another illustration in this volume, every section of which is crowded with marvels. Apart from the religious bearing of the work, it contains more startling and romantic incidents than an ordinary three-volume novel. Fault might be found—but we have no heart for a nibbling criticism in dealing with the glorious scenes of Gospel triumph here unfolded, disfigured though some of those scenes be with different kinds of extravagance. Let our readers by all means purchase and ponder this wonderful chapter in the history of Primitive Methodism.

The Glorious Resurrection: a Funeral Sermon for the Late REV. P. NEWTON, *preached in Filey Circuit.* With an Address delivered in Filey Primitive Methodist Chapel, Feb. 18th, 1866. By the REV. GEORGE SHAW. London: W. Lister.

THE import, evidences, and accompaniments of the general resurrection, are here discoursed of in a truly eloquent and impressive style, followed by a beautiful tribute of affection—the outpouring of a kind and generous heart over the bier of a beloved and promising young minister.

Mr. Joseph Barker's Present Theological Views weighed in the balance and found wanting. A letter to Mr. BARKER. By JOHN SIMPSON. W. Lister.

A WELL-MERITED and ably-executed exposure of a man whose public life for at least a quarter of a century has been a tissue of the grossest inconsistancy, and who still succeeds in gulling many of the churches—our own among the rest. We thank Mr. Simpson for this exposure, and hope it will have the effect of warning our friends against yielding up their chapels and their money to a man who is actually subverting their faith under the mask of orthodox professions.